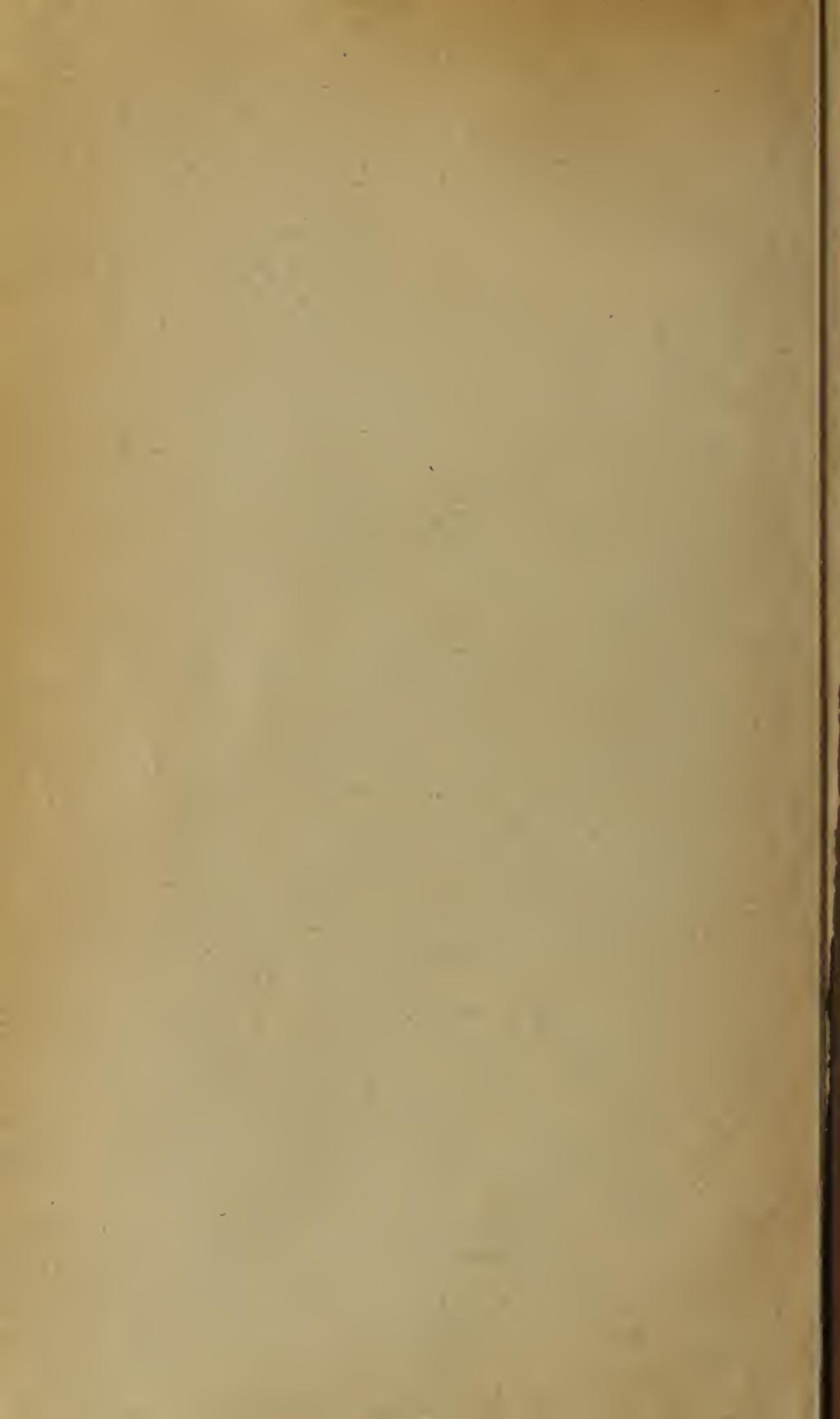


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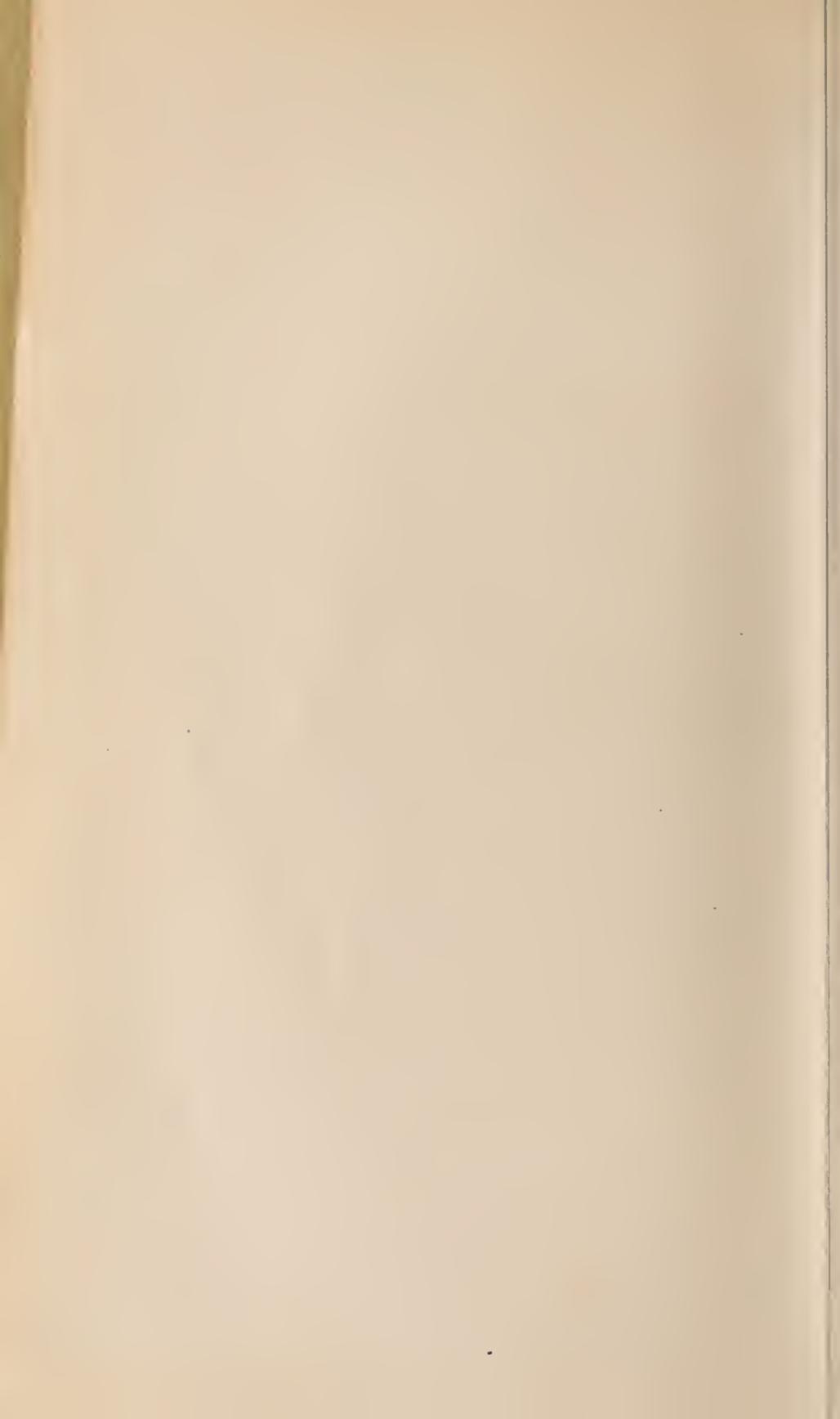


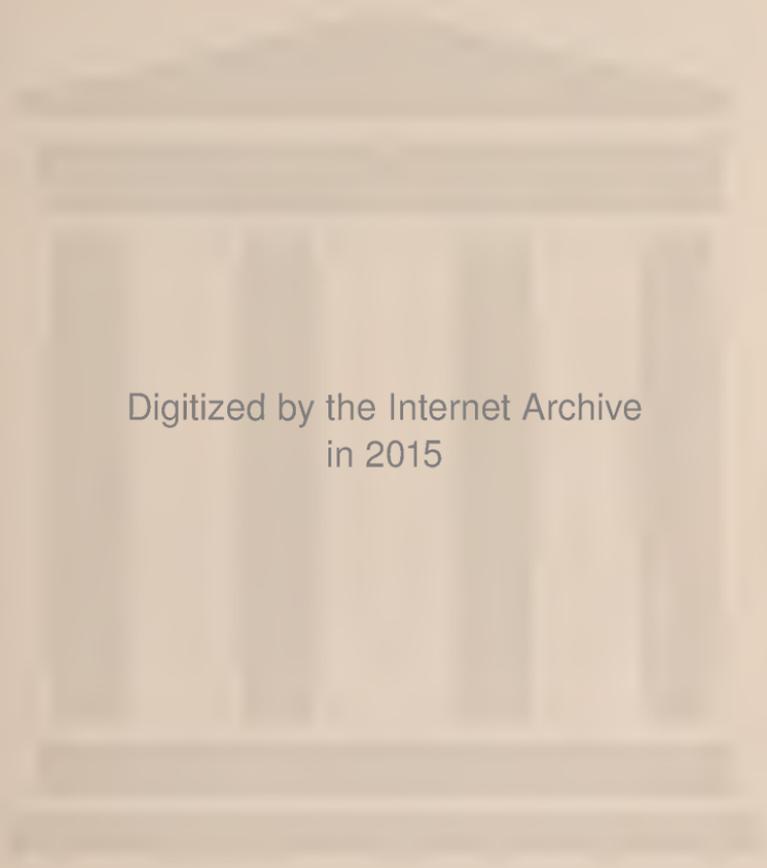












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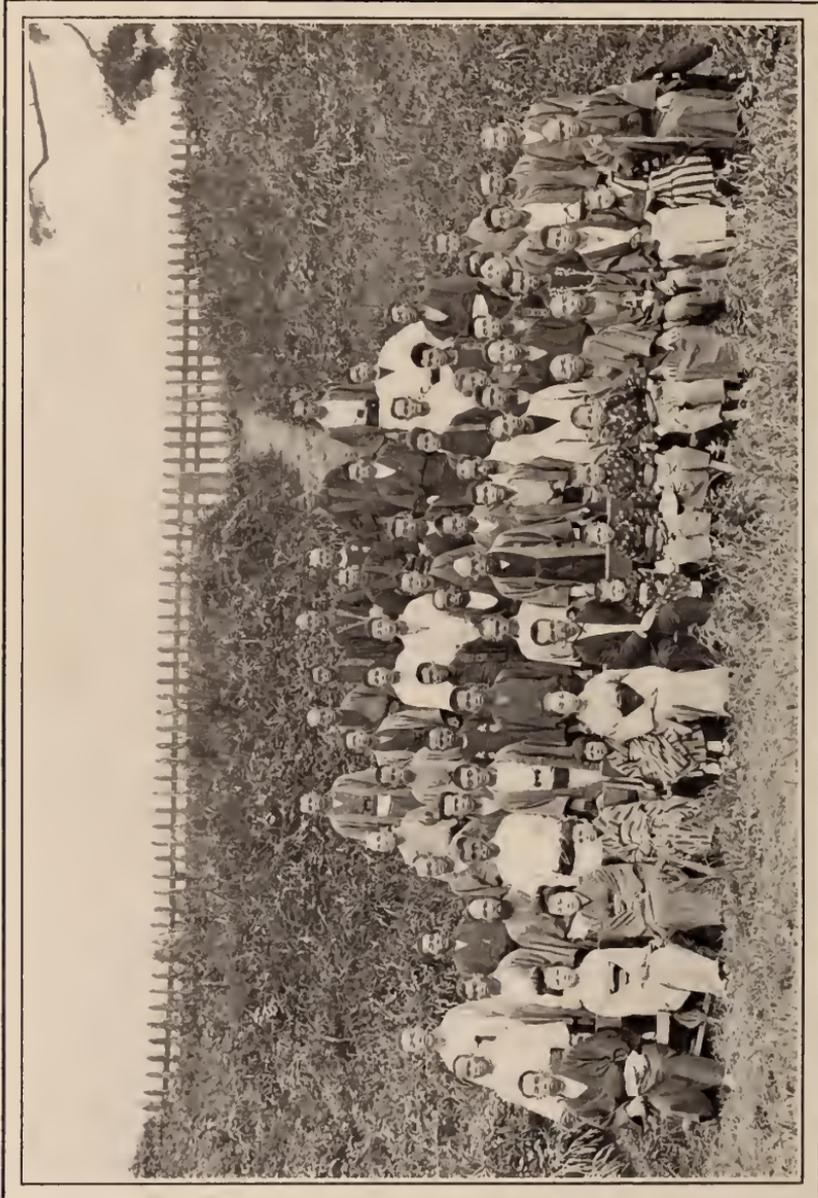
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TANEAKI HARA AND HIS WIFE WITH A GROUP OF EX-CONVICTS IN JAPAN.

THE

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SEPTEMBER.

{ *New Series.*
VOL. XII. No. 9.

MEDICAL MISSIONS: SAMUEL FISK GREEN, M.D.†

BY THE EDITOR-IN-CHIEF.

Example incarnates argument; it is the word made flesh and dwelling among us. The theory and philosophy of medical missions are found in an illustrated, illuminated edition in the lives of medical missionaries, whose noble careers have at once silenced all objections, and supplied irrefutable reasons for enlarged service along the same lines.

The "Life of Samuel Fisk Green," prepared by an able pen, was unhappily printed in a limited edition "for family friends," and has not had the wider circulation it deserves. There is, therefore, the more reason why, in this REVIEW, it should have at least a sketch, for the sake of the host of Christian workers who will learn lessons and derive encouragement from its perusal.

Samuel Green was born in 1822 at the family home, Green Hill, which overlooks Worcester, Mass., where he also died, in 1884, aged 61. But these three score years bore unusual fruit, and from 1847 to 1873, a period of 26 years, he was identified with work in Ceylon.

In childhood, delicate in health, it seemed as tho he had little promise of any earthly future, and he lost his mother in his eleventh year. If he was not remarkably endowed by nature, he had the genius of goodness, strong in his love-power, and disposed to self-sacrifice—these admirable traits being daily strengthened by that home life in which children were being trained to benevolence, in a simple household organization whose profest object was the nurture and culture of unselfishness, and whose reflex influence was not to be measured by its monthly contributions.

The early education of this lad was that of the common school

* 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.

† See Life and Letters of Samuel Fisk Green, M.D. Compiled by Ebenezer Cutler, D.D.

and the model home; and while he learned his lessons well, nothing was more markt than his general and growing beauty of spirit. One of his teachers said that he was "the only scholar who tried to do his best, and was a perfect gentleman then."

In his eighteenth year he found Christ as his Savior. His first sense of sin was connected with disobedience to his sister, who had taken a mother's place in the family. His keen spiritual senses even then so discerned evil that he saw unbrotherly conduct to be a great sin against God. When he came himself into the light of God, he sought to lead his brothers into the same path of obedience; but, seeing that the daily walk is more influential than any mere talk, he sought to have his life give no lie to his lips. He was early renewed in the spirit of his mind, so that his naturally fiery temper was, through a noble self-discipline, made subservient to reason and conscience. The fire was not quencht, but turned into a motive power, and energy of service, as Bucephalus was by Alexander tamed and trained into a servant of a royal master. He became a member of the Mercer Street Presbyterian church in New York, and was thus helpt by the contagious spirituality of that rare man of God, Dr. T. H. Skinner.

At this time also he was employed by Dr. Vaughan, secretary of the Episcopal Board of Missions, and under his leadership he got a practical acquaintance with the great needs of the world field, and a sense of personal duty to the lost probably grew also in vividness and power; and as he seems to have inherited a leaning toward the medical profession, it is easy to see how God was, on His potter's wheel, shaping and preparing His chosen vessel for its work. His duties at the mission house left a margin of time for general study and lessons in dentistry. A brother was just then beginning medical practise in the city; and these, with sundry other influences, combined gently to sway the balance of his choice, so that by midsummer of 1841 he was studying medicine with Dr. McVickar, and in October entered the college of physicians and surgeons.

As a conscientious student he applied himself to German, Latin, and kindred studies, not forgetting the more ornamental branches that train the taste and promote general culture. He had learned already that the mind is a chest of tools, every one of which the master workman must learn to sharpen and then to handle skilfully. It is a first principle of education that it is not to be pursued so much for any objective end as for the subjective benefit, found in the effect of study upon the whole man. As Arnold of Rugby so quaintly said: "I wish the lad to study Latin not for what he will do with the Latin, but for what the Latin will do with him."

The experience of the dissecting-room was very repulsive to Mr. Green's sensitive nature, but he endured all that was necessary to his fitness for his life-work; and the familiarity with the human body,

which so often leads to materialism, only called forth in him more reverence as it revealed the two grand arguments for a Divine design: First, the mechanism of every part, and second, the adaptation of all parts to the whole. Familiarity with suffering also, instead of hardening, softened him, and made him more sympathetic and tender. It may be added that after studying *in course* for eighteen months, he adopted what he regarded the better way, studying *by topics* and exhaustively.

Samuel R. House, his friend and classmate, who proposed to go to China, and afterward did such noble work as a medical missionary in Siam, was probably the confidant of Mr. Green's half-formed purpose to go forth himself as a medical missionary, and in 1844 he consulted with him about going to the Middle Kingdom, but was led by him to abandon China, as a chosen field, and hold himself at the Lord's disposal to go anywhere, or send a substitute in his place, should ill health forbid his own departure for the field.

In March, 1846, he asked himself a question so sensible and spiritual that we give it emphasis here: "Why is it not better for

me to go where I can be very useful, as well in my profession as otherwise, at once—go to a land of darkness, and heal the bodies and enlighten the minds of some error-bound people?" That question had to him but one answer, and it led to his self-offering for the field.

Always a lover of nature, the main charm God's work had for him lay in the signs of the supernatural power at work in the natural sphere. "The casual observer looks *at*, the scientist *into*, the Christian *through* an object, to its Creator."

In the autumn of 1846 some missionaries were sailing for India, Dr. John Scudder among them, returning to Ceylon, and him Dr. Green consulted with the result that he was himself soon after under appointment as a missionary physician to Ceylon, under the American Board. While awaiting the time of his setting sail he took lessons in drawing and daguerreotyping, and the Tamil tongue. This last task he found no easy one, for the thirty or forty characters have about two hundred and forty modifications, but he only doubled his application.

There was in Dr. Green so manifest a fitness for the work he was



SAMUEL FISK GREEN.

undertaking, that no one has been known to doubt that the round peg found the round hole when in April, 1847, he sailed from Boston. He was unmarried, determining to explore the field alone, before asking a wife to share his work. He sought to be to all on board the vessel a means of good, and began his mission work on the voyage. After a visit to Madras, where he made many interesting acquaintances, he landed at Ceylon in October, reaching Batteecotta shortly after, at the completion of his first quarter century.

BEGINNING WORK IN CEYLON.

Seldom has a young man of twenty-five confronted a work abroad with more real preparation for a serviceable life. And it was not a fortnight, before his success in a surgical operation established him at once in the confidence of the Tamils. With an insight born of a thorough knowledge of the healing art, he at once pronounced upon the true nature of the difficulty, and advised an operation. He discovered the abscess in the abdomen, and removed it. The patient was cured, and the fame of the new doctor was spread through the peninsula of Jaffna. The natives began to talk about the miracle of this cure; the new English doctor "had taken out the bowels, adjusted them, and refixed them." He was a demigod at once, and, of course, the people flocked to him from all parts, until, as with his Master, there was no room even about the door, and he had no leisure so much as to eat. But Dr. Green remembered that other and deeper sickness that needed a divine physician, and, as he healed the sick, he preached the Gospel, seeking to apply to every patient the spiritual remedies of that great pharmacopœia—the Gospel. Even while yet using an interpreter he took occasion to explain how all sickness is ultimately the fruit of sin, and often immediately the penalty of violating God's laws. The work of a skilful hand and an anointed tongue was supplemented by the distribution of well-selected tracts, and so Dr. Green began his two-fold work for body and soul.

In February, 1848, he was removed to Manepy, about five miles nearer the other stations, and there again "the people thronged him." At Manepy stands the famous temple of Puliar, where a great festival begins about March 25th, and holds for three weeks.

Dr. Green writes:

On the second Sabbath of the festival, I saw, in the midst of the throng, a man rolling along on the ground, holding in his hands an offering—a little brass vessel of milk—under an arch trimmed with peacock feathers and painting; behind him an old religious beggar ringing a bell; before him another bearing some incense burning. The poor fellow rolled over and over, his black body whitened by the dust, for about half a mile and then around the temple. He had been sick and made a vow to do this. He got medicine, I understand, of me; but if mine did him any

good he ascribes the virtue to Puliar; so I have been an instrument, perhaps, of leading this man to serve the devil.

This is an example both of the opportunities and difficulties which contact with heathenism presented. But the romance of missions had not blinded his eyes. He saw through all this glamor of temporary enthusiasm the real trials of a missionary and the real needs of men, and he not only felt undiscouraged, but he sent a message to his medical student at home, not to give up the idea of being on mission ground. To uproot growths of superstition, tradition, caste, and custom, which had rooted themselves for centuries, was a hard task, but he remembered that Christ had long since said, "Every plant which my heavenly Father hath not planted shall be rooted up."

Nothing was more disheartening than the spiritual apathy which he found about him. The people would assent to almost anything, but remain utterly unmoved. Prayer must call down fire from heaven if such moral stagnation and self-complaisance were to be changed.

In the autumn of his first year Dr. Green had two young Tamils as students of medicine, for he saw the need of a native force of helpers to carry on the work. After eight months of residence he began to speak the Tamil, and a few months later he could understand a sermon preached in the vernacular. He never lost sight of the fact that his main business was to spread knowledge of salvation. He gave out tickets on which were printed not only health-rules, but Gospel truths—a synopsis of truths touching soul-health.

He had correct notions about duty and results. For the latter he had no responsibility. Fidelity, not success, is to be the aim.

If not one soul is saved in consequence, our duty ought not the less to have been fulfilled. God tells me to do a thing. I do it. He looks out for consequences, not I. The duty of preaching the Gospel is the duty of every man who has become acquainted with that Gospel; the results of such preaching are to be educed by God. Duty—mine. Fruit—God's.

Dr. Green was not an idler. In thirteen months previous to January 1, 1848, 2,544 native cases had been treated, one-third or more of them surgical, including tumors, cancers, cataracts, strangulated hernia, amputations, fractures, etc., and not a few of these were major operations in point of critical and dangerous character, as when the left upper jaw and cheek bones were removed for a cancerous fungus in the antrum filling the whole mouth and left nostril.

The type of heathen morality, as Dr. Green saw it, may best be given in his own delineations. For example:

The cow is esteemed a sacred animal. I shame the people by asking why they wear that stuff which they call divine lime on their foreheads and arms—three stripes on the shoulder-joint in front, three half-way between the shoulder and elbow, three midway between the elbow and hand, all across the arm. The stripes are in threes in honor of the Hindu

triad, Brahma, Vishnu, and Siva (creator, destroyer, and preserver). They give all sorts of reasons—for beauty, custom, religion, thus betraying either some degree of sensitiveness, or a ludicrous admiration of ashes.

Hunting and killing for another those “animated ideas that sometimes wander through the human hair,” is a charity. Not to employ the fingers thus is to be tormented after death by pins thrust under the finger nails. All manner of physical torture hereafter is averted by all manner of such torture voluntarily endured here. But all notions of sin are superficial, distorted, gross, and are confined to external acts.

HEATHEN SUPERSTITIONS ABOUT DISEASE.

Some of the worst phases of heathenism were inwoven with the notions concerning the nature, causes, and treatment of bodily ills. The superstitions about the “evil eye” and evil tongue are numerous and deep-rooted. Fires were lit at junction of two roads to counteract the evil tongue. Praise might cause the party praised to be ill, and mango leaves, salt, red peppers, and the dust from the tracks of him who did the praising, must be used to undo the harm; the leaves waved thrice about the head, the salt, etc., rubbed on the body, then all these burned at evening. Cows were daubed with soot to keep off the evil eye, etc. Akusteer, a fabulous dwarf, a cubit high, is the famous medical authority, whose prescriptions are servilely followed. A famous practitioner in Manepy, who had been in practice forty-two years, had never known the difference between arterial and venous blood, did not know that there was black blood as well as red, nor had he ever seen a vital organ. He thought the *pulse* was the *motion of air* in the body. Devil-worship has, of course, led to attempts to drive off demons. Dr. Green tells of

A little shed erected to Vidoveer, a real devil and feared much. In this shrine is a little elevation of dried mud, about two feet high and square, made like two steps; on the upper stands an iron trident fixed in a block of wood, and about four and a half feet high; and on the lower step are placed offerings. An iron lamp hangs upon one side from the roof, and a piece of old cloth is tucked up under the thatch, ready for wicks. Fifty or sixty cocks' heads are cut off annually in the night outside the shed. Over the house is a margosa tree, in which this devil is said to live, and when the sun is too hot he comes down into the booth.

A sort of *scapegoat* idea is sometimes seen prevailing, as when a mud image represents a sick child, and a ceremony about that image is supposed to cause the sickness to leave the child and enter the image. Horses' teeth and rhinoceros' horns are used as remedies. From a goldsmith's arm, who was down with fever, was taken a charm, a gold tube, with which was a sheet of lead ruled off into forty-nine squares, and in this diagram were written several mantras, and under them a prayer to Siva. The swami (idol) is supposed to reside in this mystic seat, which is tied above the right elbow to chase away intruding devils.

All these and kindred superstitions Dr. Green felt it to be his mission to undermine, partly by a truly scientific treatment to destroy the very basis of the native system of dealing with disease, and so deliver the people from the deceptions and delusions and cruelties of their native doctors.

This heroic worker among heathen population was a firm believer in the medicine of the Great Physician. From the hour of his assured acceptance with God he held, as an unquestionable reality, all that is revealed to our faith.

By the beginning of his third year, his progress in Tamil was such that he could distinguish the ludicrous dialect of the natives from the classic speech of the cultured. Yet it is said that a diligent student of Tamil may, after fifty years, find works in that tongue which he can not read. He began now to dispense with what a Methodist bishop called an *interrupter*. In connection with medical work he conversed with hundreds from various parts.

Difficulties there were in treating disease. For example, even cholera patients will not always accept a physician's aid.

Some fear to take medicine lest it offend their gods; refusing medicine and taking only the juice of the leaf of the sacred tree over Genesa's temple, mixed with water. They would rather die without medicine and take their chances with their gods in the unseen world than recover by the use of medicine, and encounter the malice of their gods in this world.

He was sometimes asked to feel one's pulse through silk, so as not to impart pollution by his touch. A Brahman wished him to examine his wife's case without putting his fingers or instruments into her mouth. He met such demands sometimes by refusal to comply, and sometimes by a droll facetiousness which disarmed prejudice.

A wealthy Moorman called to consult about his wife, who has apparently a mammary abscess. I suggested that he take a Lalimer (a Tamil), and let him examine, and, if necessary, use the lancet. He could not consent; no one could be allowed to *see his wife*. I proposed that she be seated *behind a curtain*, through which the doctor could do the needful, but he would not agree.

This reminds us of a case in Syria in which, as the American doctor insisted on at least examining tongue and pulse, in order to prescribe for a pasha's wife, a slit in the curtain was made, and a tongue and a hand successively thrust through, which, being normal, he afterward found to be the hand and tongue of a *maid*. He was expected to examine his patient by proxy!

Early in the fourth year Dr. Green was recalled to Batticotta. He was having an average of 2,000 patients a year, and was giving religious instruction to nearly thrice that number annually. All his work as a medical man was anointed with the fragrance of prayer,

and he sought to impress upon his patients that this was all *religious* work. And so it was. He himself said of the removal of cataract:

This is, perhaps, the most delicate operation in surgery. Completely successful. I scarce expected aught but failure; but the Great Physician guided my hand.

When subsequently he undertook an operation which he thought too slight, too trifling to pray over (mentally), he failed in it; and accepted the failure as "a lesson," he says, "to show me that, without Him, I can do nothing."

To get any fair command of the Tamil tongue was to Dr. Green a preparation for providing a *medical literature* for the people in their vernacular—another hard task, for in science as in religion, the very mold of that language has become so cramped and distorted as to make it well nigh impossible to use it to express normal conceptions. But he was not to be discouraged. He says:

Aim at something wisely chosen, and seek to accomplish it in a hearty, thorough manner; don't glorify God in a general manner; live to a purpose.

He started a vocabulary, defining English and Latin terms in Tamil, as the basis of a medical literature. He planned some pamphlets on the more important branches of the healing art, with the Gospel on the reverse of every leaf—what would be called "a good *backing*"—for gratuitous circulation. These primers he carefully prepared, beginning with the most needful. He inspired and directed his students, so that they should both do good work and aid his own.

His great urbanity was never at cost of fidelity or intrepidity. Dr. Seudder wrote of him and his original way of doing things:

He was driving, and his companion was a young officer in the English army. The officer interspersed his remarks with frequent oaths. Dr. Green apparently took no notice of this, but soon began to interlard his sentences with the exclamation, "Hammer and tongs! hammer and tongs!" The officer was troubled. He probably thought he had a lunatic by his side, and deliberated how he should act. Finally he mildly asked Dr. Green why he scattered these exclamations through his speech. He gravely replied that he thought it quite as appropriate as for the officer to use oaths in a similar way. No offense was taken. I believe the officer begged his pardon, and I presume that he never to the day of his death forgot the rebuke.

In 1851, Dr. Evarts was withdrawn from Oodooville to aid Dr. Green in translation and the study of native medicine. A complete glossary for anatomy was made, and the Tamil medical dictionary was begun. The first work selected for translation was Dr. Calvin Cutter's work on "Anatomy, Physiology, and Hygiene," with cuts. And so the work was fairly on the way, which was to make European medical practice indigenous and ultimately displace the native system, a yoke which neither their fathers nor they were able to bear. In June, 1852,

this first work on anatomy, etc., was ready for the press. It took three months of close attention to get the book out with its illustrations, and in a week a quarter of the edition was disposed of and being eagerly read by the native doctors.

From a census of *readers* among his patients, taken in 1852, he estimated that of the 432,000 inhabitants of the province 132,000 were readers, of whom about 2,600 were women. In 1816 but one Tamil woman in the province could read, and this large increase of women readers was a prophecy of a time coming when female education would be nearly as universal in Ceylon as in England.

(*To be concluded.*)

PRISON REFORM IN JAPAN.

BY REV. W. W. CURTIS, SAPPORO, JAPAN.

Missionary of the American Board.

Some five years ago attention was called to an experiment being tried in Hokkaido, that northern island of Japan, which was nothing less than an attempt to administer the great convict prisons of the empire according to Christian principles.* The people of Japan had not yet opened their eyes to what was going on, but the government was taking deep interest in it. The Buddhist leaders were also watching the success of this Christian enterprise with alarm. Whether through their machinations or not, the able and philanthropic head of these five great prisons, containing seven thousand prisoners, was soon after replaced by a man wholly in sympathy with the Buddhists, and the Christian chaplains gave way to Buddhist priests.

To the noble men engaged in this self-denying work it was a great disappointment; but they felt that the degree of success attained was due, not to their scheming, but to God's guidance, and in His time and way the work would again be started and achieve success. The old *régime* went into force. The government seemed indifferent to the change; the newspapers scarcely noticed it, and the people paid no attention to it.

Last year, however, prison reform, to which the public had until then given no heed, suddenly sprang into prominence, and became one of the great questions of the hour. Strangely enough, the fact that it has some small connection with the subject of "mixt residence," in that foreigners from the month of July of this year were to come under the jurisdiction of the Japanese courts, and hence a few of them may, in course of time, find their way into the prisons, has led the public to take deep interest in this hitherto ignored subject.

* See "Applied Christianity in Hokkaido," *Missionary Herald*, January and February, 1894, and June, 1896. Also *MISSIONARY REVIEW*, April, 1894.

But prison reform is not simply a present-day question. It has a history reaching back many years, and an outlook of infinitely greater significance than it could have from any chance imprisonment of Westerners; a future that has to do with the success of Christianity, not in Japan alone, but in all the Orient, for it is one of the practical applications of the religion of Jesus that shows its spirit and power in striking contrast to the old religions which it is supplanting. A brief review of the several stages through which it has already past in Japan, will show that it is a movement sure to continue, because it is in the line of God's plans for progress.

THE BEGINNING OF PRISON REFORM.

I. The first steps taken in prison reform in Japan date back to those early days when Christianity was a dreaded religion, with which it was dangerous to have anything to do. In the autumn of 1873, the year in which the edict boards against Christianity were so quietly taken down, Dr. John C. Berry, a medical missionary of the American Board living in Kobé, had his interest awakened in the subject. There was an epidemic of the dreaded kakke (beri-beri) in the prison of Hyogo, a suburb of Kobé, and one of his hospital assistants then on service in the prison asked the doctor's help to subdue it. Dr. Berry made several visits to the prison, and was greatly impressed, and also oppressed, by its filthy condition and the wretchedness of its inmates. In his daily notes he jotted down this wish, "O, that I may have some little influence in instituting a reform in the prison discipline of Japan. May the Lord give me opportunity in due time to enter upon the work." And, as there is no time like the present time, he wrote at once to the governor of the province, stating what he had seen and his opinion of it. Upon the receipt of this letter from the foreign physician the governor took vigorous measures to improve things, which encouraged Dr. Berry to ask permission from the central government to inspect the chief prisons in that region, those of Osaka, Kiyoto, and Kobé, the three largest cities of the empire after Tokyo. There was considerable hesitation about granting this, but finally, in the autumn of 1875, in a personal interview with Count Okubo, the minister of home affairs, consent was given.*

In the meanwhile, some time in 1874, Dr. Berry had secured the appointment of a Christian, Mr. Maeda, as teacher or chaplain in Hyogo prison. This appointment, and Mr. Maeda's reports from time to time of his work in the prison, awakened quite an interest among the Christians. This interest was deepened later by the larger work of inspection which followed Count Okubo's permission, and by the

* Count Okubo has been called by some of his countrymen "the Lincoln of Japan." He was a large-hearted, broad-minded statesman, among the foremost to see the necessity of opening the country to foreigners, and to progress. And because of this he was assassinated in 1877. He was a member of the Iwakura embassy to this country in 1871-72, for whom Necsima interpreted.

report made in accordance therewith to the central government in the following spring.

The influence upon the prisoners may be inferred from the organization in the prison of a society called the "Company of the New Promise." The covenant to which its members subscribed is prefaced by a unique preamble, beginning:

The desire of the members of this company is to firmly keep the commandments of Jehovah, the one true God, and to trust in Jesus Christ the Savior, God's Son. We regard a heart of love as paramount to all things.

The covenant reads:

We, therefore, organizing the Company of the New Promise, and reverentially loving the ways of God, and desiring to keep near to Him, grieve over our past ways, and with changed hearts promise to love our country and keep its laws; to love all men, hating none; to love everything which God has made, using nothing in vain; and to pray for the influence of the Holy Spirit upon us. And we mutually promise that evermore we will dwell together in love, permitting no change to come among us.

Dated Hyogo Prison, 1st Sabbath of 1st month of the year of our Savior, 1877. Japanese Meiji, 10th year, 1st month, 2d day.

By the first of May, the eight or nine original members had increased to eighty-two. Quite a number of the discharged prisoners have from time to time united with the Kobé church.

Dr. Berry not only made thorough inspection of these prisons, but he wrote out a long series of questions, embodying the most advanced ideas of prison reform, and incorporated into his report the replies to these questions from at least two of these great prisons.

This report, from a private individual, and wholly unofficial, received the exceptional honor of a special acknowledgment from his imperial majesty's government, sent through the American legation. This fact, and the official circulation of the Japanese translation of the report, showed a decided interest in it on the part of the government.

A brief summary of important measures recommended will serve to show how up-to-date Dr. Berry's advice was, and how it prepared the way for subsequent reform measures, and for that enlightened treatment of which the central government has shown itself desirous. We note the following:

1. Careful training of prison officials.
2. Thorough classification of prisoners.
3. Abolition of corporal punishment, and reliance upon moral force.
4. Introduction of industrial labor into the prisons.
5. Conditional sentences, *i. e.*, the power of the criminal to shorten his sentence by good conduct.
6. The importance of keeping up the prisoners' family ties.
7. Protection of society by reformation of the criminal to be the aim rather than punishment.

8. Industrial schools as preventive, and reformatory schools as curative agencies.

9. The importance of Christianity as a reformatory agency.

10. The need of prisoners' aid societies.

11. The appointment of earnest, strong-hearted, scholarly Christian men as chaplains.

The advanced ideas underlying these recommendations were all in startling contrast to the customs then in vogue, and since Christianity in those days was popularly regarded as a most evil thing, doubtless many of the officials marveled as they read in a document circulated by the government, such statements as, "It is now quite universally recognized by social reformers that Christian teaching is of the first importance among reformatory agencies; no radical reformation can be effected but by appeals to the conscience, and no appeals are so effective as those coming from the high standpoint of Christian morality."

Among the results attained in this first era of prison reform it will be seen are:

1. Great improvement in the condition of at least one prison, that of Hyogo (Kobé).*

2. The reformation and conversion of quite a number of criminals, and the organization in the prison of a Christian club.

3. Great interest awakened, of a practical kind, among the Christians of that region.

4. And, most important of all, an impression made upon the government that prepared the way for subsequent reform work.

THE SECOND STAGE OF PRISON REFORM.

II. The second era in prison reform began in 1883, with the arrest and imprisonment, for writing a political pamphlet, of Mr. Taneaki Hara, a Christian bookseller of Tokyo. Mr. Hara spent three months in jail, where his sympathies were greatly stirred by the miserable condition of the inmates. He was recognized as a Jesus-man when he first entered the prison, and soon gained permission to teach the Bible and talk with his fellow-prisoners about Christianity. He made a study of these men, and of the causes of their criminality, and came to the conclusion that the most of them had fallen into crime, not so much from vicious nature as from the temptation of wretched circumstances. He felt that it was a great mistake to treat them as incurably diseased with crime, and that nothing was done while in prison to instruct them and make them better. He saw that when they got out of prison the most of them had no fair chance to try life again, because they were despised and mistrusted; that somehow it was all wrong. His heart burned for them.

After his release the prisoners and their condition were constantly in his thought; he literally heeded the Scriptural injunction to "remember them that are in bonds as bound with them." At length

*The not prepared to assert it, the writer is of the opinion that there were no regularly appointed moral instructors, Buddhist or others, before this period.

he braved the wrath of the government by writing another pamphlet, in which he told of the pitiable condition of the prisoners, and how he thought it might be improved. Instead of being imprisoned again for his plain speaking, to his surprise his pamphlet awakened deep interest among chief prison officials. He was questioned as to his views; then set to inspecting prisons and reporting on their condition.

Mr. Hara made many inquiries of the prison officials, hoping to find some one working for the criminals with that true spirit of self-sacrifice that he felt was absolutely necessary for success in the work of reformation, but to his grief could learn of none. Then, after a great struggle, he decided to give up his business, and devote himself to this cause. He asked the chief of the prison department for a place to work, and found that the Lord had been preparing a place for him, for he was at once told that the Hyogo prison was in want of an instructor, and he could have that position. In the warden of that prison he found a fellow Christian heartily in sympathy with his desires.

In this prison he spent about three years, then asked to be sent to Hokkaido, where the government was establishing great convict prisons, that it might utilize long-sentence prisoners in reclaiming that new country. There, where sentences ranged from twelve years to life, he could have greater opportunity to make his work tell than in Hyogo, where the stay of prisoners was comparatively brief. The government wished to make him a prison official in Tokyo, but he wanted to work directly for the prisoners, so he was permitted to go to the wilds of Hokkaido. There the Lord opened the heart of Mr. Oinuye, the warden of Kushiro prison, to receive him gladly.

Mr. Hara's devoted service in behalf of the criminals soon wrought a great change, not only upon them, but upon the guards and the officials. Before he went to Kushiro the instruction in the Hokkaido prisons was in the hands of the Buddhists, and with the exception of Mr. Oinuye, the wardens favored Buddhism. The transfer of Mr. Oinuye to another of the great prisons, that in Sorachi province, gave him the opportunity to appoint the instructor there, and with his experience in Kushiro none but a Christian would do, for the inval-



TANEAKI HARA.

able aid in prison administration of such labors as Mr. Hara's was fully recognized. How these labors were appreciated is seen also in the fact that five hundred of the inmates of this Sorachi prison petitioned for a Christian instructor.

Providentially an invitation was extended to Rev. Kosuke Tomeoka, an experienced pastor, a large-hearted, whole-souled man, energetic and wise. He had little inclination at first to give up his pastorate for work among criminals. It was a three months' struggle before the decision was reached. Then, tho few of his friends approved, he was convinced that the call was of God, and he gave himself up with his whole soul to the work. Mr. Tomeoka could read English, and to fit himself for his position made a thorough study of the standard works on prison reform. Soon he was seeking information and advice by correspondence with some of the best authorities in America and England. Intensely energetic, he gave moral lectures every Sunday to his large audience of prisoners; taught the Bible to such as wisht it; gave daily instruction in the cells; and yet found time to gather a little congregation outside the prison walls, so that soon a church was organized, and a neat building erected. And thus the good work went on.

Up to this time these four great prisons, to which a fifth was soon added, had been managed independently, but now the government thought best to have a general superintendent, and Mr. Oinuye, being a man of fine executive ability, and his administration thoroughly satisfactory, he was given this position. The work of Messrs. Hara and Tomeoka had proved so grandly helpful that soon in all of these prisons there were Christian instructors. The several wardens were in full sympathy with them and with Superintendent Oinuye's plans. The guards, too, became interested in the good conduct of the prisoners, and there came to be a generous rivalry between the several prisons as to which could show the most progress.

BIBLE CLASSES IN THE PRISONS.

Soon there were large classes of Bible students, whose interest in their studies led to the formation of rival classes studying the teachings of Confucius and Buddha. Probably in none of the prisons instructed by Buddhists could be seen such classes in Buddhist doctrines, as in these prisons where Christians were the teachers. It must be understood that the general instruction, attendance on which was compulsory, was of a purely moral character, and that attendance on the religious teaching was voluntary. How many actual conversions to the Christian faith there were, is unknown; the prisoners could not make public confession by joining the church; the guards and minor officials who did so were few; among the chief officers there were none. All that can be said is there was great improvement

in the character of many of the prisoners, and in the *esprit de corps* of the guards; that the general tone had greatly improved under the Christian *régime*; that they were model prisons, and that the spirit of reform and progress was in the air.

It could hardly be expected that this good work could long continue without exciting the hostility of the old religions. This Christian enterprise was becoming too successful; its practical value to society and nation too manifest. The Buddhists became alarmed at the state of affairs. It was rumored among them that in the Hokkaido prisons officers, guards, convicts, all *en masse*, were becoming Christians. A stop must be put to this.

The opportunity soon came, Superintendent Oinuye, being overruled in plans which he deemed essential to the best interests of the prisoners, resigned. This was in the summer of 1895. His successor was a man of the most conservative type—strongly Buddhistic in sympathy, with little interest, if any, in reform measures. The Christian instructors were soon replaced by Buddhist priests. The sunshine that had dawned upon these prisoners gave way to clouds. The bright outlook for progress had disappeared. The second era of prison reform was ended.

THE WORK OF MR. TOMEOKA.

III. The year before this eclipse Mr. Tomeoka had gone to America, with the approval and help of his associates, that he might make careful study of the best systems of prison management. He spent six or eight months in the Massachusetts Reformatory at Concord, entertained most courteously by the officers, but working day by day with the prisoners that he might get a practical knowledge, even to the minutest detail, of the methods and principles of that excellent institution. He spent a month also at the Elmira Reformatory. During his two years' stay in America he made a thorough inspection of the chief prisons in many of our States, visiting in all some seventy institutions, including industrial and reform schools. It was said of him, by one who is an authority in America, "There are few Americans so well acquainted with the prisons of their native land as is Mr. Tomeoka."

Upon his return to Japan in 1896 the work for which he had been fitting was not open to him, but his ardor for reform was not chilled, nor could he be idle. He visited prisons; he lectured on prison reform; he wrote articles on the subject for influential periodicals; he edited two magazines devoted to the prisoners; in every possible way he showed his devotion to the cause. He took the pastorate of a Tokyo church, and became editor of a leading religious weekly, *The Christian*.

Last autumn Mr. Tomeoka was appointed instructor in Sugamo prison in Tokyo, one of the most important prisons in the land, built

and equipt after the most approved modern style. The warden was Mr. Arima, who formerly had charge of one of the Hokkaido prisons, was well acquainted with Mr. Tomeoka, and, knowing his eminent fitness for the position, was desirous of his help. There had been three or four instructors at Sugamo, all Buddhists. Mr. Arima proposed reducing the number to two, retaining one of the priests, and having Mr. Tomeoka for the other instructor. The Buddhists were incensed, and, withdrawing all of their priests, made a great cry of injustice, on the ground, first, that the Christians are so few in number, and, secondly, that Buddhism is the state religion. The minister for home affairs replied that the government intends to treat all creeds alike; there is no state religion; the government is indifferent to the creed of its officials.

Public opinion, as voiced in the daily papers, showed little sympathy with the Buddhist claims, but their leaders persisted in their tumult. Finally Mr. Tomeoka was promoted to the position of instructor, no longer of criminals, but of prison officials, with a better salary and a higher rank than before,* and, his place being vacated, two Buddhists were appointed instructors at Sugamo. Mr. Tomeoka had carried on the work alone for six months or more, and his duties in that large prison being so onerous that he could not do the personal work among the prisoners which he deemed most important, the change was doubtless a relief to him.

If the Buddhists regard this as a triumph, it is but a temporary victory, and is a step toward their final defeat. By their agitation of this question they have brought prison reform into greater prominence, and have advertised the good work done by the Christians. As an illustration of the interest awakened in Mr. Tomeoka's work by this discussion, it may be mentioned that recently the business and professional foreigners of Yokohama contributed nearly 600 yen to furnish Mr. Tomeoka a working library for use among the prisoners.

Mr. Hara's work since he left Hokkaido is intensely interesting. His labors at an end in the prisons he returned to Tokyo, his old home. But his heart ached for the prisoners. With hundreds of them he kept up a personal correspondence, especially those released. Occasionally, as he was able, he issued his magazine for prisoners, which had been a feature of the Hokkaido work.

The death of the empress dowager in January, 1897, providentially opened the way for a larger work, since it was made the occasion of releasing by imperial decree some 16,000 prisoners, of whom 3,640 were from Hokkaido, where they had been taught by the Christians. Nearly 700 of these having been sent up from Tokyo were brought back there for release. Many of these had been under life sentence.

* The police and prison officials' school of Tokyo, to which Mr. Tomeoka has been appointed professor, is to be opened in September.

They were overjoyed at being set free, but soon found that they were in sad plight. During their long imprisonment their relatives had disappeared. They were friendless, homeless, outcasts, under suspicion, and unable to get work. What to do they knew not. They began to come to Mr. Hara for sympathy and advice. He was their friend, their father. They came, thirty, forty, sometimes a hundred at a time. He made them welcome. "When I began taking them into my home," he said in a letter to the writer, "I had not a very little money, not even a bit of food to give to so many. I only thought to do what I could by the Holy Spirit of the Lord, saying to them as Peter said, 'Silver and gold have I none, but such as I have I give you.' Not that I expected any miracle to be wrought, but trusting that God would bless the men." And God did bless them, and blest Mr. Hara. An old building was offered him for the accommodation of his *protégés*, and he and his wife made it as comfortable and homelike as possible. He set them down to eat with his family (he has eight children). He had family worship with them, and taught them the Bible. That they might study it for themselves, Mrs. Hara taught many of them to read. He found employment for them, at first with great difficulty, for no one wanted "jail birds," but he persuaded some to give them trial, and as these proved faithful, others, until at last the good work was recognized, and influential friends were raised up. Then an aid society for discharged prisoners was organized, Mr. Hara becoming its superintendent. Many lived in Mr. Hara's home, going out daily to work, and returning at night. A year ago he was teaching Christ to about 150 in Tokyo, and to some 700 in other places by correspondence.

He says the inmates of the home are all self-supporting; that he gives them not a cent to spend for food, clothing, or shelter.

Among the friends who contribute monthly toward his aid society are some very prominent names, such as Count Okuma, ex-premier; Viscount Okabe, governor of Tokyo; Duke Konoye, president of House of Lords; Mr. Shimada, vice-president of House of Representatives; Mr. Hijikata, minister of the imperial court; Mr. Kioura, minister of justice; Mr. Miyoshi, ex-chief justice of the supreme court; Mr. Ogawa, prison officer of the department of state. A number of these are Christians, and the last three mentioned are especially active in showing their interest in reform work. One prince of the imperial family has made a generous contribution.

The government is much interested in Mr. Hara's work for discharged prisoners, and would aid it if necessary, but Mr. Hara much prefers voluntary contributions to official help. He wants the enterprise to illustrate the Christian principle of personal interest; he believes that the helping hand proffered from love of man touches the heart and affects the character as no official aid could do.

This work which Mr. Hara is thus doing in Tokyo is, perhaps, even more important than the work in the Hokkaido prisons, yet it can not be separated from it. It is all one work, and God's hand is manifestly in it, and His blessing upon it. It should be mentioned that besides Mr. Hara's society, there are similar organizations for aiding discharged prisoners at Kobé, Yokohama, and Matsuyama. Other lines of reform work that are being undertaken should also be noticed.

Mr. Miyoshi, formerly chief justice and a prominent Christian, has for some time been hoping to establish a reform school for criminal children. He has succeeded in interesting wealthy citizens in this, so that 100,000 yen have been contributed, and the school is being organized.

Mr. Tomeoka's heart has long been set on a school for neglected children. He believes that "an ounce of prevention is worth more than a pound of cure," and that children may be taken from evil environment and prevented from becoming criminals. His desire is to have the school a purely Christian undertaking, with trustees, teachers, and assistants all Christian, and to appeal to none other for aid. He has bought land and a building necessary for a beginning, and is about to establish on a small scale such a school, to which he will give his personal supervision. It is much needed, and tho sure to do a great good in its direct work, it doubtless will do far more by its stimulating example.

It has been seen that one great hindrance to Christian work in prisons is the jealousy and hostility of the Buddhists. Their opposition will probably be yet keener in the future, and they still wield great power. But if the work of reform is carried on in the same spirit of self-sacrificing devotion that has thus far characterized it, nothing can stem the tide of progress.

Another hindrance has been that most of the prisons throughout the land are, at present, under local administration. In 1881 the government, being under financial pressure, transferred the expenditures, and with these the administration of these prisons, to the several provinces. For some years it has sought to have them transferred back again, but the diet, in its determination to reduce the budget, has refused to act. The transfer, doubtless, will soon be effected, and when this is done a system of uniform treatment in the line of progress will be inaugurated. The government is awake to the need of this, and the outlook is hopeful for its accomplishment.

The attitude of the government toward prison reform, and the interest which the public is beginning to take in it, is an illustration of the fact that the influence and power of Christianity in Japan is far from being measured by the actual number of converts. Many of the institutions of the land give evidence of having felt that influence and of being shaped by that power.

A ROMAN CATHOLIC VIEW OF MISSIONS IN CHINA.—II.

BY ROBERT E. SPEER, NEW YORK.

Bishop Reynaud describes frankly the methods of the Catholic missionaries in China. Of the general training of inquirers and converts he says:

When possible they have a period of probation in our settlements, where they are imbued with the spirit of Christianity, and by good example are trained in the maxims of the Gospel. The missionaries constantly catechise them, and explain every difficulty. In their own homes, too, they devote themselves to the study of Christian doctrine, and they often sing their prayers during their work, or repeat lessons while traveling, and some will even pay heathens to teach them to read quicker. Many of these people are illiterate; others are advanced in years, and the greater number are occupied supporting their families, so that it requires courage to undertake the learning of prayers and the catechism. The women are even worse off, as they generally can not read one word. On an average, the instruction and testing of catechumens lasts a year, and after baptism, they are subjected to a rule that prevents their forgetting what they have learned. Every Sunday the Christians assembled in the church must recite aloud the catechism, so that it is gone through several times in the year. At the annual confession, the missionaries ask each one questions from the catechism, which obliges the people to recollect what they have been taught. Experience has proved the value of this rule, which is rigorously enforced in this province and in many other vicariates. Our Christians thus carefully instructed are usually pious and fervent, having an instinctive horror of the superstitions around them, and we have occasionally to moderate the zeal of those who are too ready to express their contempt. At the same time, it should be observed that some of our neophytes are really confessors for the faith, owing to the tortures and ill-treatment inflicted to enforce compliance with local superstitions. Their fidelity is more to be lauded, as very often they are given the option of a small fine, which they steadfastly refuse to pay. Our Christians are most attentive to their devotions, and family prayer is a general rule. They are very fond of the rosary, the fifteen mysteries being sung at intervals in the church on Sundays. Many old people spend their whole time praying, and there is great devotion to the Blessed Sacrament.

Lent is so strictly observed among the Christians that "it has not been thought expedient to publish the mitigations allowed elsewhere." Of the chanting of the Chinese Christians, Mr. Reynaud declares: "So melodious and devotional is this chant that one could spend entire days listening to it, and it is the general opinion of European and Chinese missionaries, that even the saints in heaven could not sing more divinely." Mr. Kelly, the editor, can not forbear adding in a footnote, however:

It may be remarked that there can be a difference of opinion concerning the musical abilities of Chinese catechumens so highly extolled by

Monseigneur Reynaud. An English lady, who is a member of his flock, described the first Sunday in China as "one long attempt to suppress mirth at the fearful uproar going on during Mass and Benediction, when every Celestial in the congregation sang in his own favorite key. He who squalled loudest, prayed best, while some fervent women kept up a high soprano in a nasal organ. All the devotions are sung in the same fashion, and the Chinese appear able to go on like wound-up machines." But there is no accounting for tastes.

The Catholic missionaries do not shrink from establishing separate Christian communities. Of orphans, Bishop Reynaud says: "Some are placed in Christian families, while others form Christian villages, which are like an oasis in the desert of paganism." And apart from these communities, much is made of temporary settlement of Christians under the supervision of and in contact with the missionaries.

The same remarks about the children may be applied to the catechumens, who, unless they can spend a few months in our residences, near the priests and the church, never become really reliable Christians. The example and the daily instruction of the missionaries, the absence from pagan surroundings, and family cares, mean everything to them, as it is chiefly by sight and hearing they can be thoroughly Christianized.

This feeling of distrust of the converts, unless they can have had long training, is specially apparent in what Monseigneur Reynaud says about the reliability of the native priests:

Tho the native clergy are of such assistance, they are unable to have the sole charge of such districts as large as great European dioceses, without the guidance of an European missionary. Many cases arise in which, by his superior knowledge and experience, the latter is better able to give a decision than his Chinese comrade, who is not so capable of directing other people. The general rule, therefore, is to place an European priest at the head of a mission, with one or two native missionaries as his curates.

On this account Catholic missionaries are believed to be indispensable and not capable of displacement by native priests. The admirers of Catholic missions who criticize Protestant missions as foreign in comparison, and not sufficiently adaptive to the native life, receive a check here. The Protestant missions aim at the establishment of independent native churches, and are ready to push forward and trust the native preachers. The Catholic missionaries aim at subjection of the native churches to Roman direction, and so while apparently welcoming the Chinese priests to equality with the foreign missionaries, really retain the authority in the hands of the latter. Thus Bishop Reynaud emphasizes the need of missionaries and the secondary character of the native workers:

In the desperate contest between heaven and hell for the souls of men, priests are the proper officials deputed to fight for God and His Catholic Church, and to win from the demon slaves who, without their intervention, would be lost forever. Peaceable soldiers of the cross, they

effect immense conquests for the true faith; indefatigable laborers, they sow the good seed of salvation in all directions, often fertilizing it by their sufferings, and sometimes by their blood. They are the main-springs of every work undertaken for the conversion of the heathens who are perishing in thousands. Therefore, the need of missionaries is most urgent among these poor pagans, so that these souls wandering in darkness may have a chance of receiving a ray of hope.

Even at Peking, where there are old Christian families of three hundred years' standing, the Chinese priests require the support of a European missionary. How much more do they require him in the vicariate of Che-Kiang, where the catechumens are nearly all new Christians. The missionaries are of opinion that it is only after four generations that the Chinese can be thoroughly imbued with the spirit of the Catholic faith. For this reason only Chinamen whose families have been Catholics for two or three centuries, are admitted to the priesthood. Converts of a recent date are never accepted without a special dispensation, which is seldom applied for, and which is still more seldom granted.

Baron Von Hubner, in his book of travels, says that the native priests "eagerly seek theological discussions, but, more subtle than profound, they rarely go beyond a certain point in science. Vis-a-vis European missionaries they feel, and sometimes resent, their inferiority, but if treated with gentleness and discernment they become excellent fellow-laborers. With regard to morals, they leave nothing to be desired. They have never yet been promoted to the higher grades of the hierarchy."

What is really most required in China for the spread of the faith, is missionaries. Were there more priests we should have more catechumens, as one missionary can only attend to a certain number of converts, who have to be tested, instructed, and trained in the ways of life, all of which entail much labor, and often many journeys.

In the matter of self-support, Bishop Reynaud does not confirm the idea that the Catholic missions are independent of financial maintenance from the home church. No Protestant mission using foreign money profusely in the support of its work could make a more sweeping appeal than this:

We are also in great need of pecuniary assistance. Just as soldiers must have arms, the missionaries must have funds, to build the chapel, the school, and the little presbytery, which are as it were the outposts of the mission; to say nothing of the schoolmaster, the cook, a servant, and a band of young converts studying Christian doctrine. Our strongholds are represented by our great churches, central schools, orphanages, hospitals, dispensaries, asylums, and various other works of charity. Thus, there are many ways of exhausting the missionary's purse, tho he may himself live on very little, as our converts will never let him die of starvation, but are always ready to share their houses and food with him. Still a large family of orphans and destitute people frequently depend on him for their support. Hence if we do not choose to assist the missions by sending out numerous priests and sufficient material aid, it will be useless to talk of China as a land of the future for the Catholic Church.

The Catholic mission in Che-kiang appreciates the necessity of

education, tho it is a kind of education quite distinct from that conceived by the Protestant missions to meet the real and vital needs of the people. Latin, for example! The Protestant missions have left mediævalism some three or four centuries behind.

In the "Petit Seminaire" at Chusan, there are forty youths, studying Latin and other sciences under a French missionary, so as later to become learned clergymen with attainments superior to those of the Chinese *literati*. In the "Grand Seminaire" the students apply themselves to theology, which is taught in Latin and one European language, and they also follow other classes to acquire knowledge that will be useful in their future ministry. It is really important that the native clergy should be highly educated in a country where learning, tho based on the teachings of Confucius, and of the most antiquated description, is held in such great esteem by all ranks of people, from the highest to the lowest.

The theory of separation from their home life prevails in the Catholic schools, not of training in that life. The bishop says of the schools:

This is one of the most vital works of the mission, in which the Christianizing of children is concerned. They must be instructed very young, and taken away as much as possible from pagan surroundings. To do this properly, the schools should be near the missionaries. There are central schools in all the chief mission stations, where the children are completely separated from bad influences, and are taught to practise their religion by their teachers, and by the good example they see around them, whereas children who have not had this advantage are recognizable at a glance, as they do not comprehend their religion at all well.

Another very important consideration is the following with regard to schools. They are often found to be most useful as a means of furthering conversions, as, according to a French missionary, "When the infant comes to school, his father will soon follow the child to the church, and these dear children, like St. John the Baptist, fill the valleys and bring low the mountains and hills, by opening to their parents the path leading to our Blessed Savior."

There is training in industrial work also. "Some boys are taught agriculture on a farm belonging to the mission, others become tailors, shoemakers, carpenters, etc., and it is also desirable that they should be taught the weaving of satin, which would be a very lucrative employment."

The medical work in this vicariate is quite exclusive. There are "no less than 8 hospitals, 4 hospices, 5 dispensaries, 10 schools, and 5 orphanages," under the care of thirty-five Sisters of Charity of St. Vincent de Paul. More than three thousand patients are said to pass annually through the hospitals, and 100,000 are said to attend the dispensaries annually; "while the visits paid by the sisters to the sick in their own homes are over 35,000 in the year," or an average of about three a day for each sister.

This medical work opens the hearts of the people. It is quite free, no charge being made as is done in most of the Protestant mission hospitals and dispensaries. It makes the sisters so popular, the

bishop relates, that the ferry-boys will frequently refuse payment from them. It gives splendid opportunities also for baptisms *in articulo mortis*, which amount to 300 yearly, "and the good work done in that way by the missionaries can hardly be computed." The bishop gives an illustration of this form of ministry, and also of the way misunderstanding of the language is overruled for good.

One day a catechumen arrived out of breath at the mission station, and, with tears in his eyes, told the missionary his mother was dying. The father, thinking he meant his old Christian grandmother, fetched the holy oils, and hastened away. He had been twenty minutes on the road when the catechist who was accompanying, asked, "Father, why have you brought the holy oils, for it is not the Christian grandmother who is ill, but the catechumen's adoptive mother, who is a pagan?" The missionary thought it was very tiresome to be taken on a long expedition to see a pagan woman, but the sudden inspiration struck him that God wished to save this poor soul, and, therefore, had allowed him to misunderstand the catechumen's meaning. Accordingly, the missionary hurried along the bad road, praying that the Sacred Heart would grant the grace of conversion. This heathen woman had formerly adopted the catechumen, but she knew very little about his conversion, and merely said that she would die in the same beliefs as her ancestors. It was dark when the missionary arrived, and at too late an hour for him to do more than send a Christian to say to the woman, "The father, hearing you were ill, has come expressly to see you, and to exhort you to honor God, and save your soul. Will you receive him to-morrow morning?" The sick woman at once asked for baptism, and was overjoyed to hear that the father had come "to pour the holy water over her." As she was not in immediate danger she was instructed, and the next morning, after mass, the missionary questioned her, and found, to his joy, that she only required baptism to go straight to heaven. To prevent superstitious practices after her death, the convert sent word to all her heathen relations that she was dying a Christian, so that they should not prevent her burial according to the rites of the Catholic Church, as very often trouble arises when a pagan dies at once after baptism, and the heathens persist in declaring the baptism to be an invention of "the European devil."

In the superstitions of the Chinese Monseigneur Reynaud finds a preparation for the Gospel rather than an exclusive obstacle.

Even their erroneous beliefs may, in a certain sense, count in their favor, inasmuch as they may sometimes tend to show a strong yearning after the supernatural. After all, an indifferent pagan, having no faith in his idols, no idea of a future life, or regarding it as the veriest fable, is prone to be far less susceptible than the others to the arguments of the Catholic priest. . . . Altho we have met with those who were perfectly insensible to every religious feeling, yet in the province of Chekiang (which is one of the most superstitious in China), the greater number of the people do believe in something. Above all, they believe that it is not in vain for people to live well in this world, as in the next there is a heaven and a hell, representations of which are often shown by their bonzes, and they have an expressive proverb, saying, "The good will have the recompense due to virtue, and the wicked the chastisement due

to evil; and if this retribution has not yet come, it is because the time for it has not yet arrived." . . . The spirit inspiring such practises may often be less an obstacle to conversion than a remote preparation, proving that there is plenty of good will, altho it is, for the time unfortunately, turned in the wrong direction. As a rule, the heathens do not offer any serious defense of their false beliefs, nor do they try to oppose our doctrines. Once their naturally subtle minds are open to conviction, they comprehend quickly enough that their superstitions are as ill founded as our dogmas are worthy of the highest respect and veneration. If they have followed a false religion, it has been through ignorance of the true faith, and because they could find nothing better in their own country. Therefore, we may assume that, as far as the conversion of the Chinese is concerned, their very proclivity to superstition may be turned to good account.

It is very interesting to note the Catholic attitude toward ancestor worship. This must be sacrificed, says the bishop.

But what the convert feels much more is the sacrifice he must make of ancestor-worship, which is so profoundly rooted in China that several have considered it as the chief obstacle to the conversion of the Chinese. In theory, and in practise, filial piety holds the first rank among their virtues, and there can be no greater insult, even to the lowest and most worthless Chinaman, than to call him an undutiful son. Ancestor-worship is an act of filial piety by which children render divine honors to the memory of their deceased parent. Neglect of this duty by the Christians exposes them to the violent anger of their families and neighbors, which fact naturally does not encourage timid people to become converts.

Such a liberal-spirited man as Dr. Muirhead contended at the Shanghai conference in 1890 that the Catholics were not as keen and severe in their condemnation of ancestor-worship as might appear, the converts being allowed to share so far in the worship of ancestors as delivered them from persecution, and from too violent rupture with their old superstitions. Dr. Muirhead said:

I have spoken to several of the Catholics about it, and they seem to adopt a practise which, at least from our standpoint, is one and the same with the habitual practise of the Chinese. On one occasion, when I was considering the subject, I went to our chapel in the city, and the first man who came in turned out to be a Roman Catholic belonging to the country on the north side of the river. I asked him if he ever practised ancestral-worship, and he said, "At certain times I have the tablets of my five ancestors, who were connected with the Catholic Church, brought out, and I ask a priest to come and perform the services connected therewith." I inquired, "Is it a foreign priest who comes?" He said, "No; that would be too expensive. I have a native priest on the occasion, and he does the thing as well, but much cheaper." At the time when the rebels were round Shanghai, the French admiral was killed, and a requiem for his soul was performed at the French cathedral. A Christian convert came to me and said, "How is it that the Roman Catholics adopt in this instance the same words which the Taoists use in similar cases?" The words are *ts'an du wang ling*, or "to rescue the soul of the deceased." He thought it most inconsistent with Christianity. I only mention this to

show that, in the expressions of the Roman Catholics, however much the pope may have interdicted it, there is a course of things which, according to all accounts, is identical with the heathen superstitions.

And Bishop Reynaud himself points out that the doctrine of purgatory consoles the converts, and, in a measure replaces with authorized and orthodox ceremonies the old rites of worship of the departed.

This erroneous and superstitious practise, however, makes the catechumens adopt and cherish more readily the devotion to the souls in purgatory, and this is, no doubt, one of the strongest attractions which they find in our faith, as compared with the Protestant religion.

There is a special order, "composed exclusively of natives," devoted wholly to "the holy souls, and often to the most abandoned of them. Each day they offer for the solace of these poor souls, their works, their sufferings, and all their satisfactions."

Of the sale of opium by Christians Monseigneur Reynaud says:

The Christians are permitted neither to plant the poppy seed, nor to sell the drug, and must seek some other employment, which is not easy in China where there is such competition in every trade.

The importance of the conversion of whole families, and especially of mothers, is thoroughly appreciated.

It is most essential that the mother of a family should be the first converted, for she will bring after her the husband and children, and keep them to the practise of their religion. So convinced are many missionaries of this that they often refuse to baptize the men without their wives.

Perhaps the most interesting feature of this little book is its discussion of Protestant missions. Its tone is kindly on the whole. The editor begins a foot-note in eulogy of the Rev. Robert Stewart, of the Church of England, who was murdered in Fuh-kien province in 1895, with the sentence, "As we shall find it a duty to pass some severe criticisms upon the Protestant missions and missionaries in China, it is pleasant to be able to pay a tribute to the beautiful life and character of an Irishman, of whom his own child said, 'Father never liked to be praised.'" The author speaks of the Protestant missions as constituting a more serious embarrassment even than the native priests, and expresses a desire to have some English priests, who "would prevent our Protestant compatriots from behaving in the very objectionable way they often do—not at Ningpo, where we have the *élite*, many of them educated gentlemen, but in the interior, where, with some of them, their one creed seems to be preaching against Catholicity." He speaks also of the Protestant missionaries as "objectionable ministers," and adds, "We find that converts who have been Protestants find more difficulty in implicitly accepting Catholic dogma than those who have been heathens." Yet he recognizes their efficiency and earnestness:

With their knowledge of the language and constant communication

with Chinese of every rank, the Protestant missionaries are better able than the consuls, the custom officials, or the traders to present us with a fair description of the Chinamen. Consequently they do not speak so badly of them, and some even praise the Chinese to a certain extent. Yet, notwithstanding their distribution of Bibles, their schools, the money they spend so liberally, the men they employ, and the labors in which they certainly do not spare themselves, the ministers are far from successful.

And he says: "The intention of the Protestant missionaries is good." These generous acknowledgments are the more to Mons. Reynaud's credit when it is observed that his chief authority on Protestant missions is "Sir Henry Norman." Mr. Norman is rather a ludicrous authority on missions.

According to this Catholic view, "the Protestants in China are very far from imitating the *dolce far niente* of the bonzes. They are three times more numerous than the Catholic missionaries, they have plenty of means, they have also the prestige of their nationality—most of them coming from England, which is considered as a faithful and generous ally by the Chinese, who call the Protestant creed 'the English religion.'" On the other hand, Bishop Reynaud holds that there are radical weaknesses in the Protestant work. Some of them are the same weaknesses which a Catholic would find in Protestantism anywhere. He criticizes first the consecration unguided by a mission tradition:

Many of these ministers coming from England supply their want of theological science by a mystic enthusiasm which leads them into various delusions. On their arrival in China they find no tradition to guide them, no direction to assist their inexperience. They come to replace missionaries who are going away; and in a place where all is so strange, so different from Europe, left completely to themselves, these young men, with all the good will in the world, must be liable to the most discouraging mistakes and errors of judgment.

There is some real force in this criticism. Secondly, he criticizes "the incoherence of the Protestant creeds and the conflicting instructions of the ministers;" and declares that because of their failure in direct conversions, the Protestant missionaries have turned aside to philanthropy, which yet he calls a "powerful means to further their own work."

Even the pastors lament this serious obstacle, and in their assembly at Shanghai, 1890, they were obliged to sacrifice some of their special doctrines, and to turn their labors more in the direction of schools, hospitals, and translation of books. At present they have widened their sphere of action by a crusade against wine, tobacco, and women's small feet. To this last objection, a Chinaman at Ningpo replied in the newspaper that there were other more necessary reforms needed, chiefly as to the importation of opium, which should be first checked, and also in the custom of tight-lacing, which they declared to be more injurious to

the European ladies than tying the feet is to their own. These questions may gratify philanthropists, but they will never convert the Chinese.

Many Protestant missionaries have lamented the disproportion between the philanthropic mission agency and the direct work of evangelization. Mons. Reynaud goes on to criticize the very genius of Protestantism as insufficient for China: "The absence of unity of belief, the rejection of authority in favor of private judgment are radical defects of Protestantism. Now this very principle of authority is everything to a Chinese, being the foundation-stone of family and social existence, and no people have more respect for absolute authority than the Celestials. A religion that rejects this vital principle can never be regarded in a serious light by the Chinaman." Another class of criticism is quite suspicious:

By their attacks upon the Virgin Mother of God, the ministers merely disgust the Chinese, who have such an exalted idea of their own mothers that a woman has no name, but is always known as the mother of her son, "Lipa-am," "Atching-am"—the mother of Lipa and Atching. Therefore the devotion to Our Lady is readily understood by catechumens; and once a whole band of pagans, on hearing abuse of the Blessed Virgin, deserted the Protestant chapel, and came to the Catholic missionary to ask for baptism.

The comfortable lives of the Protestant missionaries, their being married men, their public propaganda are all regarded as further objections. It is not generally known, I think, that the Catholic missions carry on so little of a direct evangelistic propaganda, but rather wait for the people to come to them, or to be drawn in by this motive or that. The general feeling in China is that the European priests having in some places, as Bishop Reynaud says, "the rank of mandarins," rather hold aloof from the immediate contact with the people, and the delivery to the hearts of the people of the appeals of the Gospel. Père Repa charged this, in substance, years ago. Bishop Reynaud sets forth the claim of the Catholic missions to identity of life and interests with the people, but the claim scarcely consorts with the criticism of the over-familiarity of the Protestant missionaries with the people, as this latter criticism seems inconsistent with the charge that these missionaries are not close to the people. Still, his description of the Catholic method is worth quoting:

These and other defects are the true reasons of the little success of Protestantism in China, and our cause should not be confounded with theirs, as we follow a very different road, with very different results. We do not go to China to criticize manners or to destroy customs that are not at variance with Catholic doctrine, even tho they be repugnant to Western prejudice. The great aim set before our missionaries by Rome, the sole desire of their hearts, is to implant the knowledge of faith and charity in the souls of the Chinese. This is the polar star that directs their labors. Arriving in the country, instead of being abandoned to themselves, they find a path traced out for them which aids their inexperience. Subject to a recognized authority that prevents them from

being led astray by first impressions, it is not at their own expense, at their own risk and peril, or by dint of groping their way through innumerable mistakes, that they learn to understand the natives and customs of their new country. From the commencement they are guided by the instruction of experienced men, and in this Chinese empire, a perplexing labyrinth for many foreigners, they have only to follow, not to seek, the right path. Free from all ties of this world, having no family cares to distract their attention, they are at perfect liberty to follow their vocation, which is, like the Apostles, to be all things unto all men, in order to gain souls to Jesus Christ. As the Son of God came on earth to save men, so the missionaries who continue His work, set aside their prejudices and conform themselves, as far as is allowable, to the manners of the people they wish to convert. This being an essential condition to insure success, the missionaries lead the life and wear the dress of the Chinese, so that there may be as little difference, and as few causes of distrust, between them and the people, as possible, and a closeness of intercourse which will enable them to smooth away many difficulties, and to study and understand the good and bad qualities of the soil they have to cultivate. At the same time, by their sacred calling, they are able to discern the virtues and the vices of the individual; they come in contact with families, and in this way they acquire knowledge of many a detail connected with the life of the people. The Chinese do not consider them as travelers or mere birds of passage, but as neighbors who speak the same language, and very often as dear friends living under the same roof. In one word, China is the adopted home in which the Catholic missionaries live and die, and which they love in spite of many privations and hardships, that are not as well-known as the dangers of ill-treatment and murder, and yet are the great cause of the mortality that so rapidly thins the ranks of these zealous priests.

Mons. Reynaud claims for Catholic Christianity a power of adaptation to the East which Protestant Christianity lacks, and a consequent greater success:

"The Catholic missionaries in China, as in Hindustan, succeed far better in making some impression upon the hard surface of Oriental society than do their Protestant rivals. But is this so very surprising? No, for coming eighteen centuries ago from the East, the Catholic religion must be more congenial to Orientals than the contradictory creeds of a modern religion, which is so deeply imbued with European ideas, that it is at complete variance with those of the conservative Asiatics, who in thought and in custom are much the same as their ancestors in the far-off days which were illumined by the coming of "The Light of the World."

However this may be, it is not possible to withhold from the Catholic missions in China our genuine admiration for their devotion, sagacity, and sincerity. Our ways are not their ways, and there is a great deal which, from our point of view, we should criticize severely; but it is pleasanter to close this sketch of Bishop Reynaud's little book, with a candid recognition of its kindness and good spirit, and of the deep love for souls which it reveals. If we disagree with the Catholic missionaries in their methods or views, at least let us be ashamed to be surpassed by them in devotion to our Lord, or in longing for the salvation of men.

JAN HUS: THE PREACHER OF PRAGUE.—II.*

BY REV. GEO. H. GIDDINS, LONDON, ENGLAND.

Looking around upon Europe, at the epoch when Hus first appears upon the scene, one is confronted with an amount of stolid ignorance and moral corruption that is appalling. With but miserably few exceptions men generally seemed steeped in sloth and saturated with sin. There was a monotony of vice. The figures of a dreary desert, or a far-extending melancholy morass instinctively suggest themselves when contemplating the scene. Self-interest seemed the *summum bonum* of human existence. Ignorance hung over the horizon like a perpetual cloud that was never to be lifted. Superstition paralyzed the genial life, and struck into stolidity the generous heart. If ever a time seemed mutely and well-nigh despairingly waiting for a deliverer it was in these years. But the help that men deemed almost impossible was drawing near to the few souls in whom the long-deferred hope was not quite dead.

Within the University of Prague stupendous changes were impending, silently working to unknown, but far-reaching issues, by the appearance of the more philosophical works of Wiclif, introduced through the intercourse of the two countries consequent on the marriage of Richard II. of England with Anne of Bohemia. A considerable section of the university was bent upon that reforming course which the Oxford professor's initiative so clearly indicated.

Of this section the preacher at Bethlehem Chapel was the principal exponent. Like his precursor in England, he solemnly denounced from his pulpit the grievous vices of his times. Strenuous efforts were made within the university to crush the rebellion. The articles extracted from Wiclif's writings, and which had been condemned by the London Synod, together with some others from his works, were collected by the Silesian, John Hubner, and submitted to the magisters in 1403. Despite the protests of Hus, Nicholas Litomysl, Stephen Palecz, Stanislas of Znaym, and others, the articles were condemned, and publications issued against their propagation in public or private. Hus continued his denunciations, however, from the Bethlehem pulpit, and a party of priests having complained to the archbishop of such freedom of speech in presence of the king, the prelate replied,

* The following *errata* appeared in the first instalment of this article. The author's corrections were received too late to be inserted:

On p. 569 read "Rhenus" for "Rhen," "Frigora" for "Figora," "Barbarossa" for "Barbarosa," "Débonnaire" for "Débonaire," and "*wittenagemotte*," for "*witenagamote*."

On p. 570 read "Düsseldorf" for "Düsseldorff," and "Dom" for "dam" (line 20).

On p. 571 read "Kremsier" for "Kremsien," and insert "no" before "small" (line 15).

On p. 572 read "Prachatic" for "Prachatice," and "Vyssegrad" for "Vyssehrad."

On p. 573 it is erroneously stated, under the picture of Teyu Kirche, that Hus preached there and was there burned at the stake. A picture of the spot on which Hus was burned will be produced with a later article.

On p. 574 read "Vaclar" for "Vaclar," and on p. 575 "Czesko-Slavonic" for "Czestroslavonic."

“Jan Hus took an oath at his ordination that he would speak the truth without respect of persons.” He became more daring as the truth laid firmer hold upon him, and soon he included the archbishop among the subjects of his reproof. This dignitary complained to the king, who replied in tones of splendid irony, by quoting the archbishop’s own words, “Hus, you know, took an oath at his ordination that he would speak the truth without respect to persons.”

At the close of the year in which the Council of the Magisters was held, Archbishop Olbram having died, Zbynek Zajitz, of Hasenburg, was elected to succeed him, and discovering the practical qualities of Hus, invited him to formulate his objections to whatever he conceived erroneous in the precepts and practise of the church, and in the very first matter indicated Hus met with some measure of success.

At Wilsnak, near Wittenberg, in the Margravat of Brandenburg, were exposed to the wondering gaze of the credulous, some miracle-working drops of Christ’s blood. Hus carefully examined the whole affair, and succeeded in discovering the imposition of the priests. Invited as he had been to make known his complaints to the archbishop, he discust the whole question of relic worship, and the pretended working of miracles for priestly gain, employing this instance of Wilsnak as an illustrative case. The immediate effects of this, and of a Latin treatise on the question, was a fiat of the prelate forbidding further pilgrimages to Brandenburg and other parts of Bohemia.

The fame of Hus was spreading. Zbynek appointed him as preacher to the diocesan synods, and he found favor in the eyes of Adam of Nezetitz, the vicar-general. The chapel of Bethlehem was soon filled with clerics and laics, alike startled by the preacher’s daring, and still more charmed by the pure aims and lofty purposes he unfolded for their acceptance. Sophia, second queen of Wenceslas IV., was frequently among its attentive crowd, and Hus was appointed her confessor. To a man of Hus’s temperament and stamina, successes like these were not unsalutary; they only served, on the contrary, to stimulate him to still more determined efforts in the elucidation of the truth. He became a more earnest student of the Wielifian teachings. The good seed fell into congenial soil. The enthusiasm of the preacher of Lutterworth found a corresponding fervor in that of the preacher of Prague. He publicly profest his love and admiration for the life and character of the excommunicated Englishman, but never profest a blind allegiance to him. Without indorsing all his views, he recognized his true nobility of soul, and once in hearing of the archbishop said, “he hoped his soul would be where that of John Wielif was.” Hus soon found, however, that his purity of purpose brought him distinctly into conflict with the priests. While believing that God remitted sins by priestly agency, he denied that such remission was the effect of priestly power, and abjured the people

to believe that absolution was not an affair of purchase, but of genuine contrition of heart and amendment of life. He denied the intercession of the saints, the virtue of pilgrimages and penance, the efficacy of purchast prayers or masses for the dead.

All this was finally to issue in systematic resistance to the teacher. Formidable, however, as he was becoming as a priest and a preacher, he was far more obnoxious as a man; his stern purity was so palpable and so powerful a protest to the vices of his opponents, his blameless life was such a stinging reproach to the general corruption of his time.

COURAGE AND VIRTUE.

Already he was developing that inflexibility, that loyalty to truth, that dauntless courage in face of danger, which were to stand him in such good stead throughout the eventful crises that were coming, and ultimately to culminate in the calm, intrepid stand he was to take at Constance as a martyr for the truth. From the pulpits of the cathedral of St. Vitus, the church of St. Gallus, and his own chapel of Bethlehem, he preacht in fearless tones before the highest ecclesiastical dignitaries of the city, exposing sins and arraigning before the tribunal of Eternal Justice the evil-doers of all ranks, not even excepting bishops, cardinals, and pope. The priestly portion of his audience concealed with scant success their envenomed spite. The people, on the contrary, who are ever amenable to honest zeal and manly courage, heard him gladly. Dignity and emolument were now within his reach, if only he would be content to modify his tone. He limited his desires in these respects to the modest stipend and the preservation of a blameless conscience, with the invariable result.

Added to the sting of reproach his simple, virtuous life was bringing upon their actions was the jealousy with which the clergy viewed the growing favor in which he was regarded by the archbishop. Complaints were accordingly made in secret to the highest ecclesiastical authorities of the zeal he manifested in furtherance of the condemned ideas of Wiclif. Proceedings were commenced in Rome, but were for a while abandoned, in view of many powerful friendships for the Bethlehem preacher. The insistence of his enemies at length, however, prevailed, and, in 1408, the archbishop, yielding to the pressure put upon him, ordered that all copies of the English reformer's works should be delivered up under certain penalties and pains. This same year witness the waning of the favor in which the rival popes, Gregory XII. and Benedict XIII. had respectively been held in Rome and Avignon. The king inclined to neutrality between them, in which he was joined by the Bohemian portion of the university. Zbynek and the other three divisions, the Saxons, Bavarians, and Poles, were partisans of Gregory, which speedily led to the disintegration of the university. The archbishop withstood the king and laid

the city under an interdict. Hus, siding with the king, was consequently brought into antagonism with his quondam friend. The king eventually succeeding, and the Council of Pisa having elected a third pope in opposition to the other two, the archbishop acknowledged Alexander V. Altho yielding to superior force, Zbynek was now the acknowledged enemy of Hus, and he heard, without regret, the charges of heresy which were persistently prest against the man whom he had formerly protected.

PROHIBITED FROM PREACHING.

Hostile priests, some speaking aloud, and some in seeret, brought definite charges, founded upon Hus's sermons and private conversations, involving him in all the ineriminated doctrines of Wiclif. Many of these charges were based on isolated passages from the addresses in the Bethlehem chapel, noted at the time by his predecesor in the preachership, Jan Protiva of Nováves, who came over regularly from St. Clement's at Porzicz to listen to Hus, and hiding his face beneath his cowl, wrote in his note-book the words of the preacher, with which he might entangle him. "Write that down, cowed monk," he cried one day, after a foreible passage in one of his sermons, as his eye lighted on the cowardly scribe. The greater part of these charges were utterly baseless, but they prevailed, and Hus was inhibited from preaching. In vain he appealed to Alexander, and, after his early death, to John XXIII., in which appeal he was seconded by Zdislaw of Zviretitz, and others. He then boldly intimated his intention to continue his ministry despite the inhibition, and was cordially supported by great troops of friends. The university protested, but vainly, and on the 16th July, 1409, in presence of the leading dignitaries of the church, within the courtyard of the archbishop's palaeo on the Kleinseite, to the accompaniment of funeral dirges of the bells, and the *Te Deum* of the clergy, the books of Wiclif, which had been collected, were solemnly burned, the fagots being lighted by the archbishop's own hand. The excommunication of Hus immediately followed, and was publisht in all the churehes of the city, but not without scenes of violence and mutual reerimination. Wenceslas and his queen Sophia wrote expostulatory letters to the pope, and demanding confirmation of Hus's appointment to the preachership of Bethlehem, but without effect. Fraudulent stories had been circulated in Bohemia that Wiclif had been condemned for heresy, and that his body had been committed to the flames. To controvert these, a document had been prepared under the university seal of Oxford, testifying to the virtue and orthodoxy of the "Doetor of Grave Thoughts," as Hus called him, and denying the story of his burning, which was sent for the encouragement of Hus and his friends, together with a portion of the stone of Wiclif's tomb, by the hands of Nicholas Faulfisch, an

Oxford student, to Prague, and the persecuted preacher was encouraged in his sufferings by a friendly letter from Wiclif's earnest disciple, Richard Fitz, to which he replied in the name of "The Church of Christ in Bohemia to the Church of Christ in England," a right loyal lovable letter, full of gratitude, and full of hope.

But while the reformer was thus cheerily calling upon English brethren to rejoice with him in the successes of the truth, in his beloved land, the archbishop and the pope were concentrating schemes for his overthrow and the extirpation of his "heresies." A temporary success seemed to attend their cruel and merciless machinations, but the ultimate issue of these "heresies" was to be of signal and permanent triumph. The seeds of freedom had been wafted from the fertile fields of England to the congenial furrows of the Bohemian plains, and there they took deep root and fructified to a plentiful harvest.

These early reformers had quite as much to unlearn as to learn, and in every case it was but a slow process. Wiclif's writings first falling into the hands of Hus awakened only his fear, and called forth his condemnation. The unlearning had to come. Throughout his whole career his main characteristic was conscientiousness. He arrived at opinions cautiously and slowly, but, when once convinced, he was resolute and inflexible. Biased by the force of early education and environment, and knowing little of the true import of the English reformer's conclusions, he condemned them with vehemence. When, however, in process of time he learned more of them, he vituperated less. Often the measure of a man's dogmatism may be taken as that of his ignorance. Denunciation is generally commensurate with lack of knowledge. When once the mists of prejudice had been cleared from his vision and he was enabled to pierce further into the innermost centers of things, the truth as revealed to and through John Wiclif commended itself to his heart and conscience, and he embraced it with all the fervor of his great brave soul. As Wiclif had been at first distasteful to Hus, so Hus in turn became unintelligible, and hence detestable to Luther. The reformer of Wittenberg, writing years afterward of the reformer of Prague, says: "When I studied at Erfurt I found in the library a book entitled 'The Sermons of Jan Hus,' I was anxious to know the doctrine of that archheretic, but then the name of Hus was held in abomination. If I mentioned him with honor I imagined the sky would fall and the sun be darkened; I therefore shut the book with indignation."

Hus read the writings of Wiclif, and at length prized them so highly that he translated them, and, altho only through the slow medium of transcription, they found their way all through Bohemia and Moravia. The reading of Wiclif led him to see the unique claim to infallible guidance of the Scriptures, and henceforth his tone of preaching was bolder and his mode considerably modified. Thus he

challenged Rome, and Rome was not slow to accept the challenge. His teaching was taking hold of the popular mind. Men were awaking, there was a growing discontent with mere simulacra making itself manifest, and the hour for the conflict had come.

The sovereign pontiff and the archbishop were now resolved upon crushing the intrepid preacher, and in February, 1411, there followed, as the result of the mission to Bologna of Zdenek Dlanhy, of Chrast, and Kunes, of Zwole, a second excommunication in consequence of his failing to appear in person in Rome. The promulgation of this bull in Prague was the occasion of a most violent conflict between the prelate and the king. The latter sequestered the estates in the possession of the archbishop and his principal abettors, and the former retaliated by again laying the capital under an interdict. The burning of Wiclif's books had aroused the ire of the people, and the king taking the popular side, nothing was left to Zbynek but ignominious flight. He quitted Prague with the intention of seeking the protection of Sigismund, the king of Hungary, but on his arrival at Presburg, after a brief illness, died on the 28th of September of this same year.

(To be continued.)

KALEIDOSCOPIIC JAPAN.

BY REV. GEO. C. NEEDHAM, GERMANTOWN, PA.

The heroes of Manila and Santiago are receiving their first meed of praise. In due course we hope that national honors, more sensible and substantial than fireworks and triumphal arches, will be awarded. There are other heroes doing a more beneficent work than war can achieve, whose crowns of victory will be given them at the coming of our Lord Jesus.

Prominent among the King's legions to receive recognition and vindication will be the great missionary host. Men and women of culture and of social position, who have forsaken friends and homes, and renounced worldly emoluments and honor, in order to carry the Gospel of Christ into heathen lands, in the face of expected dangers, are the stuff of which heroes and martyrs are made. The courage required for a dash at the enemy on sea or land, is not comparable with that firmness of character and purpose which leads the true missionary to abide for others' good in the midst of surrounding disasters.

Japan is especially a country of peculiar dangers. The policy of an adverse government is no more to be considered, but the erratic forces of nature are not to be contemned. Typhoons, floods, earthquakes, and tidal waves are chief disturbers of peace. Yet our mission-

aries abide in the midst of these perils. Earthquakes are the most alarming. They come not with sound of wind or crash of hail, and anon departeth while you are still trembling with apprehension. To feel your house suddenly lifted and as quickly dropt, is rather discomposing; as it heaves like a ship in ocean, or, as if in the hands of infuriated giants, it is pusht and pulled, jerkt and twisted, while timbers creak, and walls crack, and floors sink beneath, one is inclined to persuade oneself that other lands are more inviting for Gospel service. Awaiting a second shock is a severe test of nerve endurance. It may or may not follow. It is the cruelest of all destructive forces in that it serves no notice of preparation, and in the lightning-like rapidity of its terrible execution. One faithful missionary and his noble wife carry scars on head and body from devastations wrought by this gigantic power. And yet they continue unmoved, close by the center of seismic disturbance, holding forth the Word of Life amid millions of heathen exposed to the terrors of coming judgment. This is heroism. This is consecration, indeed!

Japan is a country of extremes. Of late years it has become kaleidoscopic in its changes. Few books describe the veritable Japan as it now is. The face of the country has some delightful features and many disappointing views. Her people are attractive and repulsive; her government not stable, many of her statesmen fickle, and her commercial morality often unreliable. She is progressing but with uncertain steps. The present ministry has no strong leader, while her myriad politicians fatten on the labors of an industrious people. Her religions are being discarded as worthless for salvation, while her temples are crowded with petitioners for material prosperity. On one occasion we inquired of five different worshipers, who vigorously clapt their hands to evoke attention from their gods, and clanged the bell to announce that the petition had been presented, what was the character of their supplication. Rather wondering at our greenness they each replied, tho in different form, *they had prayed for success in business*. There was no conviction of sin; no yearning of the soul after God; no interest in the concerns of death, judgment, or immortality. Japan is morally diseased. From crown of head (seat of government) to soles of feet (the outcast classes) there is no spiritual soundness. A veneer of Western civilization, at times ludicrously mimickt, is not the panacea for this heathen land. The enlightened missionary fully understands her complaint, and is applying the only potential remedy.

Japan sorely needs the healing balm of the Gospel. She hath been grievously disappointed by her many physicians, and is slowly learning of Christ, the only real physician. What are forty thousand native Christians to be compared with forty-two millions of heathen? Tabulated statistics do not, however, measure the full sum of evangel-

ism. The influence of Christian teaching is felt in high places. Japanese Christians have placed in the hands of the emperor a beautiful copy of the Bible. Many believers are in responsible government positions. Kataoka, an able statesman and a leader in parliament, is an aggressive Christian worker. Not a few newspapers are openly advocating the ethics of Christianity. Japan has now a Red Cross Society, and that red cross carries its symbolic meaning everywhere. Besides there is a prison-reform league, hospitals, dispensaries, orphan asylums, and other benevolent institutions. Mr. Taneaki Hara, of Tokyo, is doing an admirable work among ex-convicts. He meets them on the expiration of their term and provides them shelter, having often as many as fifty in his home. He keeps in touch with about one thousand of them scattered throughout the country, many of whom have been savingly converted. The government has fully recognized Mr. Hara's work, and gladly aids him in seeking employment for his men. Prominent statesmen have recognized this fruit of Christianity, and the public press has frequently called attention to it.

The Christian Endeavor Home for Seamen, at Nagasaki, is doing a fine practical missionary work. Their new house provides accommodation for fifty men. The dormitory was not quite furnished with beds at the time of our visit. Gospel meetings are held weekly, and occasional services conducted on board ships in the harbor. Over five hundred vessels are visited during the year, and suitable literature left for all hands. The home is a monument to the consecration of a young sailor, afterward swept into eternity in the blowing up of the Maine. During his brief visit at Nagasaki he saw the great need of such an institution. He, and other like-minded comrades, gave of their substance, and collected from officers and crew a sufficient sum for its incipiency.

Many of the faithful missionary pioneers express their regret that some of the native preachers had not yet learnt the art of preaching Christ, the crucified and risen Savior. From our own observations we believe that bringing Japanese students to some of our agnostic universities is fatal. Not a few who have returned preach German rationalism *à la* America. Comparative religions and parliaments of religions have ensnared them. Their style is pedantic. They affect the classical and interlard so much Chinese with the native language that the common people can not understand them. Had they been under missionary training in their own land, results would have been different.

Japan's great need is the knowledge of CHRIST AS LIFE-GIVER; a personal Savior now willing and able to save. This great fact is taught in the missionary schools, and from the rising generation we may expect a clear testimony to the value of that precious blood which cleanseth from all sin.

II.—MISSIONARY DIGEST DEPARTMENT.

THE POWER OF MISSIONS IN INDIA.*

PRINCIPAL FAIRBAIRN, D.D.
Haskell Lecturer in India for 1899.

In the history and action of modern missions, two things profoundly impress me: Their ubiquity and their audacity. They are everywhere. There is no land on which the sun rises where the foot of the missionary has not trod. There is no tribe, however fierce, or however depraved, his hand has not handled. There is no tongue, however barbaric, he has not tried to speak. There are great primary human passions that are strong and invincible. There is the passion of greed. Tempted by it, a man will stay at home and assume a thousand disguises. He will clothe the meanest selfishness in the most magnificent patriotism. He will dress the hardest and least human spirit in generous philanthropy. He will try and speak large things about empire and about civilization, when he means only his own love of gold and contempt of men. Or he will go abroad—and there is no point where greed has not made men go. Amid the Arctic snows and tropic heats it has made him live. On poisonous coasts and up fever-haunted rivers, and in dismal jungles, he has dwelt, that he may indulge his love of gain, and come back with his gold multiplied a thousand fold. But greater than passion or greed stands the enthusiasm for humanity. The missionary has gone before the trader and beyond the trader, and wherever he has gone he has been inspired with a new hopefulness for men. He has kept the sense of duty living at home, he has carried light into dark places, and he has made us feel that precious in the sight of God, and precious in the sight of men, is that great immortal soul Christ died to redeem.

But more remarkable even than the ubiquity is the audacity. We hear without ceasing that our race loves courage. I have no great affection for a bravery that knows itself too well, and admires itself the more that it seems to know, but one can not help feeling how great is the power of English courage. But great as has been the power of the courage that made India England's, there is a far sublimer and grander audacity. Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary, and ask why he is there? He is there in obedience to a grander courage, in fulfilment of a higher function than their own. Think what he faces. There is a people far older than we, civilized when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion embedded in custom, revered and worshipt, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet this is what the missionary faces in India, a land and people less open to conquest, more deeply embedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an imperial

*From an address at the London Missionary Society Anniversary, reprinted from *The Mission World*.

power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of heroism and of audacity in the whole history of our English race. But you can not think what it means unless you go and face it. I many a time am sorry for the missionaries, hard-workt, sent round on deputations, equally hard-workt at home. Why, the way to create interest in missions is to send men of influence out to India and elsewhere. Convert the churches through the churchman at home. Get him to face the field, the men who work it, and to see what they have done.

When I landed in Bombay what did I find? A picturesque, beautiful, Oriental city, very strange and very radiant to Western eyes. There was life everywhere. Teeming myriads of men and women struggling to live, struggling to think, doing their best to accumulate the little needed to keep soul and body together; and, facing them, stood a small handful of missionaries. Why, as I lookt at that great teeming multitude, what did I feel? This first and foremost: The church has begun the conquest of India? No. Rather it does not yet conceive what the conquest means. We have put our hand to the plow. We know nothing about the field through which we would drive the furrow. We neither see its extent nor know its limit, nor understand the force needed to drive the great iron wedge through the soil. Yet what are the men doing? I visited the colleges, mission and civilian, visited schools, visited the churches, visited the various agencies meant to help the orphan, to educate the girl, to bring the widow, left desolate, into larger life. Yet with it all, what was that to the great teeming thousands? I crossed to Calcutta. There, too, visited colleges, schools, churches, missions of all kinds, what again to feel? To see again multitudes streaming through the land, to see a few cultivated, educated, pious, devoted men and women straight from home, living under conditions of self-denial that they might reach the multitude, and save the many.

I passed from Calcutta up to Darjeeling, and what there? Ay, it was beautiful to see the sun break on the mountain peak, run east, run west, come down the snowy breast of the mighty range, purple in the morning glory; it was beautiful to see the great amphitheatre of hills rise out of the bosom of darkness, and become wonderful in their radiance through the sunlight. Far more wonderful was it to see the devoted men, devoted women I have known go out from homes that were homes of culture and homes of beauty, go out and there give themselves to the comforting of the people, to the helping of the European, to the saving of men. For this became evident: Much as the missionary does for the native, he does even more for the Englishman. It is true they frequently fail to understand each other. I am not prepared to say that the cause of the misunderstanding, where it exists, is all on the side of the civilian, or all on the side of the soldier, or the merchant. I am not prepared to say that the missionary is absolutely innocent. But this I will say, that he lives there as the embodiment of conscience, as a standard of duty, as a great example of what a man who loves empire ought to be in the empire he controls.

From Darjeeling I went to Benares, and there for the first time came face to face with two things: One of our own missions, and a noble mis-

sion it is, and the work of woman in it. Now there is nothing that I am more prepared to say than that the woman is a most efficient agent in the mission field. She, as she lives, and as she works in India, has accomplished, and is accomplishing, wonderful things. I was very much inclined, before going out, to say it is risky to send our daughters, it is an adventurous thing to send our wives and sisters. Ah, go and see, and you will discover no better, no finer work ever was undertaken or more successfully performed by any human hand.

One day, outside an Indian city, I past two shapely and beautiful Englishwomen. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only Englishwomen can. That was one great type of the Englishwoman the native sees. May I tell you of another? It is not a tale told by a missionary; it was a tale told by a civilian to me. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotsman. After having relieved his soul in criticism of what he thought defects in mission work, he broke out in praise of the woman as missionary, and then he told a tale, how, in a district where he was commissioner in the famine, there had been in one of the cities or towns somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her scholars, there suddenly broke the Tesildar, the native head of the town, saying: "Oh, Mem Sahib, there is a mutiny. Come and quell the mutiny." "That is not my function, it is yours; I am a woman, you are a man." "Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshaled her scholars behind her, she marched out, she ordered the men to disperse. They fell right and left, she marched through with her scholars behind, the Tesildar humbly bringing up the rear. Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the Mem Sahib at the school." "Ah," said my friend, "we can not do that; she is of a mission." "She may be of the mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then—for he was supported by the chief Mussulman—it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale—faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then she met my friend with a face radiant with smiles, and said: "Now I can not go; now I must stay," and through it she stayed, and through it she lived; and when one came to compliment her who remarkt on the folly of trying to change the Hindu, she met him in the noblest way by saying: "Why, what would you consider the man doing who came and askt you in your own office as to the folly of your own work?" There is a type of the woman in Indian missions, living to help, living to heal, living to educate the child,

and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forgotten.

I can not tell you all I saw, and shall not attempt to do it. I visited missions in Agra, saw what medical men could do to educate the native; visited missions in Delhi, saw the school and the women who visited the zenana, and all the work proceeding there; visited missions in Amritsar, and saw medical missions again accomplishing wonderful things, and the teacher going hand-in-hand with the physician; visited Lahore, saw there education slowly changing the temper and texture of Hindu society; went down through Rajputana, a beautiful old district, where the State is still native; visited a friend coming from my old granite city of the North, who had been at a station where the souls of the people were conservative, and in the highest degree Hindu, and he, five-and-twenty-years ago, went there unattended and alone, made his mission, got his home, founded a hospital, founded a church, created a school for Bhils, created a hospital for lepers, and by his own single hand did more to create reverence for England than any civil or military power England could send. We traveled on to Indore, and saw what Canadian Presbyterians have done—watching and waiting long for an entry, finding an entry at last, planting college, planting school, planting hospital; down to Poona, across to Madras; saw how in Madras our own mission prospers, gathers from the street and from the home the child and the convert, and makes the native church; saw a man with a genius for education, inspired by a great faith, building up the most splendid educational institution in India. And then I came away feeling, oh! if our churches, still more if our collective English people could know what our missions mean to India, what our churches were accomplishing there, they would feel that greater than the army and the men who command it; greater than the civilians we at the universities pride ourselves on educating, out of the flower of our youth, to send there; greater than all, dearer than all, more patient than all, live in the heart of the people—Christian missions. For, mind you, we shall never hold India if we hold it only by the force of arms, or the power of law. We can only hold India if we make India live in unity of thought, of faith, with our own higher England. Say not that the Hindu is jealous of the missionary. He stands to the Hindu as a great reconciling force. One of the most eminent men in a great presidency town said to me:

But the other day I had had a discussion with an Englishman over missions, and he said—you know the kind of language which, in its hatred of cant, loves frankly to clothe itself in brutality—"What have we to do with your thought, your religion, your customs? We are here for our own sakes, we are here to make rupees, and once I have made my pile India will see me no more." "Hush," said my friend; "hush; that is what the people say about you. Do not let them hear you say it of yourself." "I am," he said, "a loyal subject of the queen; for what you love to call your empire I care nothing. There have been greater empires according to the day than yours. Babylon was greater in military power; Phenicia was greater in commerce; Rome was greater in order and in law. They past, and you will pass, too, unless that remains which gives to the Englishman all his value in my sight—that is his moral prestige; and if ever he loses his moral prestige he will lose my loyalty."

That is only one case of what is a most familiar fact. The mission tends to reconcile the Hindu to English rule. And just as the great ethical qualities the religion contains become articulate in authority as well as in service, will the conquest be achieved. There is behind the

military and civil power a great England. There is the England that can command the sea, can build the ship, that can found the cannon, that can scatter destruction and death, and that power is great. But behind the missionary there is a still greater and a still grander England. There is the England of faith, of idea, of spirit, of conscience, of God's life in man, and, God giving the power, that England will stay in India till India becomes Christian. Look at her; she has had many a ruler. The Buddhist has reigned from the mountain to the sea; the Mohammedan has come and created a great empire, and from Delhi has reigned north, south, east, and west. But Buddhist and Mohammedan have gone. There have come against him the ancient laws, the old nature, the invincible belief, the customs, the religion of the people, and against them no arm of flesh can prevail. We may guard our frontier and make it scientific a thousand times. We may hold the sea, and with our ships challenge the world. There is in India a power England can not wrestle with by army or by navy, by civil or by military servant—there is the power of custom, of belief, of immemorial faith and law; and unless a higher faith and a nobler belief wrestle through the Christian Church with that, England will vanish out of India past recall. See, then, that there we are, hardly having made a beginning there, not knowing the greatness of the work before us. There we are to remain, in the might of God, till the people of India become the people of Christ.

PRESENT CONDITIONS IN THE NEW HEBRIDES.*

BY REV. JOHN G. PATON, D.D.†

The missionaries, lay helpers, and large staff of native teachers supported by the donations of God's people are doing good work, and are much encouraged in it on the islands.

My son, Frank H. L. Paton, at Lenukel, West Tanna, has by the Divine blessing had phenomenal success. He was landed two and a half years ago among some four thousand nude-painted cannibals. He did not know a word of their language, but he has acquired and reduced it to a written form, translated 30 hymns, and taught many to sing them in their own language. He has also translated into it, and with his own and his wife's hands bound in books, the Gospel by Mark, and individually and in the schools he has opened among them, many are taught to read portions of the Scripture. God has also given them over 600 attending schools and the church services. The converts have built a number of schools and a large church, 13 of the most advanced and consecrated are baptized and admitted members of the church, and 100 are in a communicants' class preparing for baptism and church membership. A number of the chiefs and most advanced are teaching school among their own people, and a considerable number of them spend not only the Sabbath, but the Tuesdays and Fridays, in visiting the villages, praying with and

* Condensed from the *Faithful Witness*.

† Dr. Paton has again sailed for the New Hebrides. He left Sydney on the 31st of January, with his daughter and his son Frank, and will be staying for some months at his mission station on Aniwa. At the age of 75 it is no light undertaking to be working and cruising about in the rough coasts around the island. The special purpose of his visit to Aniwa is intensely interesting. He is taking with him the priceless treasure of the complete New Testament in the Aniwan tongue. It is a monument of tireless energy for the glory of God and salvation of men; fruit of a fruitful old age; inspiring and beautiful.

preaching the Gospel to their inhabitants; yet murders and deeds of heathen darkness frequently take place among the surrounding savages, which the sanctifying and civilizing power of Christ's teaching only will lift them above.

God has given us nearly 16,000 converts on the islands we occupy, and among them 3,000 church members. Nearly 300 of these are native teachers and preachers of the glorious Gospel; and no doubt God will give the same blessed results elsewhere when we are able to give the Gospel to the fifty or sixty thousand or more cannibals yet on the group. We are doing all possible, with the means at our disposal, to extend the work as quickly as we can. Hence, praising the Lord Jesus and laboring earnestly for the salvation of every soul on the group, we plead for the continued prayers and help of all the Lord's people in His wonderful work.

We fear that the good work on Tanna may be much hindered and upset by the cruel "Kanakan labor traffic" to Queensland and New Caledonia. Word has come of 80 having been taken away from your mission station on the west side of Tanna, as usual by promises of great wages and every deception the trade can use. Nearly two-thirds of the entire population of the group have been swept away since I entered the field by this shocking traffic. All along its dreadful history it has been steeped in deception, in oppression, and mortality on the plantation, and steeped in bloodshed and murder by sea and on the islands. Employers and collectors who are enriched by it tell us that this is changed now, by Queensland's laws and regulations limiting the engagements to three years. But I hold that it is a devilish trade in men and women, and has been and is an unlimited evil, a curse, and destroying plague to the defenseless islands. The traffic can not be changed by laws and regulations. They may grant some relief from its cruelties, but the victims can still be wrought and fed at will generally, and any law can be set aside by the will of their captors and purchasers. Gild it as they may I call it slavery, regardless of consequences, to take children from parents and parents away from children, to take wives from husbands and husbands from wives, to give cheap labor to the few employers and planters in Queensland and New Caledonia.

The press informs us that at Noumea the Kanakas are sold by auction to the highest bidder. In Queensland the advertisements run thus: "For sale with horses, drays, Kanakas, and all sugar-making plant." When landed they are walkt up and down like sheep before the importer or his agent and the employer, and the poor Kanaka has no more will than sheep have in the bargain that is agreed upon for them at so much per head, according to the appearance of each, for three years hard, incessant work on the sugar plantations. But they say in Queensland they only purchase (engage) the labor. Yet they can not have the labor without the Kanaka who is so bought or sold by auction for his labor. Virtually it is the same, an inhuman traffic which should be suppressed by every civilized nation, especially in every British colony, seeing Britain has done so much to suppress slavery.

The "Interisland Kanaka Labor Traffic" is a thousand-fold the most cruel of all. Brought from their own islands by French collectors, and sold at so much each to the settlers and traders, and wrought and abused at will where there is no restraining law or protection for them, the cruel owner may and does beat them, by which, report says, some die. At Fila,

Efate, I saw a white savage master give a Kanaka many a blow with all his strength upon the head, seemingly from wanton cruelty, and in the presence of many white traders, but none interfered. It seemed a common occurrence among them. Only a fraction of those taken away live to return to their own islands, and many of these, far gone with disease, return to die. They have no hunting, and no use for rifles to shoot one another, yet from New Caledonia they are paid in rifles and ammunition, and bring these and alcohol back. All traders now on the group can, if they pay at all, also pay and trade in rifles, powder, balls, caps, etc., and sell alcoholic liquors at will to the natives on the islands.

Britain alone forbids her subjects to trade in those courses of humanity with the natives, and now traders and premiers have been pleading for the rescinding of these prohibitions, because they say they handicap the British traders, and cause the British trade to fall into other hands. Yet the fact is, nearly all the trade on the New Hebrides and surrounding groups is in English hands. Then the Australian New Hebrides Company has withdrawn the largest of her steamers last year engaged in the trade of that group, but we have learned now that the French company has also withdrawn its largest steamer. They depended chiefly on their large subsidy, the Australian company chiefly on its trade, and with it even many of the French settlers and traders prefer to conduct their maritime business.

Pleading for your help and sympathy, and the help of all anti-slavery societies, and anti-alcoholic societies, and aboriginal protection societies, and of all God's people in our blessed work, which has civilized so many savages and so prepared the way for and given the group all the trade it possesses, for there was almost none on it forty years ago when as missionaries I and my fellow-laborers were landed there, among nude-painted cannibals, who murdered five missionaries, and caused the death of a sixth by a savage attempt to take his life and mine, and others died. Now all has been, and is being, changed by the teaching of our Lord Jesus, and civilization advances.

THE MISSION TO LEPERS.*

The following description of a leper settlement, is given by Archdeacon Wright, in "Leprosy and its Story."

A few miles inland from Kalapapa, India, is the leper village of Kalawao, which may safely be pronounced one of the most horrible spots on all the earth, the home of hideous disease and slow-coming death, with which science, in despair, has ceased to grapple; a community of doomed beings socially dead, whose only duty it is to perish: wifeless husbands and husbandless wives, children without parents and parents without children, men and women who have "no more a portion in anything that is done under the sun," and condemned to watch the repulsive steps by which each of their doomed fellows passes to a loathsome death, knowing that by the same they too must pass.

Another writer upon the subject thus portrays the social degradation of the leper:

Sometimes the head of a family, sometimes parents and children together, are attackt by

*The Mission to Lepers in India and the East is now completing its twenty-fifth year of work and is seeking to raise a semi-jubilee fund of at least £2,500 for new hospitals in India and Burma. Contributions may be sent to Wellesley C. Bailey, 17 Greenhill Place, Edinburgh, Scotland. Mr. Bailey expects shortly to visit America in the interest of this noble work. The paragraphs under this heading are from *The Double Cross and Missionary Record*.

the disease. Friends flee at the first suspicion of the dreaded uncleanness. Loss of caste, that sorest of all trials to the Hindu, follows. The home is broken up, and the leper, a thing to be shunned and shuddered at, goes forth a houseless wanderer, dependent for subsistence on the food thrown to him from afar, which often his mutilated fingers refuse to lift from the ground.

It was in view of such appalling facts as these that the Mission to Lepers was founded. Its objects were to bring some ray of hope and comfort into these darkened lives, to place before the leper the glorious Gospel of salvation, and to point him to One whose hand brought healing, and whose words gave life. The society works, not by sending missionaries of its own, but by utilizing existing agencies, aiding asylums already established, and providing missionaries in various places with the means of carrying on and extending their work. It makes grants of money for the payment of catechists and caretakers, also for the erection of prayer rooms and asylums, and in many cases undertakes the entire support of the homes thus provided.

At Subathu, in the Punjab, the Rev. J. Newton, M.D., had been for some time carrying on work among the lepers with the scant means at his disposal. In 1875, Mr. Bailey, the secretary of the leper mission, offered a small sum of money to aid in this special effort. We shall let Dr. Newton himself tell how this offer was received:

What you say about the lepers almost startled me. Whilst walking here from K., I had been turning over and over in my mind what to do to get funds to meet the wants of these people. I have eleven in the poorhouse, but there are hundreds in this region, and I have been compelled to refuse admission to many most urgent cases. If you are willing to entrust to me the stewardship of the fund, I, for my part, will thankfully accept it, and will look to the Lord Jesus to enable me to discharge it faithfully.

Acting on behalf of friends at home, Mr. Bailey at once authorized Dr. Newton to admit five of the most pressing cases, at the same time promising an annual grant for their support. Such was the first allocation of funds for the work of the Mission to Lepers.

Of the five thus admitted, one was a woman named Dephi, who, with her two children, had begged her way ninety miles over the Himalayas to ask shelter at the asylum, and who, but for the timely aid afforded, must have been turned away to wander wearily back to the place from whence she came, or perhaps to perish by the roadside. A few months later, houses for the reception of eleven inmates, and also a prayer room, were erected at the cost of this society.

It is encouraging to record, as an evidence of God's blessing on this first effort at Subathu, that in less than five years the number of lepers provided for in the asylum had risen from five to eighty.

An interesting description of one of the services at Sabathu is given us by Mrs. Wyckoff, wife of one of the missionaries in charge.

Next morning, when the gong sounded, the entire of the little community seemed eager to enter the place of prayer, and were quiet and attentive throughout. One woman, unable to walk, was carried in, that she might once again worship with the Lord's people and sit at His table. The elements were first handed to those in health, and afterward to the poor lepers. I could not help thinking of the time when they would be clothed in white, and even their vile bodies made like unto His glorious body.

An incident narrated by Mr. Bailey in the early days of the mission work, is a touching illustration of the power of parental love to overcome the natural dread of the leprous taint. Speaking of a visit to a boy of twelve years, who for two-thirds of his young life had been the victim of the disease, Mr. Bailey continues:

Having once lookt in his face, one could scarcely forget it—so terribly distorted, yet with

something gentle in it, and altho made old by the malady, you can see he is but a boy. "This," said the father, turning to the poor leprous child, "is my all, my very life; for him I live. They tell me I ought to keep him separate, and give him his food alone; but I can not do it, and I never will."

He took me where he had an altar to his "unknown god," and said, "I have given sheep and goats and many rupees that my poor boy child might be cured, but in vain." I read to them of the true God, and the interview between Jesus and the leper.

Another time, when I had told them to look to God and not to man, the father raised his eyes to heaven and said, "O God, recover my son; not my child, but Thine."

I was deeply moved by the scene, and the prayer of my heart was, "O God, write their names in the Lamb's book of life."

KOREA: PRESENT AND FUTURE.*

BY HORACE N. ALLEN,
United States Minister to Korea.

Korea, the hermit kingdom, is tranquil, and so far as my fifteen years' experience in that country enables me to peer into the future I see nothing but tranquillity ahead. Of course there are local disturbances, but, taking the country as a whole, all is orderly and peaceful, and the outlook is for the continuation of such conditions. "Hermit kingdom" is now a misnomer, for Korea is an empire, its ruler having become emperor as one of the results of the Chinese-Japanese war, which destroyed the nominal suzerainty of China. Having taken the title of emperor the present ruler reigns independently and without dispute. He has been reigning for eleven years, and the Li dynasty, of which he is a scion, has been in possession of the throne of Korea for five hundred years. The emperor has no name, being much too sacred for any appellation. He is surrounded by a hedge of strict etiquette, and therefore not easily accessible, but when reached is found to be a man of genial nature, high intelligence, and great desire to do those things which are for the benefit of his empire and people. He is now forty-nine years of age.

The period immediately following the Chinese-Japanese war was one of great excitement in Korea, and from various directions, aimed and engineered by various forces and nations, there came attempts at occupation and exploitation. In these America had no hand. She made no effort to subvert the government of the Koreans or attack their liberties. Such efforts as were made proved unsuccessful, and to-day Americans are found to be in possession of rights and privileges of great material value, obtained by peaceful means from the good will of the people.

It would not surprise me greatly if Korea should give to the world an example like that of Japan of an old nation made new in a single generation. Her resources are good. If she discards her ancient civilization, takes that of the Western world and moves intelligently along its lines toward her greatest possible development, there is indeed a brilliant future before her. The country is mountainous, with rich valleys. It is a great mineral country, and the Americans on the spot are having gratifying success with gold mines and railroads.

A number of the Koreans have been educated abroad, many of them in the United States. They have brought back with them things which they thought were best for Korea, and by this means of late a great many novelties have been introduced. Of course conservatism fights them, but its opposition is not effectual, the emperor being on the side of progress.

* From an interview printed in *The Independent*.

One of the most startling innovations is the trolley line just opened in Seoul. It runs down the main street of the capital from the railroad station to the queen's tomb. Its operation awakened a deal of opposition, but it will continue to be operated. The opposition will subside, and the defeat of the opponents of the trolley will be a good thing for Korean progress generally. When the people of Seoul get used to tolerating or looking with complacency upon this fire-spitting monster that rushes through their street, propelled by no visible power, they will be prepared to take anything else that civilization has to offer them without experiencing much shock. The trolley has kept up its reputation by killing a child, and there is great excitement. It will continue to operate nevertheless. Children in Korea are killed in other ways as well as by the trolley, and in a little while those who are operating the cars and those who are called upon to get out of the way will both be more careful. The road is operated by Americans.

Missionary enterprise in Korea is having extraordinary success at the present time. The Presbyterians, who operate in the north, have about seven thousand converts; the Methodists, in the middle, five thousand, and the Australian and Canadian Presbyterian missionaries are having great results. The whole country seems to be turning to Christianity. The Church of England is doing a good work, and their hospital in Seoul is in the hands of a sisterhood. The French Catholics, who have been operating in Korea for two hundred years, have forty thousand converts. The priests are of a very high class. They have done great good in raising and instructing the people. There is a kindly fellowship among all the missionaries. I believe that the reason that the missionaries have made such great progress is to be found in the disintegration of the ancient faiths formerly dominant in Korea. The people have practically given up Buddhism and Confucianism, and they gladly turn to Christianity because it comes to them with a new hope at a time when they can see no hope elsewhere.

There is nothing which Korea wants from America at the present time except the continuation of the good-will which this country has always manifested toward her in the past. I believe that all the circumstances of the present situation combine to guarantee her a continuation of independence, and that her development will be great, peaceful, and happy.

AT THE TIBETAN FRONTIER.*

MR. CECIL POTHILL-TURNER'S JOURNEY FROM DACHIENLU TO BATANG,
W. CHINA.

In the autumn of 1897 we succeeded in renting a house and commencing work in Dachienlu, this forming our second Tibetan station, Songpan being the first (both, of course, being on the border and not within Tibet itself). In many cases the verdict of the Lamas on the new foreigners was: "They are certainly polite and kind, they can speak our words, they ask us to sit down and talk pleasantly to us, *but* they are *enemies of Buddha.*"

It had been my intention for some time to visit Batang, which is a

* Condensed from copy of Mr. Pothill-Turner's Diary sent out by the Tibetan Mission Band, which has now been consolidated with the China Inland Mission.

large Tibetan village, eighteen days to the west of us, but it was only in the spring of 1897 that it was once more thrown open to the missionary after fourteen years with close-shut doors. Romanists at that time were driven forth, their premises and property destroyed, their converts and servants beaten by the Lamas, who shouted, "We are now paying you your wages!" Now the premises are restored, and a Roman Catholic priest is living at Batang, and others in the neighborhood.

Preliminaries arranged, flour, tea, sugar, meat, bread, and salt bought, and with a few cookt things supplied by the home kitchen, off we started on the morning of Sept. 16, 1898, under the cheering influence of a blue sky and brilliant sun. The distance from Dachienlu to Batang is about 250 miles, nine passes, at heights varying between 14,000 and 16,500 feet, have to be crost.

Five days' journey brought us to Niachuka, a semi-Chinese village of sixty houses or thereabouts, on the left bank of the river Nya. Here the streets are narrow, the houses two-storied and of wood. The Chinese official was polite, sending in an acceptable present of meat and vegetables. Along this part of the journey two valleys of some length will be worth making an effort to reach hereafter from Dachienlu; the first, Annianypa, pretty and containing a fair population, can be reacht in two days. Crossing the Nya by a large ferryboat, the Litang province is entered, and henceforth the Chinese government is more or less of a nominal kind. After crossing the river Nya, one commences to cross a big mountain. The Litang prince rules the district west of the river to Litang, and again another three days west of his capital, also some six days north and south of the main road. We past one fertile valley on each side of Litang, to which we hope a missionary's attention will be given later.

Litang lies on a fine level grass plain, about 20 miles long by 8 broad, watered by the Lichu, one of the numerous feeders of the Yangtze. The Lamas forbid cultivation on the plain, on the plea that one of the gods of the district would be offended, and send a curse on the people. It might produce, I judge, more than enough for the provision of the townsmen at Litang. The village consists of one street, containing shops and two tiny inns, with a population of perhaps 800; a Tibetan suburb below has some 20 additional houses, but the village is really an annex of the large monastery, from which the gate at the lower end of the street shuts it off, when needed. As Mr. Upcraft and I sauntered down the street the gates were suddenly closed by Lamas to prevent our entering or gazing upon the sacred precincts. The monastery contains about 2,000 monks, who really rule the place, no man daring to say them nay.

A large proportion of the Litang people are nomads; quite a work for one missionary is offered by these encampments, which are continually moving to fresh pastures. The Sunday before reaching Batang we spent at a place called Rati, a village of about ten houses; on the plain sloping up to the mountains in front of us we spied two encampments of from ten to fifteen black tents each. After our mid-day repast Brother Soutter and I started off with hymn-books and tracts, and after a long and circuitous route we reacht the first encampment, and were, as usual, greeted with the fierce baying of dogs chained to sticks around the several tents. On our approach most of the few people about scuttled to their tents in dismay; one woman, however, remained, digging for

"choma," the root of a plant much prized for food in these parts. We commenced talking to her, and presently others gathered. We had quite a nice little congregation, and, with the intention of interesting them the more, we commenced singing a Tibetan hymn. Before the conclusion of the first line the whole crowd rushed off to the tents, leaving us singing to the winds and space, apparently under the apprehension that we were chanting a spell. There being no prospect of these returning, we had to pocket our pride and walk to the next encampment, half a mile further on. The dogs were fiercer here. From a distance we beckoned to a young Lama and his companion to come to us. They complied, the Lama for a time squatting beside us, and listening as we told him the Gospel. He was too much alarmed, however, to take any pictures or tracts which we offered him, and, after looking about uneasily, at length suggested we had better return, after which remark he suddenly rose and beat a precipitate retreat to his tent.

We reached Batang on the 5th of October. Yinching had gone on before, and secured a really clean and pretty room in a Tibetan house. The owner would only allow us to remain ten or twelve days, however. All seemed much afraid of us, looking quite scared as we past them in the street. It will take time for this to wear off, and we shall have to work warily. Failing to find any one willing to rent a room, it was agreed that we should all leave for the time being, Soutter to return later with a companion. The Romanists have land here, bought probably before the fear of the foreigner was aroused. The town is prettily situated in the middle of a fertile plain, presenting a pleasant change after days of traveling among the mountains. About a *li* from the street is a large monastery, with two gilded minarets. The monks, like the laity, are much afraid of us. The journey from here to Lhasa occupies a little under two months. Tibet proper is entered about three days from Batang.

The evening before our departure a bushel each of rice, flour, salt, and walnuts was presented to us by the two Tibetan officials, for which a suitable return had to be made. The second official came out to make a bow as we left the following day. Along the streets, too, the people seemed friendly as we past, and half a mile from the town our host's three little boys and girl were waiting to give us a parting drink of hot milk. The Chinese captain kindly took charge of some of Brother Soutter's boxes pending his return.*

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AMERICA—Alaska as a Mission Field, *The Missionary* (July); Negro Womanhood, Mrs. L. H. Harris, *Independent* (June 23); The Negro as a Citizen, Chas. B. Spahr, *Outlook* (July 1); The Negro as a Preacher, *The American Missionary* (July); Brazil and the Brazilians, *The Missionary* (July); The Missionary Outlook in South America, J. M. Allis, *Record of Christian Work* (August).

ASIA—The Outlook in the Farther East, George Ensor, *Church Missionary Intelligencer* (August).

CHINA—Confucius and His Teachings, *Japan Evangelist* (June); A Sketch of Peking, Wm I. Ament, *Missionary Herald* (July).

ISLANDS OF THE SEA—The Truth About the Philippine., John Barrett (*Review of Reviews*) (July); The Sorrows of Samoa, Protestantism in the Loyalty Islands, *The L. M. S. Chronicle* (July).

GENERAL—Young Men of non-Christian Lands, John R. Mott, *Men* (July); Woman's Work in the Mission Field, *C. M. Intelligencer* (July); London and Its Missions, *The Mission World* (July); Mission Work in the London Docks, *S. S. Times* (July 8); Sparks for Lethargic Souls, F. B. Meyer, *Regions Beyond* (July-Aug.); Self-Supporting Missions, *Baptist Missionary Magazine* (Aug.); Native Christians and Governmental Appeals, *Chinese Recorder*, (June); Arousing Missionary Interests, *Gospel in All Lands* (July); The Paramount Claims of Foreign Missions, the Bishop of Worcester, *Church Missionary Intelligencer* (Aug.).

* Mr. Soutter returned to Batang and died of typhoid fever not long after reaching there.

III.—INTERNATIONAL DEPARTMENT.

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

The Outlook for Missions in China.

BY DR. W. A. P. MARTIN,

President of the New Imperial University,
Peking, China.

For many years it has been my privilege to scan the political horizon from the vantage grounds afforded by the capital of China, and after a temporary absence I was providentially brought back to China in time to witness the startling changes that have recently taken place. Of my other qualifications for treating the subject I shall say nothing, but enter at once upon its discussion, or rather on a statement of the situation as it appears to my eyes.

The two things required by missions for their successful prosecution are peace and protection. The same are among the fundamental necessities of commerce. By peace I mean that the people for whom the missionary labors shall not be agitated by the shock of war, domestic or foreign; and by protection I mean that he and the institutions of which he has charge, shall be alike safe from mob violence and official persecution. In both the prospect is, in my view, decidedly encouraging.

Within my recollection China has had four wars with foreign powers and emerged from all except one (a brief struggle with France), with loss of territory and loss of prestige. A foreign war voluntarily declared by China becomes every day less and less probable. Her experiences have been such as not to incline her to take the risk of encounter with any first-class power. The interests of commerce have come to be such that no second-

class power would be allowed to imperil them by attacking China, nor would China be permitted to provoke a war.

This restriction on her liberty may be taken to imply that her sovereignty is somewhat impaired. Yet it may be for her good, and it must undoubtedly be so, not to be allowed to fight. Nearly forty years ago Anson Burlingame represented the United States "near" the court of Peking. He then devised and promulgated what he called a "cooperative policy," a policy by which the few powers then concerned should give mutual aid in the attainment of their lawful ends, and avert the necessity of resorting to force. It was hoped that this union of powers would prove to be a self-supporting arch beneath the protection of which China might develop her resources in peace. Since that day the number of foreign nations interested in China has greatly increased; and their interests appear to conflict to such a degree as to render co-operation impossible. In fact, the leading feature of their diplomacy in China is described as a struggle for territory—a greedy impatience that refuses to await the demise of its present owner. Such is its aspect as seen from beyond the seas; but to a nearer view that situation is not so hopeless.

The cooperative arch still exists, and it still affords protection in virtue even of the stones pushing against each other with all their might. Its strength and stability are due to antagonism. A war for the partition of China would involve all the powers and end in Armageddon. To prevent that is

the study of the leading cabinets of Europe.

As to the internal wars, they are less likely to occur than formerly, for two reasons. First, because the Chinese government is better prepared to deal with incipient rebellion than it formerly was. Secondly, because foreign nations, whether they have or have not marked out their spheres of influence, will not consent to the industry of the people which feeds their commerce becoming the prey of anarchy. Any general uprising against the government would be equally directed against foreign aggression; and if the government should be unable to cope with it, foreign nations would soon effect its suppression. We are therefore authorized to anticipate comparative peace or exemption from the shock of war either foreign or domestic. We have equally good ground to expect that the protection given to the missionary and his work will be more effective than hitherto. The Chinese government is more than ever alive to the necessity of granting such protection. They have been taught by recent events that in default of protection foreign powers will protect their own people and seaports, or provinces will pay the forfeit.

Had Louis Napoleon in 1870, instead of seeking a quarrel with Prussia, shown himself as prompt to avenge the massacres at Tientsin, or the Emperor William has been to punish the murder of his subject, there would have been no more massacres of missionaries in China. Now the viceroys and governors are cashiered for inciting to persecution; no mandarin will venture to indulge his hostilities in that form. Yet from the *laissez faire* disposition of the mandarins, and especially from the patriarchal system which makes each village a kingdom, and renders village wars

an affair of daily occurrence, local riots are still to be looked for. They are not directed solely against missionaries. Engineers on railways and telegraph lines, prospectors for mines, and even scientific or commercial travelers are exposed to them. The missionary would not be more exposed than the secular man, if he had not to spend a lifetime among the people instead of simply passing through, and if he were not held responsible for the quarrels of his converts. Notwithstanding all drawbacks, missionaries have been gaining favor with the people and their rulers. When a famine occurs they are looked on as the most faithful dispersers of alms; and when schools and colleges are opened they are offered professorships. Had the common-school system that was ordered a year ago not been revoked missionaries would have been called on in all the provinces to aid in carrying it into effect. That such an enlightened measure was enacted is itself a ground of encouragement. The present *régime* is conservative but not so reactionary as it has been represented. The intellectual awakening goes on. The common people and even the so-called educated classes are hungering for real knowledge. Books prepared by missionaries are eagerly sought for, and schools conducted by missionaries are besieged by applicants as never before. Churches have shared in the results of this awakening, to what extent is shown by their rolls of inquirers and growing membership. Never again is China likely to fall asleep and dream her old dreams. She offers the newest and grandest field for railway and mining enterprise. Her commerce is a great factor in the trade of the world, and to get the control of it or even to possess themselves of its resources is a matter of contention between the greatest nations of the

West. Every advance in the influence of those nations is so much gained for Christianity, for without the protecting egis of Christian powers the old paganism would make short work of the infant church.

In conclusion, all signs are auspicious for the future of the missions in China. To the supporter of missions I would say let your gifts be unstinted, for the present is a critical time in which every dollar may be worth more than scores of dollars a decade hence. To the directors of missionary societies I would say the Chinese would like to take our education without our religion. Let it be your care that religion goes along with education. Let schools have a larger place in your scheme of evangelization. Good schools will be patronized by the best people of the land and good influences find their way through them into the homes of the rich and powerful. Finally, to candidates to the mission field I would say in my view no field is more promising than China, yet the work here is fraught with danger and teems with hardship. If you come take for your memento the ox standing between plow and altar. *Utroque paratum.*

God.

REV. J. H. DE FOREST, SENDAI,
JAPAN.

(Missionary of the American Board.)

When I was in Yale, one day a dozen of us were sitting on the old fence enjoying student life to the full, when one of the boys remarkt: "What a glorious place Yale would be, if it were not for the morning prayers—and the recitations!" That is just in line with what a young man who had studied law in Tokyo remarked to me not long ago: "What a splendid religion

Christianity would be, if it were not for such superstitions as God and immortality!"

It's the old trouble, as old as the philosophies that used to flourish around the Mediterranean. Some of the best minds are saying: "We can't understand how there can be any such God as you Christians talk about." There is no objection to Christianity here in Japan that persists as this does. Everywhere one goes, it is the first and last great doubt and perplexity of the thoughtful Japanese mind. It is no recent affirmation, but one that has come down through Japanese history. I may say that atheism here is as natural to thinkers as theism is in the West. This is largely the fruit of Buddhism, which is indeed in many ways a wonderful religion, and one that in the providence of God has brought much of scattered light into the darkness of the East. Japanese Buddhism has room for both theism and atheism. Thinkers here have always seen the nonsense of polytheism, and have contented themselves with a mild kind of atheistic philosophy that almost ascribes personality to heaven, while the common herd have been allowed to multiply their gods to any and every extent. Hence, of course, as soon as the evolutionary thought of the West came in, it was the agnostic side of it that met with instant welcome. Add to this, that almost the whole mental power of the nation has been absorbed in the materialistic side of Western civilization, and any one can see how the thought of God is as far from the average Japanese as heaven is from earth.

Let me give a few illustrations. Some twenty years ago a wide-awake gentleman of forty-five, the hereditary head of his village, went to Yokohama to see the new order of things, and met some mission-

aries from whom he heard about God. Open-minded as he was, he heard them gladly, received a Bible, and returned to his home. He read and read, but always ended with the everlasting "*wakaranu*," "I can't understand." Some three years ago one of our evangelists made his acquaintance and introduced me to him. Repeated talks, tho welcomed by him, made no more impression for God on his mind than a pin-scratch would on granite. We gave him Dr. W. A. P. Martin's "*The Origin of Heaven's Way*," a book that in the early days convinced hundreds of Japanese of the existence of a Creator, but it availed nothing here. Then he tried a book on "*Theism*," by one of the gifted Japanese pastors, but he waived it aside as having no message for him. "If," said he, "what you call God is the universal principle that binds all things together, if it is the soul of the universe, then I understand. If it is not that, I must give it up as something beyond my comprehension." It seems, at first thought, as tho the old gentleman were on the right track, for surely God is the soul of the universe. But this man's "soul of the universe" was not the personal God, Creator, Father, Savior, it was only a philosophic principle, to whom no prayer could be offered, with whom there could be no more communion than with the law of gravitation.

Now it happened that a Christian policeman in that village had a translation of Prof. Lee's "*The Making of Man*," and loaned it to the chief. "Now at last I understand," was his glad greeting when I afterward met him. "I've read this book, and reread it, and I believe I understand God now." Any way it made a big difference with him. That very night he publicly argued with the doubters of his village in favor of God "as the Chris-

tians teach Him," and when he bade us good-by he said: "I'm a believer now, and I wish you to teach all my family that they too may believe."

Those who know the beautiful story of our sainted Neesima, his hunger and thirst for the living God, and his instant acceptance of Him, may blunder by thinking that open-minded Japanese are all like him. Rather Neesima and similar converts are exceptions, the rule being that it takes years and years to break through this atheistic crust. And it is done not so much by argument as by prolonged intercourse, in which a living Christian faith is manifested and gradually recognized by the doubter. Here is another instance: A few days ago a young man spent an hour with me. He had lived in Hakodate, and had met foreigners and Japanese Christians with whom he had often talked about God. "I can't understand it," he told me, "and it is not only I, but we Japanese are all so. I'm the president of a young men's club of a hundred members, and all my friends are in the same fix. We can't possibly understand what you foreigners mean when you say *God*." The hour's talk on this soon ended, and with this request, "I'll have as many men as possible come together to-morrow night, and I wish you'd give them just what you've told me." He did splendidly in bringing together some seventy-five adults, to whom the two evangelists spoke, as well as myself. We then held the usual after-meeting with those who remained for conversation, and he said: "I'm now pretty well persuaded that there must be a Creator, yet I can't positively say I really believe it."

Men of this stamp are as common here as preaching is, and are found everywhere. Moreover, the writings of many of the most popular scholars of Japan boldly brace the

young men in a denial of the existence of God. Who has not heard of the fearless Fukuzawa, the first to establish a private university, the best friend of foreigners there is in all Japan, the intense patriot, the pure-lived moralist, whose home is so Christian? Among the noble men who have made modern Japan, there is, perhaps, none superior to Fukuzawa. His daily paper, *The Times*, ranks among the very best of the empire, and for the last year has been royally devoted to the cause of family reform on Western lines. His books sell in continuous editions. A little five or six leaved tract, ridiculing the foolish customs of women, was composed while he was sick in bed, and it brought him a return of seven hundred *en*. Here is the brilliant author and educator who himself went in the early Meiji years to the United States, and who has educated his two sons in Boston, and yet he gives his thoughts on the Creator to the eager public in these shallow words: "The universe is a vast and incomprehensible machine. There is no reason for assuming that any one created it. It may be permissible to use the word *Creator* in speaking of the universe, but if there is a Creator, there must be also a creator of that Creator, and so on *ad infinitum*. So that there is no other way than to say the universe is a vast machine that appears as an impenetrable mystery. It came by chance. We mortals also are born by chance, and assuredly are but a part of the great machine. . . . Man is like a nail in the great machine, or like a bit of iron that goes around irresistibly with the revolutions of the whole universe, with no knowledge of the why."—"Hundred Talks of a Happy Old Man."

Not only once or twice, but again and again does this vicious and belated philosophy appear. Other

men of eminence also write in this strain, among whom are Ex-President Kato, and professors of the university. Leading statesmen, like the great Marquis Ito, in conversations that are at once reported, frankly say they have no religion, and no need of any. And thus it results that hosts of intelligent people, under such leadership, are as frank in confessions of agnosticism as they are in confession of nationality.

It looks at times like terribly uphill work to arouse a real deep belief in the God and Father of our Lord Jesus Christ. Some half-hearted Christians even question the possible success of the work. But to me it is a foregone conclusion that this great nation will swing away from inherited doubts of the past, and the natural skepticism of this transition age. For one thing, the necessity of a higher morality is compelling a re-thinking of old questions, and this will surely lead toward God. Then the theistic thought of the West is pouring into Japan through the literatures and histories of Christian nations, and this forces an inquiry into the nature of the God who figures so largely and profoundly in them all. Here in this city is a government college of one thousand students, in which is a Christian club of fifty members, and such facts as this mean the beginning of a mighty religious and moral revolution among young men all through Japan. The English text-books in the schools, wherever I have seen them, are full of Christian thought, one being Joseph Johnson's "Living to Purpose." Some Buddhist schools are actually having the Bible taught as a part of their regular courses, and in one instance the teacher is a missionary of the American board, Dr. M. L. Gordon.

Add to these agencies the varied

influences of a few eminent Christian statesmen, some brilliant writers of deep faith, and the growing body of self-sacrificing pastors and evangelists, to say nothing of the 680 missionaries, and it seems to me there never was a work for Christ that promises such magnificent results in a comparatively short time, as this here in Japan. Nay, the work already done surpasses any in the history of missions within the same length of time. God himself is here, tho the Japanese don't recognize Him. He was here long before we came, preparing the nation to know and understand Him. A considerable break has already been made in the ranks of those who say so often—"We can't understand God." The number is increasing of those who, with real joy, are saying by the help of the Spirit—"Now we understand God through Jesus Christ, His Son."

Education in Japan.

REV. M. N. WYCKOFF, MEIJI GAKUIN, TOKYO, JAPAN.

Missionary of the Reformed (Dutch) Church.

The Japanese are in many ways preparing for the days, so near at hand, when the revised treaties are to go into effect. Some of their preparations are amusing, some encouraging, and some alarming. There is just now much interest, especially in missionary and Christian circles, in recent action of the department of education.

It is a very common opinion of both foreigners and natives that the educational department is less advanced in its views than any other part of the government, and that the anti-foreign and anti-Christian feeling exists more among those who are connected with educational matters than anywhere else.

There is a body of between thirty and forty men called the High Educational Council. Its members are appointed by the department of education, and they are men who are prominent in educational matters. Its powers are only advisory, but as its advice is asked by the department in most changes of importance that are proposed, it has much influence.

This body has just been in session, and the department of education submitted to it a set of proposals, which are intended to form the basis of legislation, if approved by the council. One proposal is that no person who is not conversant with the Japanese language shall be permitted to become a teacher in a private school, unless the instruction is to be given in some special subject. It was offered as an amendment that a clause be inserted disqualifying all foreigners as founders of private schools in Japan. It is not difficult to see that mission schools are aimed at, but fortunately the amendment, and, I believe, the proposal also, was lost in the council.

Another proposal is that any person establishing a private school must have a teacher's certificate. An amendment was offered making it apply to the principal of the school and not to the founders, but for some incomprehensible reason the council rejected the amendment, and approved the original proposal.

The proposal which excites most interest is as follows:

"In elementary schools, middle schools, high schools, and all other schools whose curricula are fixed by law, as well as in schools which enjoy special privileges from the government, no religious instruction must be given, nor must any religious exercises be performed."

Two members of the council strongly opposed this proposal, but it was approved by the council, and

will no doubt be presented to the diet, and may become a law.

The point is in the clause, "as well as in schools which enjoy special privileges from the government," and the purpose is that religion is to be banished from all schools, public and private, or the pupils must be under the disadvantage of being deprived of all privileges, especially exemption from conscription into the army at the age of twenty years.

The persons chiefly responsible for this action compose what is known as the university party, as its members are mostly men who are connected with the university. Their watchwords are loyalty, patriotism, and eclectic nationalism. They place loyalty at the head of everything, and by it they seem to mean a revival of Shintoism and opposition to Christianity. By this action they pretend to shut out all religions from the schools, but, in fact, they will exclude only Christianity, for Buddhism is already out, while they will continue to teach a religion of their own, "based on the heavenly ancestry of their sovereigns and the divine origin of their land."

It is not a pleasant outlook to see such a disposition manifested toward Christianity in educational circles, but it gives us great satisfaction to know that the leading native newspapers are, without exception, opposed to the proposal, and are speaking out their minds very freely.

We trust that public opinion will be strong enough to prevent such retrograde and harmful legislation. Japan is yet a land of surprises, and they are not all pleasant ones. The longer I live among this people the less I seem to understand them; but I am not discouraged, for I am sure that for them, too, the Gospel is "the power of God unto salvation."

Would a Central Missionary Board Increase or Diminish Missionary Interest?

BY WM. M. SMITH,

Teacher of Church History, Cleveland Bible Training School.

In view of the agitation in some quarters looking toward a union of churches, it is not out of place to inquire what would be the result of a combination of missionary societies. Several advantages of such an arrangement at once suggest themselves. The systematic apportioning of missionary territory, with a view to equalizing the effort throughout the heathen world so that no field would be wholly neglected would be one. Another would be a better system of collecting missionary information from all fields so that outgoing missionaries could be sent to the most strategic points. Still another would be the larger scale on which the business transactions of the society could be conducted with the consequent saving of money and greater influence with the commercial world.

These advantages, as well as many others that might be mentioned, argue strongly in favor of a central missionary board for all the churches. But they are not sufficient to warrant the experiment without first carefully considering the disadvantages of such a system.

Granting that denominational difficulties will have been settled before the question of a central missionary board is seriously considered, we will examine only such difficulties as would then remain. Two important factors in missionary work are the contributors and the missionaries. One can do nothing without communication with the other. As most missionary work is done by the small contributions of many people, missionary boards afford the most convenient

means of communication. The board exists for the convenience of these two factors, and when occupying its proper place, is their servant. In holding the place it does between the contributors and the missionaries the board should make as small a gap as possible between them, or vital interest on the part of contributors is liable to be lost. In many cases this gap is already large, so that money for missionary purposes is paid more as a tax than as the free-will offering of a loving heart.

But even if a central board could secure the needed funds for the proper carrying out of missionary work, another objection remains.

The prominence given to the needs of the heathen in the ordinary missionary address, naturally leads to the conclusion that the evangelization of the heathen is the one object of foreign missions, but there are other objects that must not be overlooked. Many business men in comfortable circumstances of life pass their days in toil, and their nights in weary wakefulness, because they have not learned the secret that, "It is more blessed to give than to receive." There are self-centered lives on this side the ocean in just as great need of self-sacrifice as there are heathen on the other side in need of the Gospel, and we might add that one is in just as great danger of being lost as the other. As I once heard a Bible teacher put it: "It is not any more a question of whether the heathen can be saved without our help than it is, can we be saved if we neglect them?"

The contributions that count are those that are given in prayer; prayer to find how much God expects, prayer to know where God would have it invested, prayer that it may be used to the best advantage after being given. Such a contributor likes to know the missionary who is supported by his contributions, or at least the field where it is expended, and pray by

name for the missionary or field. In this way the contributor is just as much a missionary as the man in the field. His heart is warm toward the heathen, and his soul is blest because he is in touch with the work of carrying out the great commission. Thus the two-fold object of foreign missions is accomplished, results that can not be obtained when missionary money is paid as an assessment; which very likely would be the manner of collecting much of the money by a central missionary board, the result of which would be the destroying of individual missionary interest.

Armenia After the Massacre.

Dr. G. C. Reynolds, of the American Board Mission at Van, Armenia, in a personal letter, says: "You know of the tide of desolation and slaughter that swept over this land but a few years since, and how it left its trail of homes burned or destroyed, flocks and herds carried off, household belongings robbed, and, worse than all, a great train of thousands of widows and orphans mourning husbands and fathers, cut off in the flower of their age by the cruel hand of violence, or the following stroke of disease. In those fearful days one long-drawn wail of despair rose up to heaven, and the cry moved the hearts of God's stewards in all Christian lands to come to the rescue of multitudes of children thus left helpless and forlorn. You are familiar with the tale of how orphanages have sprung up as if by magic in all the great cities of the land, and your hearts would be cheered could you look in at those institutions and see the bright, happy faces once so wo-begone, their owners now busy with the studies they would otherwise have had no chance to learn; or at the trades which will afford them the means of securing a living. And then if you should talk with them, you would find that many of them had learned to love and adore the name

of Jesus, which before they had only heard in oaths. You would hear them express an intense desire that the knowledge of this salvation of which they have learned may be carried to their companions still sunk in ignorance and sin. You would feel that for these children at least their terrible sufferings and losses had been blessings in disguise, that in the loss of earthly goods they had found the pearl of great price, and that in being deprived of earthly friends and protectors, they had found the Friend alone truly worth securing. You would feel that through the education and conversion of these children, teachers and preachers of righteousness were being raised up, ready and eager in due time to return, each to his own village, to introduce the light amid the more than Egyptian darkness that has so long brooded over them. I do not doubt that all who are engaged in this work for orphans feel that it is the opportunity of a lifetime, and long to use the blessed opening in the best possible manner. We need your prayers that we may not make mistakes in our method of training these souls, but be led to the use of such means as shall make them the best possible instruments for introducing these blessings among their countrymen. We need skill to draw the line at just the right place, between educating too much, and introducing such tastes as shall make them unwilling to return to their former mode of life on the one hand, and on the other hand of not bringing them to the point of greatest practicable efficiency.

“There are other directions in which we greatly need the power of prayer. That this instrument which we are preparing may accomplish its work, it must have a field for its exercise. At least some fair measure of prosperity must return to the

land, so that the children as they go forth may find a sphere for the use of the knowledge they have acquired, to practise the trades they have learned, to cultivate their fields in safety, and be allowed to enjoy the fruit of their toil, that so they may secure their own livelihood, and find the people sufficiently at ease, in their own minds, to lend a listening ear to those truths that shall make them wise to salvation. At present, in this province at least, the people are too perturbed in spirit, and too hard prest for the means absolutely essential to existence, to give their attention to spiritual themes. This is a sphere in which only Almighty Power, capable of swaying the wills of nations and their rulers, and of bringing about changes which now seem impossible, can meet the case. So we need to partake ourselves to prayer.

“Another danger that besets the work comes from the jealousy of the ecclesiastics and members of the Gregorian Church. In some places this has already manifested itself to the extent of securing the closure of some of the orphanages by the government. In other places it seeks so to hamper the instruction that is given as to make it inefficient, and fall short of its high purpose. It will, doubtless, unless restrained, impose such restrictions on the children when they go forth as shall prevent them from making known the truth as they have learned it. Again only an Almighty Power can suffice to check these hostile influences, and allow the truth to have free course, run, and be glorified.”

Early Persecution in Japan.

In the earlier half of the 17th century, the Catholic Christians of Japan, then numbering many thousands, were almost exterminated by one of the most fearful persecu-

tions ever directed against Christians. Thousands were faithful unto death, but myriads gave way under the terror. These were compelled to abjure the Gospel in a form which has lately been rediscovered in a Buddhist temple. Various religious terms in it are borrowed from the Spanish and Portuguese. The latter, instead of the Spanish *Dios*, still retains the Latin *Deus*. The renunciation is as follows:

1. Having been a Christian from the year — to the year —, I now, by reason of the august decree of the year —, change my faith, and that without any mental reservation, and from henceforth account myself as belonging to the — sect.

2. I now repent of having aforesaid solicited permission to go over to Christianity, and from henceforth even to my death I will not relapse into Christianity; nor will I persuade my wife and children, kindred, or other persons thereto. And moreover, if priests (padres) come from anywhere and would persuade me into confessing this faith, I, by reason of having subscribed this testimony, will not consent. Should I ever relapse into my former Christianity, I hereby declare in advance, by this oath, such reversion of no effect.

3. From the Lord of heaven above, *Deus*, and from *Santa Maria*, and from all angels am I willing to suffer punishment, and when I die I consent to be given over to the prison called *Inferno*, into the hands of all the devils, and for a period of endless length to suffer the pain of the five pinings away, and of the three fevers; moreover, I will hereafter in this world consent to become a Lazarus, and men shall name me White Leper and Black Leper. To these points I swear this fearful oath.

10th month of the year Kwan ei (1635).

Province —.

(Name and seal of the abjuring party.)

(Name and seal of the wife and sons.)

The above-standing three paragraphs all abjuring Christians have to copy off; the last two all peasants and servants have to copy out, and the magistrates of each place are to attest the signature.

10th month, 10th day.

Representative of the Regent in Kyoto.

Isakuru Suo no kami Shigemune Kitayama.

Magistrate —. Peasant —.

As is remarkt by the *Zeitschrift für Missionskunde*, from which we translate:

The punishments which the abjurer imprecates upon himself, are Buddhistic conceptions: five sorts of diminution of the energies, and three sorts of heat or fever; the hell also, tho designated by a name borrowed from the Christians, seems to be the Buddhist hell. What is most significant, however, is that the abjurers, Christians, are to swear by their own God, and by *Santa Maria*, to renounce the Christian faith; their own God and *Santa Maria* are to punish them, if they relapse into Christianity! We see how the heathen feel conscious of having to reckon with a strong force. On the other hand, we see how wholly without religion, and without any understanding of religion, these men must have been, who could devise a formula so utterly against all sense, according to which the Christian God must yield Himself to be the helper of the persecutors, and the punisher of His most faithful confessors!

Thank God, the tears and pangs of conscience of the unhappy Christians upon whom this hideous oath was forced, have past away. "God grant that the impressing courage of the elder Japanese martyrs may be found glowing in the breasts of all their successors!"

Testimonies to Missions.

A Japanese (not a Christian), in an article on "The ethical life and conceptions of the Japanese," thus refers to the power of Christian example. "The missionaries," he writes, "have lived good honest lives, and been careful not to give occasion for scandal; the native Christians, as a rule, have in their lives been consistent with their profession. It was a very great and noteworthy thing that there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilization. By their very presence they remind us of the importance of morality and religion in the life of the nation."

IV.—EDITORIAL DEPARTMENT.

Rev. Gilbert Reid and the "Mission Among the Higher Classes in China."

It will be remembered that some years since Mr. Reid, a Presbyterian missionary in China, was impressed with the idea that the time had fully come for invading "Cæsar's household," and undertaking work among the upper stratum of society in the Celestial Empire. We felt and expressed to Mr. Reid, and more publicly in print, grave misgivings as to the project. We remembered how God had not chosen many of the high-born, mighty, wise somethings—but the seeming nothings; and that the whole history of missions illustrates and proves this. We feared that our Brother Reid might be tempted to "trim" and "cater," in order to win the favor of the mandarin class, and members of the royal household. Our impressions have been confirmed by the subsequent developments of the work; and especially after reading the contribution of Rev. Samuel I. Woodbridge in the *Chinese Recorder*, in which he makes a kind but severe criticism of Mr. Reid's published appeal.

In the *Wan Kwok Kuang Pao*, of September, 1896, there appeared an article entitled in English, "In memoriam." The article is a biographical tribute by Rev. Gilbert Reid to Rev. John Reid, his father. The whole sketch is curiously and skilfully adapted to Chinese notions. For instance, after describing his father's literary attainments, and successive examinations, he gives the substance of his teaching, viz:

"Transforming virtue must come primarily from Heaven; Heaven begets the people; the people serve Heaven as Father. Consequently he founded the doctrine with this design; what is to be learned is a

conformity of the whole nation to Heaven; what is to be cherished is universal love and parental kindness; what is to be done as service is the general distribution of alms."

Here is an ethical creed with no distinctive Christian doctrine, and might have come from Confucius as well as Christ.

He then draws the character of his father *as such*, and shows that he was faithful to Confucius' motto, "If you love your son, make him labor," etc. This part of the paper should be reproduced, as no description will reveal the worldly wisdom with which Mr. Reid has composed the appeal, as a means of winning the support of the Chinese higher classes. We have only a growing conviction that this is not the way to win Chinese literati and noblemen to Christ. We quote from the "appeal," the italics being our own:

"He held that *Chinese Confucianism makes the finest distinction between Heaven and men, and that unless the student of Metaphysics becomes thoroughly versed in the Chinese Classics he will never get even a glimpse of the Hall of Holy Men and Sages.* Much less could he become conversant with the principles of mutual intercourse. In consequence of this my father bade me put into practise the teachings of Chinese sayings and literature in connection with the whole of the Chinese Classics; he bade me also take the Western Classics and travel about in China. For the West also assuredly holds to a doctrine entrusted by Heaven to be established, superior by far to Buddhism or Taoism.

"I came first to the Continent of Asia in 1882, and lived in the city of Chi-nan-fu, province of Shantung, China, making frequent visits to Peking, Tientsin, Shanghai, and other points. Every letter received from my father contained the oft-repeated order: 'Diffuse the doctrine, help the good, be friendly with neighbors, and end quarrels.' When in 1894 China and Japan had the strife of words and the Japan-

ese compelled a treaty, and when among all the countries under Heaven there was not one that was not overwhelmed with sighing, he was still more distressed at the open insult offered to the holy virtue of China, and repeated his injunction to me, adding: 'The officials of China are great and the *literati* many and noted for their moral character; the people are numerous, and not a few are faithful and just. *If you wish to instil a desire in all to make the country strong, you must gradually introduce the true principles and learning of the West to transform the fathers and seniors and instruct the sons and younger brothers to nurse their vengeance and arouse themselves to martial efforts.* They, then, can naturally and without difficulty regard China as the peer of Europe and America. I hear that the court of China is contemplating a change of methods, but I fear that unless the plan receives a general support it will not be permanent. *You must endeavor to travel about among the Chinese and influence them as the light dust and the slight dew; altho you may not help the country to any great extent, still if you awaken one man from his ignorance, China will receive one more degree of benefit. Along this line of learning the things that are suitable you must plan for with care.*'

"And so, regardless of my unworthiness, and without daring to busy myself with the government of the state, I humbly continue to hold that the natures of men can be harmonized; and I am establishing the Sage Honoring Institute in China's capital, hoping to promote intercommunication between the Chinese and foreigners; to repress foolish notions, and thereby arouse innate intelligence and ability more and more every day until strength is attained. Thus, to some extent, I am not disobeying my father's orders. And now when my scheme is scarcely launched, he has suddenly left the world! Alas! How distressing! On the 2d of January, 1897, whilst in Peking, I received the sad missive from New York, announcing his death, and his parting injunction: 'Even tho your strength be small, exert it to help China.' As has been seen, his earnest purpose was love for the good.

"He had a broad forehead, a Roman nose, and very large, bright eyes. He was conscious that his spirit would return to heaven and not be annihilated. Our doctrine says that in addition to this there is the animal soul which descends and rises again. As my father was born a good man, it is right that he should enjoy this great happiness. Then I have examined the text of the Chinese classics, and they speak of 'the ascent and descent as if present.' I firmly believe, for there is evidence, that my father's spiritual form comes into the dwelling of his descendants and secretly helps them. From henceforth I shall hope to meet him in some trance or vision, altho I am now cut off from the sound of his voice and the sight of his countenance. Alas! how painful!

"His whole life was bent on the path of duty. He was deeply read, and wrote many books, six of which were published.

"My father was born May 3rd, 1820, and died January 2nd, 1897. On account of his death, and my aged mother still living, I am returning immediately to my country. Your excellencies and gentlemen, *behold and pity me. Grant me a memorial and I will be grateful forever.* A respectful statement (to those concerned)."

Mr. Woodbridge remarks, and his criticisms seem to us timely, respectful, and sensible:

"Among the higher classes in China it is usual for the son to announce the death of his father by the distribution of a paper somewhat similar to this. His friends and relatives return consolatory gifts. The author of this 'statement' is simply following Chinese custom. From the fact that he received many presents before he left China, it may reasonably be inferred this remarkable document was circulated among the Chinese before it appeared in the periodical elsewhere referred to. It may be safely stated that many thousands have read it. It is not necessary, then, to offer an apology for discussing in one paper what has appeared publicly in another. Delicate as the subject is, and even painful as it may be to some, it is fair that we, as missionaries, should

know the facts. One object of our coming to China is to shake the truth free from all error, and it is a mock delicacy that refuses to perform this duty even tho it be done over the grave of 'a man sent from God,' whose *Christian*, not heathen, name was John.

"In writing or speaking of the decease of a Christian minister one naturally dwells on the source of his holy life and character, as well as the achievements he had attained and the victories he had one for the Redeemer. So when this 'in memoriam,' as it is termed in the *Kung Pao*, meets the eye one confidently expects the writer to show all these and a happy termination of a useful life in the triumphant death of a Christian. In this, however, he is bitterly disappointed. Not only is the blessed name of Jesus studiously avoided and the Christian religion not mentioned except in a covert way, but there is nothing whatever to show distinctively that this preacher of the Gospel possess any better hope and faith than the ungodly Confucianist. It is possible for a Chinese who has been in contact with Christians to read a little of the true doctrine into the article, but the mass of readers will be convinced that Mr. Reid lived and died as do the Christless Chinese *liverati*.

"In rendering this highly polished literary production into English, we have ruthlessly sacrificed elegance of diction on the altar of perspicuity. But certain characters which missionaries have caught and tamed, here dodge about like wild Indians in the woods of America. Like the red man, too, they lurk insidiously and sneak about ready to do mischief. We have used our best endeavors to allow all such characters their full Chinese face value, preferring a rough translation to a smooth lie. Time and space do not permit the examination of the serious errors and tendencies of this 'statement.' Its trend is in the direction of pernicious heresy, and it suggests ideas repugnant to the 'faith which was once delivered unto the saints.' Apart from making his father appear a Confucianist, the writer exalts Western learning above the Gospel which to the Chinese is foolishness. The words which the father writes to the son demand special attention here: 'If you wish

to instil a desire in all *to make the country strong* you must gradually introduce the true principles and learning of the West to transform, etc.' And the son carrying out the injunction of his father is establishing 'the Sage Honoring Institute to . . . arouse innate intelligence and ability more and more every day *until strength is attained*.' It may well be askt what this 'strength' is. The character used is *ch'iang*, which, in combination with *tao*, means a robber. Altho some writers may think they have tamed the word by mildly calling it 'reform,' *ch'iang* is still a blood-thirsty Indian with all the war paint on.

"If China were thus 'reformed,' missionaries and all other foreigners would soon be packt out of the country, Italy conquered, Egypt annex, Portugal put down, Spain ruled, Austria extirpated, Russia defeated, Prussia ruined, and England intimidated.

"In this paper, which seems also to be the author's confession of faith, his eminent fitness to 'reform' China is abundantly exhibited. He is among the third generation of learned men, and is himself an 'American provincial graduate;' he seems to admire that prince of 'reformed individuals'—Napoleon. The *Shi King* tells us that the spirit of Wên Wang ascended and descended from Shangti and assisted his descendants. The writer says, with indubitable reference to this boasted king, that he has certain evidence that his father's 'spiritual form comes into the dwelling of *his* descendants and secretly helps them.' China would thus get this advantage. While we admit that Mr. Gilbert Reid is one of the most popular foreigners among the higher classes in China, and that the world speaks well of him, judging from this paper we should suggest that he has forgotten the calling of the missionary to preach salvation from sin to a poor ruined world."

The Japan Treaties and Missions.

Japan, since July 17 last, has been recognized by Christian nations as on a footing of equality with them. She is the only Asiatic nation so recognized. Subjects of foreign powers, while abiding in

Japan, no longer are amenable in their respective consular courts, but subject to the code of Japan, and to the regular court procedure of that empire.

Concessions have been made in return by Japan, whereby residence of foreigners belonging to these nations is no longer restricted to the five ports in which it was hitherto only allowed, but residence in any part of the empire is permitted. Missionaries have been obliged when visiting the interior to do so on a passport which was limited to a given time. It was often well nigh impossible to reach their starting point within the time allotted, because of accidents incident to travel or ill health. The permit did not allow them to teach a foreign religion; it was for travel in the interest of science. We do not know that missionaries directly violated the conditions implied by evangelistic addresses made by themselves. They were, however, inspiring the promulgation of the Gospel by their native pastors, churches, and teachers. They were superintending a variety of schemes intended for the establishment of a foreign religion. The government knew this, and might have refused a passport at any time to those who had acted thus in the interests of the "science" of religion! Some missionaries thought that they were not excusable in making these indirect evangelistic visits, merely because the government did not call them to an account for violating the spirit and the letter of the permit. Others thought that the government might interpret for itself its own text, and so long as it was an open secret, that they went to advance the interests of Christianity, and the government did not ask them to cease doing so, they were fully authorized to continue in that course. There was no doubt however that it was merely by per-

mission that they could go into the interior at all, and residence was not allowed even in exceptional cases. All this is now done away with, and missionaries may go to abide in any place in the empire, and thus be permanently near to the work of the native churches, or project missions themselves in any new parts.

Again, hitherto it has not been possible for foreigners to acquire title to property in Japan; now they may hold under a twenty-year lease, and may become legal members of a firm or corporation, with or without Japanese associates. There is nothing in the treaties, however, to prevent the Japan government from granting the right of ownership of land when it may be pleased to do so. The civil code of Japan is based on the civil law of Germany. The criminal code is undergoing a thorough revision; the commercial code, which went into effect June 16th, is based on that of Germany. Americans may now travel and reside where they choose, subject to the same laws as are Japanese. There is no restriction whatever in the matter of religion. Foreigners are exempt from forced loans, military service, and military contributions, but not from any taxes that would lie against property if the owners were Japanese. They may take mortgages upon land and buildings.

So far as appears from the face of the text of the treaties it would appear that missionary privileges and protection of property are considerably advanced, and confidence is increased by a provision that any laws of Japan now existing, or hereafter to be enacted, which conflict with the treaties are null and void as against the treaty. That is a step in advance of the civilization of the Supreme Court of the United States' decision in the case of our treaty with China, permit-

ting Chinese to immigrate here. We had an unexpired time treaty with China, based on the Burlingame principle, that one of the common rights of mankind was that of changing place of residence. But Chinese immigration, in obedience to the demands of California at that juncture a pivotal State in the national election, was prohibited by a law of Congress, and, on a test case, the Supreme Court decided that the national law took precedence of the international treaty. Just or unjust, the decision was submitted to by China. All this by no means exhausted the question of ethics involved in the procedure. Happily there is left no room now for the Japanese government in a fit of passion or prejudice to override rights guaranteed in the treaty. A further guarantee is, that within the past ten years Japan has become so far a constitutional government that it is not now possible for the executive to override the laws. The courts are no longer subservient to the will of the persons in authority.

The minister of justice of the Japan government is quoted in the *Weekly Times* of Japan as saying in an address at a public dinner in Tokyo:

Various ordinances and regulations have been devised for the purpose of giving full protection to the life and property of persons of the various nationalities who are to come under Japanese jurisdiction. Special attention has been directed to the reform of the judicial system. Great changes have been introduced in the machinery and personnel of the law courts. Whatever reforms have been achieved in the administration of criminal law, in the law of civil procedure, and in the organization of law courts do not exhaust the full extent of the aim of the imperial government, and further changes will be introduced dependent upon the report of the officers despatched to investigate the workings of American and European courts.

It will probably not all be plain sailing when Japanese who are inexpert in administration of Western laws, come to apply them, but there is a wide difference between the present religious freedom assured in the empire and the sign-boards of fifty years ago which threatened any one with the loss of his head if he introduced Christianity or promulgated teaching unfavorable to the then acknowledged gods of Japan. The whole procedure in the case of these Japan treaties furnish evidence that, after all, the world moves. J. T. G.

A Fourfold Argument.

Rev. Dr. Henry B. Smith, so loved as the theological leader in the Union Theological Seminary in its olden time, and a man of such universal information, gave an outline argument for organized missionary endeavor, which will not soon be forgotten by those who were wont to hear him. It embraced a fourfold argument: the *doctrinal*, the *exceptional*, the *experimental*, and the *historical*, somewhat as follows:

1. The *doctrinal*. The spirit of missions is the Spirit of Christ, etc. Christianity is a *doctrine*, teaching an incarnate God, an atonement, a new birth, and a *new life*; teaching and exemplifying a love that is universal and impartial, and manifested mainly in unselfish effort for souls.

2. The *exceptional*. Christianity is solitary in this: teaching one blood for one race of man, and one blood of redemption applied to one blood of creation and one curse of sin.

3. The *experimental* argument: Christian Europe and America, as fruits of missions, vindicate the methods of missions. He who would not send the Gospel to heathen peoples must first ask himself, What would I have been but for missions? The purpose of missionary enterprise, to do for present heathen what has been done for the present Christian nations when they were in the same condition. It is admitted that sometimes there is slow progress. All great and permanent results are slowly wrought. Especially changes of intellectual, social, and moral life are necessarily slow. Moreover, in many cases it must be borne in mind that the work is preparatory, like breakwater on coast, or foundations of Eddystone lighthouse.

4. *Historical* argument: Where the spirit of missions is found, there is the Spirit of Christ—*i. e.*, Holy Ghost. And wherever a church or a disciple is indifferent to missions, there the flame of a renewed life is with greatest difficulty maintained at all, if, indeed, any really exists.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE CHRISTIAN CONQUEST OF ASIA. By John H. Barrows. 12mo, 258 pp. \$1.50. Charles Scribner's Sons.

This is not only a valuable contribution to missionary literature, but to the study of comparative religion. It has come to be a well-known fact that Dr. Barrows, the president of the World's Congress of Religions at Chicago, was the first Mrs. Haskell lecturer in India upon this class of themes. These—the Morse lectures of 1898—embrace the results of Dr. Barrows' researches into the religious systems of the Orient, and his observations in his personal tour. It is not too high praise to say of these lectures that they are the fruit of a wide reading of the best books on the subjects treated, and of a careful and scientific study, as an eyewitness, of the actual life of Eastern peoples.

As a rhetorical masterpiece the book is a picture and a poem. In fact, the ornate style is, perhaps, a hindrance to the calm and candid weighing of the matter presented. Dr. Barrows bears the reader along on the current of his sparkling style, charming him so completely by the fascinations of his imaginative diction and word painting that the judgment is liable to be swept hurriedly on to the author's conclusions. But this is scarcely a blemish—it is only an excess of beauty.

The matter seems to be as carefully compiled and arranged as the manner is studiously polished and attractive. The quotations alone are a rich body of gems, selected with much care, and in many cases giving the cream of the volume from which citation is made. For example, he quotes from Lawrence's "Modern Missions in the East," that Judaism repre-

sents "*arrested* development, Islam *perverted* development, and Christianity *corrupted* development," etc.

The sketch of Mohammed and his career is impartial, appreciative, and discriminating. He gives abundant credit to Buddhism and Brahmanism for all that is good in them, while he stoutly maintains the vast superiority of Christianity, and demonstrates the essential and vital defects in all other religious systems. It is not necessary to accept all Dr. Barrows' views and conclusions, while conceding a high value to his book. It is a thoughtful volume; it evinces a strong mind grappling with great problems, and treating them with candor and courtesy; there is not a trace of rancor or the controversial spirit, but a charity that may by some be considered as bordering on laxity or undue liberality.

The whole treatment of the theme is masculine in vigor and feminine in delicacy. The book is certain to have many readers and to be regarded as one of the best books on the subject of comparative religions. Had the abundant quotations and references been marked by foot notes, and a copious index been added to the contents, the book as a whole would be improved. But it is a valuable addition to the modern missionary library, and will be read with interest and profit.

THE HISTORY OF THE LONDON MISSIONARY SOCIETY, 1795-1895. By Richard Lovett, M.A. With portraits and map. Two volumes. 8vo, 832 and 778 pp. 21 shillings. Henry Frowde, London

This history stands by the side of the even more copious chronicles of the Church Missionary Society as a remarkable record of what God has accomplished, both at home and abroad, in this the first century of

modern missions. The London Missionary Society was organized as a result of the evangelical revival under Whitefield and the Wesleys. It owes its century of progress to the continuance of the same spiritual life in the church. The author has gathered, with remarkable skill, the records of the formation and work of the society, and has presented them readably and forcefully. Many a "romance of missions" is contained in the pages of these two volumes. The stories of the transformations in Polynesia, of the pioneering in South Africa, the persecutions and triumphs in Madagascar, and the progress in India and China are of thrilling interest, and form an unanswerable argument for the prosecution of missionary work, and, indeed, for the divinity and uniqueness of Christianity. The names of Henry Nott, Robert Moffat, David Livingstone, Robert Morrison, Dr. Vanderkemp, John Williams, Samuel McFarlane, James Chalmers, Cotton Mather, James Legge, John Chalmers, Griffith John, James Gilmour, John Kenneth McKenzie, besides a host of other missionary heroes living and departed, indicate somewhat the high type of men who have worked under this society, while the multitudes of names unknown to the world, of those who have served under this society in the foreign field, give some idea of the many who are faithful laborers, sowing the seed and gathering the harvest, whose lot it is to toil on in obscurity here, but who will receive crowns and commendations hereafter.

Statistics do not indicate correctly the amount of work accomplished by the society, and yet it is interesting to note that in the century (1795-1895), over 900 missionaries (exclusive of wives) were sent out, and the income increased from \$55,000 to over \$650,000.

These two volumes are of great importance for missionary libraries, and will well repay a careful reading.

DO FOREIGNERS NEED A TEXT-BOOK TESTAMENT? By R. W. Mason.

This pamphlet is a plea for such a Testament on the ground that foreigners in America are anxious to understand English, but find it exceedingly difficult to do so because of the difficulties in orthography. By a "Text Book Testament" Mr. Mason means a copy of the Gospels and Epistles with simple and effective "helps," the chief of which would be a pronouncing column throughout parallel to the ordinary text, and a key at the bottom of the page.

We believe that some such Testament would be most helpful from every point of view, but are not prepared to say whether or not that advocated by Mr. Mason is the best that can be devised. It has many excellent points however, and is well worthy of consideration.

Monthly Missionary Bibliography.

- HISTORY OF THE LONDON MISSIONARY SOCIETY. By Richard Lovett, M.A. 2 vols. 8vo. Illustrated. Maps. 21 shillings. Henry Frowde, London.
- INTERNATIONAL YEAR BOOK: The World's Progress in 1898. F. M. Colby. 8vo, 932 pp. \$2.50. Dodd, Mead & Co.
- FROM THE HIMALAYAS TO THE EQUATOR. By Cyprus D. Foss, D.D. 12mo, 256 pp. \$1.00. Eaton & Mains, N. Y.
- SIBERIA AND CENTRAL ASIA. J. W. Bookwalter. \$5.00. Springfield, Ohio.
- SIX SYSTEMS OF INDIAN PHILOSOPHY. Max Müller. 8vo, 618 pp. \$5.00. Longmans, Green & Co., N. Y.
- ENCHANTED INDIA. Prince Kargeorgevitch. 12mo, 305 pp. \$1.75. Harper & Bros.
- CHINA. Robert K. Douglas. 8vo, 450 pp. \$1.50. G. P. Putnam's Sons.
- JAPAN AND ITS REGENERATION. Rev. Otis Carey. 12mo. The Student Volunteer Movement for Foreign Missions, New York.
- JAPAN IN TRANSITION. Stafford Ransome. Maps and Illustrations. 8vo, 261 pp. \$3.00. Harper & Bros.
- CONVERSION OF THE MAORIS. Donald McDougall. 12mo, 275 pp. \$1.25. Presbyterian Board of Publication, Philadelphia.
- TORO: Visits to Ruwenzori (Africa). Bishop Tucker. Illustrated and Map. 8vo. 1 shilling and 6 pence. Church Missionary Society, London.
- MISSIONS IN EDEN. Mrs. Crosby H. Wheeler. Illustrated. 12mo, 193 pp. \$1.00. Fleming H. Revell.
- THE RESCUE OF CUBA. Andrews Draper, LL D. Illustrated. 12mo, 186 pp. \$1.00. Silver, Burdett & Co.
- PUERTO RICO: Its Conditions and Possibilities. Wm. Dinwiddie. Illustrated. 8vo, 293 pp. \$2.50. Harper & Bros.
- ALASKA—ITS HISTORY AND RESOURCES. Miner Bruce. Illustrations and Maps. 8vo, 250 pp. \$2.50. G. P. Putnam's Sons.
- ALASKA AND THE KLONDIKE. Angelo Heiprin, F.R.G.S. Illustrations and Map. 12mo. \$1.75. D. Appleton & Co.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

THE KINGDOM.

—At the recent anniversary of the London Missionary Society, Principal Fairbairn referred to the courage which made India England's, and went on to say: "Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary and ask why he is there. He is there in obedience to a grander courage, in fulfilment of a higher function than their own. Think what he faces. There is a people far older than we, civilized when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion embedded in custom, revered and worshipt, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet that is what the missionary faces in India, a land and people less open to conquest, more deeply embedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an imperial power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of

heroism and of audacity in the whole history of our English race. But you can not think what it means unless you go and face it."

—The C. M. S. *Gleaner* has this to say about "Our Own Missionaries": "Many of the new missionaries leaving England in the coming autumn have already been assigned to their respective missions, and a considerable number have been taken up for support as 'own missionaries.' For several years prior to last year practically the whole number of new missionaries of the year had been taken up each year for support. Last year some few remained unsupported. The number of supported missionaries now stands at 432. This number includes 56 honorary, 42 supported by colonial associations, 51 by Gleaners' Union and branches, 193 by associations and other bodies, and 90 by individual friends. An 'own missionary' is allotted either on payment of a yearly sum of £100, or, as many friends prefer, on an annual payment representing the sterling equivalent of the actual stipend paid to the missionary. This latter sum varies with the stations, since the expenses of living and traveling differ greatly. It ranges from £50 to £200 for an unmarried missionary, and more for a married missionary."

—Anent the recent discussion of "Special Objects" by the foreign missionary boards at a conference in New York, with a "consensus of 20 boards is to discourage and avoid giving for special objects as far as practicable, and only 4 are found willing to resort to this method without misgiving," the *Indian Witness* remarks as fol-

lows: "To us on the field, the policy adopted by the home boards in dealing with gifts for special objects seems to lack at some point or other. The evidence proves that there is an increasing tendency in the direction of giving for special objects. More than once have we pointed out this tendency and affirmed that the boards will find themselves powerless to arrest it. This is now practically confessed by the mission boards of Protestant Christendom, yet the policy is distinctly discouraged by the majority of these boards. We are not indifferent to the duty of educating givers to give from the highest motives; but in the case of many true-hearted givers, the highest motive of which they are capable is to conscientiously give to an enterprise or institution, the needs of which have been laid upon their hearts or brought before their minds in some peculiar and providential way. In view of the growing drift toward giving for special objects—a weakness, if weakness it be, for which the boards practically admit there is no remedy known to them—is it not the part of true wisdom to accept the inevitable and address themselves to the task of most wisely and effectively guiding the instinct which so largely prevails and promises to become paramount in all the churches?"

—This call of president F. E. Clark to the 3,350,000 Endeavorers is significant, and is likely to lead to great results. Surely, these are phrases to conjure with: "Make money for God"; "Support one or more workers in the mission field"; "Young men, make money for God. Pledge yourselves to turn your best ability to the making of money, not for a selfish and sordid purpose, but that through your money the world may be evangelized. Glorify this meanest of pas-

sions with the god-like light of an unselfish purpose. Transmute this clay into pure gold. Make your purpose very specific and definite. Bring to bear the force of our pledge upon your business. Route avariciousness with a godly purpose and say: 'Trusting in the Lord Jesus Christ for strength, I will make money for him. I will at the first possible moment support, through my own denominational board, one or more workers for Christ on the home or foreign field.' What a glorious day for world-wide missions that will be when 100,000 young American Christians make that covenant with God!"

—Dr. Warneck takes little stock in the claims put forth by certain Roman Catholic statisticians relating to phenomenal growth in their foreign missions. Beginning some three hundred years ago, certain undertakings of the Jesuits and other orders in Africa and the East appeared to be crowned with signal success; but, largely through depending upon political influence, at the beginning of this century these were all in ruins. It is true that great gains have since been made; say from 4,000,000 Catholics in non-European lands to 26,000,000. But this is mainly from emigration. Only 3,500,000 converts are claimed in India and China, while Protestants can count 4,000,000. The giving of 210,000,000 Romanists for missions is \$3,500,000, while that of 150,000,000 Protestants is nearly \$15,000,000.

—The matchless (at least for the New World) shrine of Ste. Anne de Beaupre is not losing its fame, or magic power to heal; for "during last summer this Mecca on the northern bank of the St. Lawrence was visited by more than 120,000. On a single day 7,000 persons ascended the holy stairs in kneeling posture. From every State in the

Union, from every province in the Dominion, and even from remote New Zealand, devotees have traveled to the cluster of convents and churches nestling among the blue Laurentian hills, twenty miles east of Quebec."

—To my thinking, no one follows in the Master's footsteps so closely as the medical missionary, and on no agency for alleviating human suffering can one look with more unqualified satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing, softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick; telling in every work of love and skill of the infinite compassion of Him who came "not to destroy men's lives, but to save them."—*Mrs. Isabella Bird Bishop.*

—This solemn protest, or warning, sounds out from far-off heathen lands: What are we to conclude regarding all the palaver about comity and cooperation there has been in America within the past two or three years, between the numerous missionary societies of the country? The conferences held by the representatives of the boards of missions have discussed these topics in the most amiable and enthusiastic way, yet we learn that not fewer than *thirteen* societies have expressed their intention of prosecuting missionary work in Cuba, *ten* have resolved to enter Puerto Rico, and half a dozen or more have the Philippines on their list! If we are not mistaken, this outburst of missionary zeal for America's new possessions is very largely of the flesh, induced by the

fact that societies can work up a gush of spasmodic enthusiasm and secure funds for these new fields more easily than for older fields.

—The eighty-third annual report of the American Bible Society shows that the total receipts of the society during the past year were \$352,617, of which \$100,268 came from donations from individuals, auxiliaries, and church collections; \$176,671 from legacies. There were also returns from sales by foreign agents and missionary and other societies to the amount of \$30,142; returns from sales of books donated, \$3,672; income from funds and investments, \$26,992; net income from the Bible House, \$14,870. The society's auxiliaries purchased during the year books amounting to \$69,062. The total issues for the year amount to 1,380,892 copies, of which 719,622 were distributed in other lands. The society is represented on the foreign field by 12 agents, 4 in Asia—the Levant, Siam, China, and Japan; 3 in South America—Argentine Republic, Brazil, and Venezuela; 1 in Central America, 1 in Mexico, 1 in Cuba, 1 in Puerto Rico, and 1 in the Philippines.

—Student missionary campaign work is going on during this summer in each of the following churches: Methodist Episcopal Church, Methodist Episcopal Church (South), Presbyterian Church, Reformed (Dutch) Church, Congregational Church, Lutheran, General Synod, Methodist Church in Canada, United Presbyterian Church, and others. Reports from the campaign managers for these various bodies give promise that these months will see as great an advance in campaign work over last summer as last summer was ahead of all previous years in aggressive effort.

—Nearly 9,000 societies of Christian Endeavor report missionary

contributions, with an aggregate, including all money given to religious objects, of nearly \$500,000. The society that leads the list is in St. Peter's German Lutheran Church, Allegheny City, Penn., with \$1,584. The next society deserving mention is the First Congregational Church, of Washington, D. C., with \$1,372. Next comes the \$1,338 contributed by the society in the First Presbyterian Church, Aledo, Ill. Then comes the Second Baptist Church, of St. Louis, Mo., \$1,152. The Oxford Presbyterian Church, Philadelphia, Penn., reports \$1,283 contributed to missions and benevolences, of which amount \$842 was contributed directly to missionary boards. The Juniors of the Brighton, Mass., Congregational Church has for two years led all the Massachusetts Juniors. This year the amount is \$247 for missions. The Chinese Society of Christian Endeavor of San Francisco, Rev. Jee Gam, pastor, has contributed \$689 to their own missionary board, \$415 to their own home church expenses, and for other benevolences, \$109; in all, \$1,213.

UNITED STATES.

—The Cross-bearers' Missionary Reading Circle, which is completing its tenth year of service, announces the following course of reading for 1899-1900.

I. Biographical.

1. "Thomas J. Comber," John B. Myers.

II. Islamitic.

2. "Mahomet and Islam," Sir William Muir, K. C. S. I.

III. Formosan.

3. "From Far Formosa." Rev. George L. Mackay, D.D.

IV. Apostolic.

4. "Apostolic and Modern Missions," Chalmers Martin, A. M.

V. Periodical.

5. "The Missionary Review of the World."

The membership fee is fifty cents a year, but this is more than made up by discount on missionary

books. Rev. Marcus L. Gray, of St. Louis, Mo., is the founder and president.

—For sixteen years the Congregational Home Missionary Society has carried on specific work in behalf of foreign populations. It is helping to maintain nearly 100 German churches, with a membership approaching 5,000, in 13 States, mostly west of the Mississippi river. It aids, also, about 100 Scandinavian churches, 7 French Canadian, 6 Bohemian, 1 Polish, and 1 Slovak church. It is laying foundations for Spanish churches in Florida and New Mexico, and now is looking toward Cuba as a hopeful field.

—The Presbyterian Board, which ended its last fiscal year with a balance in the treasury, is sending out over 50 new missionaries. They have been carefully selected from a large number of applicants, and will go to Africa, Brazil, China, Japan, Korea, India, Siam Laos, Persia, the Philippines, Syria, and the United States of Colombia.

—The Reformed Episcopal Church is seeking in this country 2 missionaries for much needed service at Lalitpur, and the means for their support.

—The Presbyterian Women's Board of Home Missions has a broad field represented by these statistics:

	Schools.	Teachers.	Pupils.
Alaskans.....	11	28	634
Indians.....	18	88	1,418
Mexicans.....	24	48	1,316
Mormons.....	29	66	1,728
Mountaineers.....	36	111	3,085
Foreigners.....	3	6	230
	121	347	8,411

—Investigations made by Dr. Dennis show that of all missionary boards and societies in the world that of the Presbyterian Church has the largest number of medical missionaries. Of those who are thoroughly trained and graduated

at medical colleges there are 50 men and 33 women. Next in rank in this respect is the board of the Methodist Church. In the transmission of famine relief funds during the last fifteen years the Presbyterian Board has taken the lead, distributing tens of thousands of dollars for famine relief in China, Persia, India, and other lands.

—In the Presbyterian Church, South, a beginning has been made in forming companies of Covenanters, both senior and junior, to stimulate interest in missions. *The Colors* is the printed organ of the movement, with headquarters at Richmond, Va.

—The *Record of Christian Work*, Fleming H. Revell Co., has selected a missionary for South America, and is soliciting funds wherewith to send and sustain him.

EUROPE.

Great Britain.—Returning from his recent visit, Bishop Whipple declares: "The most remarkable thing I noticed in England was the friendly spirit manifested in every quarter to our country, and with it a great desire to learn more about the organization of the missionary work of our branch of the church. There has been a great deal of talk in England and elsewhere about the crisis in the Church of England on questions of ritual. But the question which was most prominent, and of which I saw most, was that connected with Christian work at home and abroad. I think that the great heart of England realizes, as it has never realized before, that God has placed these English-speaking races in the forefront of humanity, representatives of constitutional government and Christian civilization, to carry their benefits to all the people of the earth; and underlying this desire for a closer relation with the United

States was the thought that we had a common work and a common mission to do for humanity."

—All things considered, the British and Foreign Bible Society, as a spiritual force making for the world's redemption, is scarcely second to any other organization. There now exist over 7,600 auxiliaries, branches, and associations, of which nearly 5,700 are in England and Wales. The circulation of Bibles, Testaments, and portions of Scripture during the past year reached the enormous total of over 4,479,000 copies. The total issues by the society since its foundation in 1804, have been over 160,000,000 copies. Translations or revisions are now going on in more than 100 different languages, and nearly 1,000 translators, revisers, and native assistants on various committees are in charge of this world-wide task.

—The eighteenth report of the Zenana Missionary Society tells something of what English women are doing for their Indian sisters. There are now under its care 36 zenana missionaries, 6 of whom have a full medical qualification, and under their superintendence is a staff of native women workers numbering 158. The ordinary income of the mission has now reached £6,013. There is a building fund of £1,140, a reserve fund of £3,538, an annuity fund of £1,626, for the benefit of those agents who are laid aside from work through age or infirmity. The *Zenana Mission Quarterly* has now reached a circulation of upward of 20,000.

—The Bible Lands Mission's Aid Society has published its forty-fifth report, which shows receipts for the year of £4,256, expended mainly in Turkey, Syria, Palestine, and Persia. Since the beginning £96,905 have been received and expended.

—The Religious Tract Society has just past its centenary, and had a noble story to narrate of efficient service performed for the kingdom through the printed page. Among the rest it has published, or assisted in publishing, literature in some 230 languages and dialects. It has disseminated its publications literally over the length and breadth of Europe, Asia, Africa, and America. The total circulation of the society's publications since 1799 amounts to over *three thousand millions*.

—The Society for the Propagation of the Gospel (S. P. G.) is preparing to celebrate its 200th anniversary, with a beginning next June and to continue a year. Its income was £132,356 last year. The number of ordained missionaries, including 12 bishops, on the list is 787, in Asia, 252; in Africa, 192; in Australia and the Pacific, 42; in North America, 211; in the West Indies and Central and South America, 51; and 39 chaplains in Europe. Of these 125 are natives laboring in Asia, and 47 in Africa. There are also in various missions about 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. It is estimated that three-fifths of its work is bestowed upon non-Christian peoples, and the rest upon British colonists.

Germany.—Last January a society was founded in Stuttgart for the promotion of medical missions. Its aim is to meet the growing need for qualified missionary doctors in the mission field, to promote an intelligent appreciation of this department of missionary work, and to procure for it the necessary financial support. The prospectus points out that while the English and Americans have over 500 quali-

fied doctors in the mission field, the Germans have scarcely a dozen. According to Dr. Warneck, the Basle Society sent out the first German medical missionary, the Rhenish Society has now 4, and will soon have 5 in the field; the Moravians have repeatedly sent out doctors; the Gossner Society trains natives to medical service; Berlin I. is seeking a medical missionary; Berlin III. is sending one shortly to Usambara; and many other societies have it in view to begin medical mission work, but are unable to find the men.

Russia.—Communications from the scene of the famine in South Russia rehearse a tale of great sadness. In many districts the people who have so far survived are the victims of great suffering through typhus and scurvy. They lie in miserable huts away from friends, and unable to do anything for their own nourishment or recovery of health. Young and old alike are in dire distress, and many who were formerly well-to-do are to-day helpless and forsaken. The Christian women who have arrived in Kazan to nurse the sick and feed the hungry, are showing a devoted spirit. In some cases they are medical students, spending their holidays in this service. By the end of March the Red Cross Society had organized 629 free dinner-rooms in the Kazan province, both for children and adults, where hot food was supplied to 45,000. Allowances of flour were also granted to 71,500 people, and baked bread to 14,500, out of 240 bakeries; 6 shelters were organized for 466 persons; 34 bakeries, with a cheap sale of bread; 60 feeding stations, for 2,691 men; 25 tea houses, and the night refuge. Altogether the Red Cross provided food for 132,000 people in the Kazan province. — *London Christian*.

ASIA.

Turkey.—The catalog of Robert College for 1899 has appeared. The total number of students, including the preparatory department, is 288. The number of nationalities represented among the students is really phenomenal, including Greeks, Bulgarians, Armenians, Turks, English, Israelites, Americans, Austrians, and French. The record of the alumni is most suggestive, showing what influential places they have occupied in civil and political affairs, including the prime minister of Bulgaria, and a host of other government officials, merchants, bankers, teachers, and lawyers. The total number of graduates is 345, while 2,128 different students have enjoyed the advantages of the institution.

—April 14 was a great day for Anatolia College, Marsovan. The governor of the city, with a retinue of the officials and many Turkish gentlemen, accompanied by a regiment of soldiers in full dress, and with sound of bugles and drums, came into the mission premises for the public reading of the firman establishing the college. The ceremony was very impressive; a scribe standing between the governor and President Tracy, having read the document, the governor past the firman to President Tracy, following it with a written address, to which reply was made by Professor Hagopian. These exercises were intersperst with cheers from both the students and soldiers, "Long live the king!" Prayer followed, in which Rev. Edward Riggs led, using the Turkish language, all listening with profound attention.—*Missionary Herald*.

—Rev. A. W. Hubbard, of Sivas, died recently, and these were among the tokens of the esteem in which he was held at the end of a

quarter of a century of self-denying toil: The Turkish pasha sent a special messenger to express his sympathy, and to offer every aid in perfecting the funeral arrangements. The Armenian bishop sent a similar messenger, and deputed some one to represent him in the public services. Five Gregorian priests came to the church and went to the grave, one of them pronouncing a eulogy in the church. At least 3,000 of the people followed the body to the grave, all the leading Armenians being there, and the Armenian shops of the city being closed, altho it was a busy day.

Syria.—Dr. H. H. Jessup reports that recently the Greek Hospital Society of Beirut unveiled, in the open court of the St. George's Hospital, a white marble bust of Rev. Dr. Cornelius Van Dyck, the American missionary, physician, and scholar, who for ten years attended the hospital. The occasion was one of great interest, evincing the gratitude of the Syrian people to Dr. Van Dyck, and their hearty appreciation of a life devoted to their welfare. This is the first marble statue erected in Syria in modern times, and it is interesting as having been set up by members of the Orthodox Greek Church in memory of an American Protestant missionary. An immense crowd of people were present—Greek, Mohammedans, Maronites, Jews, and Protestants—and some very eloquent and beautiful addresses were made by Syrian scholars and physicians, expressing their admiration of their friend and benefactor.

India.—Vedas are not for the low caste and Sudras. Only the twice-born can study them. Out of the 286,000,000, the 14,000,000 of Brahmans, 29,000,000 of military landholders, 47,000,000 of ordinary landholders, and 12,000,000 of traders, and 2,000,000 of Kayasths have a

place in Indian society. Vedic religion does not recognize the Sudras and the low castes. There are 141,000,000 of these fallen people in India, who are victims of ignorance, superstition, and fatalism.

—In 1820 the *Friend of India* commented in terms of astonishment and gratification on the fact that during the preceding ten years no less than 27 works had issued from the native presses. But the government reports on Indian publications show that the books printed and published in India in 1897 were as follows:

	Engl-lish.	Vernac-ular.	Total.
Bengal.....	480	1,485	2,282
Madras.....	223	557	969
Bombay.....	53	385	1,036
N-W. P. & Oudh....	91	520	1,466
Punjab.....	101	897	1,074
C. Provinces.....	5	46	52
Mysore.....	3	81	113
Totals.....	956	3,971	6,992

Of these, 1,709 dealt with religion, and 134 with philosophy.

—From the Rajputana mission press, Ajmere, has appeared the Protestant Missionary Directory of India for 1899, compiled by John Husband, Ajmere. It is a most useful and carefully-arranged handbook. The number of Baptist missionaries in India is 436, showing a decrease of 17; Congregationalists, 159, increase of 8; Church of England, 528, increase of 38; Presbyterians, 467, decrease of 2; Methodists, 298, increase of 23; Lutherans, 263, increase of 68; Moravians, 27, increase of 20; Society of Friends, 25, increase of 4; female missionaries, 108, increase of 9; independent missionaries, 400, increase of 178; Salvation Army, 86. Total, 2,797; increase over all, 329.

—The Y. M. C. A. has 92 associations in India, of which 86 report a membership of 5,109; of these 1,042

are Europeans belonging to 34 associations, thus indicating that half the associations are purely native. Thirty-six associations raise for current expenses £2,463, besides £81 for national work. There are 9 European secretaries giving all their time to the work, and 2 native secretaries, the latter being maintained by the funds raised in India.

—The University settlement, which has been projected by the Madras association, has secured as its head worker Rev. L. P. Larsen, who has been engaged in work in Madras for ten years under the Danish mission. Mr. Larsen is thus the first of four university graduates who are desired for work among the students of Madras, in connection with the settlement plan. Living accommodations for these men have been provided in the new Association building.

—At a recent meeting of the Scottish Foreign Mission Committee the gratifying announcement was made that the Rev. Bipro Charan Chuckerbutty, former minister of St. Andrew's Bengali Church, had handed over his whole property to the Calcutta mission council for the benefit of the missions. The property consists of houses, government securities, cash, etc., and amounts to 9,345 rupees, or about £623. This property has not been saved from mission salary, but represents Mr. Chuckerbutty's earnings from University examinations, school text-books, and other sources, over many years.

—The *Hindu Patriot* says: "The native Christian is generally looked down upon by Europeans. He has also got a rather bad name—given by people who bear little love to him. It is, therefore, refreshing to find a man like Sir Alexander Mackenzie, praising native Christians in his speech at a missionary gathering, as men 'than whom a more

devoted, humble, pure-living, and upright set of men could not be found,' and to know whom well was indeed 'to love them much.' Some of the native converts have been most distinguished in their days, and the greatest of modern Bengalee poets, the late Michael Madhusudan Dutt, was a convert, as also the great Bengalee poetess, the late Toru Dutt, whose untimely death cut short a career which had given the greatest promise."—*Bombay Guardian*.

—An educated Hindu, Mr. Fillai, says, in a lecture copied by *The Helmsheet*, from *The Indian Magazine*: "A knowledge of the high intellectual advancement attained by Hindu women, and the honored position they occupied among our Aryan ancestors in ancient times, is likely to create a stimulus in every true Hindu to work for the emancipation and enlightenment of our women. We read of Maitrayi and Gargi, versed in Vedanti philosophy, discussing with men on its abstruse doctrines. Vaisvanari, a highly cultivated and pious lady, and a hermit, composed hymns in praise of the gods, and performed sacrifices. Even among the Dravidians, there was Avvai, the popular poet, whose moral aphorisms are almost the first lessons taught to every school-boy or girl. Other names need not be mentioned. It is enough to know that in ancient times great scholars in different branches of knowledge flourished among Hindu women. Let us compare the intellectual condition of women in these days with that of those great scholars. Our heart melts at the great ignorance of our women, our sympathy to them is redoubled, and we are forced to realize our sacred duty to elevate them to the intellectual position which their great-great-grandmothers had once attained."

China.—The imperial decree of March 15th, authorizing the hierarchy of the Roman Catholic Church to communicate directly with officials in China according to the respective rank of officials and clergy, is one of the delightful surprises to which residents of China have become somewhat accustomed within the past year. Bishops are authorized to demand to see viceroys (governors general) and governors, and in case of the absence of the bishop a common priest may represent him. Vicars general and archdeacons are authorized to demand to see provincial treasurers, judges, and taotais. Other priests can see prefects of the first and second class, independent prefects, sub-prefects, and district magistrates. There are several specifications as to detail, but the agreement doubtless represents a great victory of the French minister, M. Pichon, who has thus compelled the empress dowager to recognize foreigners as the official equals of Chinese mandarins, a point which was a matter of dispute in the empire for many weary decades. We hear that communications have been addressed to Protestant missionaries in the interior acquainting them with the new status, but this has certainly not been general. The effect will probably be to give an external impetus to the Roman Catholic Church, which has a ready-made hierarchy, but what use Protestants will make of it is very uncertain. There is no country where it is more perennially true that "if you live it was a mushroom, but if you die it was toadstool." A. H. S.

—The *Times*, of London, states that negotiations have been completed for the construction of an Anglo-German railway from Tientsin to Chinkiang, a distance of 613 miles, the road to be finished in five years. The German section, to be

under joint German and Chinese control, will run from Tientsin to the southern border of Shantung province; while the remainder of the line to the city of Chinkiang will be under control of the English and Chinese.

—The gifted and heroic Dr. Griffith John, of the London Missionary Society, writes home as follows: "As to my coming home, I have not fully made up my mind not to come. My dreams—the dreams of years—are being fulfilled one by one. My dream of seeing a strong mission in Central China has been fulfilled. My dream of carrying the Gospel from Hankow through Hanan to the borders of Canton has been fulfilled. My dream of seeing an educational institution established in connection with the mission in Central China has been fulfilled. In three years hence the Hanan mission will be on its feet, and so will the educational institution; and I shall be seventy years of age then. It strikes me that I might come home then *with a good conscience*. Don't you think so yourself?"

—In an address made lately in London, Rev. J. Martin, of the C. M. S., stated that the Fuh-kien Mission was about to celebrate its Jubilee. He was able to institute an interesting comparison between the condition of things in that mission when he joined it in 1881, as compared with that in 1899. In 1881 there were 5 ordained Europeans, one medical missionary, and no laymen; in 1899 there were 14 ordained Europeans, 6 medical missionaries, and 2 laymen. In 1881 there were, exclusive of wives, no C. M. S. women, and 2 lady representatives of the Female Education Society; in 1899 there were, exclusive of wives, 30 C. M. S. women, 2 of the Female Education Society, and 32 of the Church of England

Zenana Missionary Society. In 1881 there were 4 native clergy, with 1,300 communicants, 4,000 adherents, contributing \$1,000; in 1899 there were 10 native clergy, with 4,000 communicants, 19,000 adherents, contributing \$7,000.

—The Methodist New Connection founded a mission about forty years ago in China, in the valley of the Yellow River. The encouraging growth since 1888 is thus set forth:

71 more chapels—more than double.
 36 more churches—close upon double.
 878 more members and 765 more probationers: adding members and probationers together, close upon double.
 67 more preachers—7 times as many.
 23 more teachers—more than double.
 20 more schools—nearly double.
 342 more scholars—3 times as many.

Japan.—July 17, a new treaty went into effect between the United States and Japan, at which time new treaties between Japan and nearly all of the countries of Europe, and some of the South American republics, also went into effect. It is an event of far-reaching importance, as the many new treaties place Japan on an entirely new footing with the world at large, and the nation is recognized for the first time as an equal in every respect. Or, as Mr. Jutarō Komura says: "The 17th of July marks the turning point in the diplomatic history not only of Japan but of the Oriental countries in general. It will be the first instance in which the Western powers have recognized the full sovereignty of an Oriental state. This action of the enlightened nations of Europe and America shows that if any country is ready to assume a full share in the responsibility and affairs of the world at large, these old and enlightened powers are ready to admit such a country to full comity among nations. So we regard the advent of this treaty as an important step, not only for Japan, but for all the nations of the East."

—In a letter from one of my Japanese helpers—an evangelist laboring about fifty miles from Kobé—he says that some leading men in the place where he is working wrote to the head temple of their Buddhist sect in Kyoto, asking for able priests to visit the town, and for sermons in favor of expelling Christianity from the place. The astonishing reply was given that “Christianity is a civilized religion, and that efforts to expel it from the country are not to be made.” This is a very sudden and surprising turn in affairs. Up to within very recently the head temple and all the Buddhist priests in the country have been most anxious to close the entire land to the religion that they call “foreign.”—*Rev. J. L. Atkinson.*

A missionary, writing from Japan, says:

“I see by the papers, that the Shintoists are so apprehensive in regard to Christianity, that they wish to withdraw from the field before the battle which they seem to expect with the beginning of the era of ‘mixed residences.’ They prefer to be called the professors of the cult—a cult which confines itself to managing rites and ceremonies, to being the representatives of a religious creed. Thus they will be not a ‘church,’ but a sort of bureau of rites, covered by the shield of the government, and secured from all religious controversy. The Buddhists, too, are trembling. The trepidation in religious circles is a supernatural power in the religion of Christ which it is perfectly useless to try to cope with, if it shows itself in its might.”

—The Rev. James H. Pettee, twenty years a missionary in Japan, is home on a furlough. He says: “There is temporarily in Japan some social ostracism of Christians. Teachers are discharged for the most trivial causes, if they chance to be Christians, and the totally unjust accusation of disloyalty to the emperor is freely

charged by Buddhists and Shintoists alike against their Christian neighbors. It is simply a combined effort, and a desperate one, on the part of the devotees of the old idolatries, to save themselves in the coming religious cataclysm.”

—It is now twenty-five years since the first Kumiai Congregational church, of 11 members, was organized in Kobé. Reckoning the average increase from that year to this, every year has seen one new member added for every three old ones until the general council of 55 delegates, which met in Osaka, April 6-10, represented a body of 72 organized churches. Thirty-five are entirely self-supporting, and over 10,000 members are served by 71 Japanese ministers. This body legislated for a missionary organization which is entirely self-supporting and raises over 3,000 yen a year.

AFRICA.

North.—General Kitchener announces that the Nile railway will be completed to Khartum by Sept. 1. Khartum is just half way from Cairo to Uganda, the distance from Khartum to either place being about 1,250 miles. As the trains are already running from the Cape of Good Hope 1,300 miles northward to Buluwayo, it follows that more than 2,500 miles of Cecil Rhodes’ “Cape to Cairo” road are now finished. The distance from Buluwayo, northward, to Uganda is about 1,300 miles. Adding 1,250 more from Uganda to Khartum, it will be seen that half of the great railway is already built.

—The annual report of the Central Morocco Medical Mission, of which Dr. Robert Kerr is director, tells a story of progress and development. From Rakat, Salee, and Larache as a basis of operations, a deeply interesting work is carried on among a population of

from six to eight hundred thousand people, all living in tents.

West.—Bishop Tugwell, of the C. M. S. at Lagos, West Africa, in a letter to the *London Times*, reports that enormous quantities of gin, rum, and brandy are pouring into British West Africa through Lagos, Akassa, Bonny, and other ports. He affirms that within a few days of the time of his writing thousands of cases of intoxicants had been stocked on the wharves of the merchants. Drinking habits are being formed, not only among the heathen and Mohammedans, but among the better classes. Seventy-five per cent. of the deaths among Europeans are attributed to their drinking habits. While some of the British officials seem to oppose the traffic, they do it ineffectually. An enormous revenue is derived from the traffic, but the moral degradation is still more enormous. The bishop says: "It is a shameful and horrible hypocrisy to boast of our imperial greatness and suffer such evils to go unchecked." In an appeal to Christian Englishmen to take some prompt and definite action in the matter, he calls for the prohibition of the importation of spirits in districts where the trade has not yet been introduced, and that in other districts the duty on the imports shall be raised so that the price shall become practically prohibitive. That this letter of Bishop Tugwell's in the *Times* has greatly aroused the British traders in Lagos is evidenced by the fact that they have brought an action for libel against him on his return to Africa. The committee of the Church Missionary Society has hastened to assure the bishop of their sympathy and of their readiness to accept the pecuniary responsibility for his defense. Possibly the stir thus made will serve to arouse a

proper public sentiment for the suppression of the evil.—*Missionary Herald*.

—From Elat, West Africa, comes the following from the pen of Rev. C. W. McCleary: "On Wednesday night we were surprised to find at our door about twenty young men and boys. When asked what they wanted they said: 'We came to hear God's words. We are thirsty for the good news!' We had them come up on the porch, brought out the organ, and had a little meeting. After the meeting some of them asked very practical questions as to certain acts, whether they were right or wrong. On Sabbath night they asked to come again, for they said they wanted to know better what they must do in order to be a follower of God. At that meeting one young man led in prayer, a very earnest, intelligent prayer—and another said he wanted to try to follow Jesus. Again they asked questions if it was right to do certain things. The next Sabbath night they came without asking and we had a good meeting. And last Sabbath night forty came, and we took lanterns and went down to the schoolhouse and had an interesting meeting. One or two women came and some of the old chief's sons who are counted the worst set in this district."

—From Hugom Station, Nkama River, Dr. Bennett writes of the gross darkness prevalent: "It is so that at times I almost think I can feel it. Superstition, fetish, witchcraft, have a terrible hold on the people. A man comes to my dispensary with disease far advanced. He says, 'I have a witch. I have tried to kill the witch, I can not succeed; you try!'" A man comes in from the bush with many charms hanging on him. I ask, what is this for? what is that for? He laughs good-naturedly and replies,

'I am on a journey; this small deer horn is *biang esoli* (*biang* is Fang for medicine); it makes me invisible to any enemy I may meet on the path; if he shoots at me the bullets will not harm me, that is the *biang esoli*!' A small piece of hard wood hangs from bush rope tied around his wrist; that helps to show him a safe path through the forest. A leopard tooth hangs from a cord around his neck; this is 'gun medicine'—it will make his gun shoot straight. A piece of iron with a tooth from a night civet fastened in it, gives him fortune in trade. A piece of old wood with a few nails in it prevents people cheating him; another iron charm tells him how to find the man who has wronged him. A small horn with a hole in its apex he uses to communicate with the spirits of war, which let him know by signs whether he had better make a palaver with certain other people or not. Another leopard tooth would tell him if he should fight. He takes a bowl made from a small log, fills it with water and holding the leopard tooth high in the air, allows it to drop into the bowl. Then, if the point of the tooth points in the direction of the town of his enemies he will do well to fight them, but if the root of the tooth faces toward the town, he will surely lose in a fight."

South.—These items from Love-dale will be of interest: At the close of last year there were 662 natives in the institution, 390 boys and young men, and 272 females, and the fees received amounted to £2,940, being £100 above the next best year, which was 1896. Besides the scholars there are the apprentices to the various trades, who are also required to spend a certain amount of time in educational pursuits. For Dr. Stewart's large family 1,100 bags of maize, 325 bags of

wheat-meal, 700 sheep, 27 oxen, 5 tons of sugar, 800 lbs. of tea, 450 lbs. of coffee, 2,500 lbs. of soap, 150 cases of paraffine, and 160 loads of fire-wood were used during last year. Besides their school duties the pupils and students are required to do outside work, and selected boys assist in the office, bookstore, library, post-office, and hospital. The farm raised 174 bags of wheat, 353 of maize, 24 of barley, 9 of rye, 40 of potatoes, 315 bundles of forage, 700 of green fodder, and 4,000 pumpkins.

—Swaziland is now quiet. Bunu, the young king, has evidently been taught a good lesson by the Dutch, and has given up his cruel practises. The hut taxes are being paid up.

—The South Africa General Mission have five stations and four churches, and hope soon to open up new districts in this country. They are establishing a training home for evangelists at their most northerly station, and will soon have five in training. Souls are being saved, and they are much encouraged.

—The Rev. C. W. Mowson, who has labored for ten years in the Transvaal and Swaziland District of South Africa, tells the story of progress in these words: "During the past nine years our churches have grown from 46 to 142; our preaching places from 97 to 206; ministers and assistant ministers from 21 to 43; our paid lay workers from 41 to 113; our unpaid workers from 374 to 1,128. We had nine years ago 2,299 full members of our church; to-day we have 8,794, an increase of 6,495. We had 620 members on trial then, but we have to-day 3,506; we had 2,514 scholars, but to-day we have 9,784. Nine years ago we ministered to 11,000 worshippers; to-day we minister to no less than 46,000. The increase

of the past two years, I venture to say, has been the most remarkable increase which any of our missionary districts has ever had to report. We have added to our membership over 2,100 full members, and have no less than 12,300 class members. I speak of them as class members, but they are members who have served one, two, three, four, or five years, and are still serving their probation in order that we may be perfectly satisfied that they are fit to receive the Sacrament."

—Teteleku, chief of the Amapunuza, was found dead in his hut at the Zwaartkop location yesterday morning, and tho the old man has recently complained of illness, his death was unexpected. Deceased was well known in Maritzburg, and had the reputation of being one of the ablest and most straightforward heads of the native tribes in the Natal Colony. He was chief for 50 years. The Amapunuza tribe own 1,300 huts in the Umgeni, Lion's River, Umsinga, Dundee, Impendhle, New Hanover, Umvoti, and Estconrt, and number over 5,000 people. During the Zulu war, Teteleku headed a contingent of 500 of his tribe, for which service he has been in the receipt of an allowance. In his younger days he was in the service of the late Sir Theophilus Shepstone. Many burghesses and visitors to Maritzburg have availed themselves of the opportunity to witness native customs and dances at the Zwaartkop location. Teteleku was always pleased to see Europeans at the festivals, and it has been hinted that he used to get up a marriage for the edification of special visitors to the city. The English cricketers, when last here, were so delighted with the entertainment afforded them by Teteleku, that they presented him with an ox.—*Natal Mercury*.

—In Portuguese Amatoryaland, the Swiss missionaries, whose headquarters are in Delagoa Bay, are doing a splendid work among the Souzas. We are hoping soon to give a full report of their work. The tribe they have been working among was entirely neglected until they took up the work. The sale of drink to the natives is a great hindrance, but in spite of all, the work goes on steadily.

—In Natal there are 54,000 imported Indians, employed largely on the sugar plantations and tea gardens. The Church of South Africa, the Wesleyans, and the South Africa General Mission, all have missionaries working among them. In the Nijozo valley, work has recently commenced among the Zulus, with most encouraging results.

East.—The latest news from Uganda is most cheering. The ex-king Mwanga and the slave-hunting king Kabarega of Unyoro, have been defeated and captured. We may hope, therefore, that we have seen the end of the wars which have disturbed Uganda for many months.

ISLANDS OF THE SEA.

Hawaii.—On Sunday, June 11, a notable service was held in the Central Union church of Honolulu, in behalf of the Hawaiian Evangelical Association. It was presided over by Rev. Dr. Hiram Bingham, and after a sermon by Dr. S. E. Bishop, and an address by Dr. Bingham, concerning what the Hawaiian Association, in connection with the American Board, had done for the evangelization of Micronesia, a company of Gilbert Island scholars from a neighboring Hawaiian plantation, dressed in native costumes, presented the work accomplished in their behalf by missionaries, American and Hawaiian,

asking for still further aid for their people. In closing the services Dr. Bingham, in behalf of the Hawaiian Association, presented the needs, not only of Micronesia, but of that great island of the Philippines, Mindanao. Mindanao is about five times the size of Massachusetts, has a population of one million, and there is not a single Protestant missionary within its borders. The Hawaiian Association deems this a fitting field for labor for the Hawaiian churches, and at this service the Central Union church was asked for an expression of its judgment on the proposed movement. This expression was not to be by vote, yes or no, but by gifts of money or pledges. The response was certainly remarkable, the offertory amounting to \$10,459. This looks like business, and gives striking evidence of the missionary zeal of the Christian people of Honolulu.

Guam.—The reports of naval officers who have lately visited Guam, say that the island, which is the southernmost of the Ladrones group, has a fair tableland running along the west shore line, back of which is a range of mountains of moderate height. The soil is fertile, and in some sections very rich. The native products of the island are not varied, but the fruits and vegetables of other lands, when introduced, thrive well. The population is estimated by Lieutenant Cottman as about 7,000, tho no reliable statistics can be obtained. Nearly all the people are of mixed blood. Foreigners are very few, among them four Spanish priests, besides former employees of the Spanish government. The people are characterized as indolent and contented, being able to obtain necessary food with little labor. They are lax in their morals, and greatly addicted, both men and

women, to the use of la tuba, or coconut whisky. They are all nominally Roman Catholics, but the men pay little attention to their church. Leprosy exists, and indications are seen everywhere that the disease which so commonly follows laxity of morals is widely prevalent. One officer states that "the priests are the moral lepers of the place, and are a great drawback and detriment." All the reports unite in affirming that the climate, tho tropical, is excellent, and that the island might be made a delightful place of residence if proper means were used for its renovation.

Obituary Notes.

The sad news has come to us by telegram from Japan, that Archdeacon Warren died from the effects of an accident on June 8th. A greater loss, humanly speaking, could not have befallen the Japanese mission. Mr. Warren went first to Hongkong, China, in 1864, and was transferred to the Japan Mission in 1873. He was, therefore, the senior C. M. S. missionary in Japan, Bishops Evington and Fyson, the two next in order, having gone out in 1874. He was the repository of much valuable experience, and was looked up to as a guide and counselor by the whole mission staff. He held the office of secretary of the mission until the increase in the number of dioceses led to a modification of the method of administration, and he retained until his death the secretaryship for the Osaka jurisdiction. Just now, when the chief clauses of the revised treaty with this country will be coming into operation, it seemed of great importance that he should have been spared. But the Lord knows better than the wisest of His servants, and He is with our brethren. The late archdeacon gave two sons, the Revs. C. T. and H. G. Warren, and a daughter, the wife of the Rev. G. Chapman, to the work, who are still laboring for Japan's evangelization.—*Church Missionary Intelligencer.*

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