# PRESBYTERIAN FOREIGN MISSIONS

ROBERT E. SPEER

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# Presbyterian Foreign Missions

An Account of the Foreign Missions of the Presbyterian Church in the U. S. A.

BY

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# PREFACE

THE Bishop of Durham, whose devotion of his sons to the mission work in India has given evidence of the depth of his own interest in missions, recommended some time ago to the clergy of his diocese the study of the present conquests of the Cross. Scarcely any other study can be so fruitful in quickening spiritual purpose and confirming Christian faith. What the mission work is accomplishing is intelligible only in the light of the presence in it of the living power of God.

The whole work of missions, however, is too great for Christians any longer to comprehend. Each one must make selection of those phases of it which are of most interest and significance to him. Whatever else may be included in such a selection, we surely must not pass over the mission work of our own Church. Histories of the missions of the various churches make this kind of study possible, and they also give hopeful proof of the power and extent of the missionary enterprise.

This little volume is intended to meet the needs of Presbyterians in this regard, and to provide for others who may wish it a brief account of the foreign missionary work of the Presbyterian Church. Those who wish to go further will find a fuller treatment of the early years of the work, in Greene's Presbyterian Missions (Lowrie's notes); of details and dates in Historical Sketches of Presbyterian Missions; of the lives of the missionaries in Rankin's Missionary Memoirs, and in

separate biographies; of historic incidents and records in Rankin's Handbook and Incidents of Foreign Missions of the Presbyterian Church in the U. S. A.; and of the principles on which the work of the Church has been conducted in Ellinwood's Questions and Phases of Modern Missions.

It cannot but be helpful especially to the young people of each church to consider what God has wrought for their fathers, and to pray that they may be quickened thereby to attempt greater things for God.

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# THE MISSIONARY ORGANIZATION OF THE CHURCH AT HOME

# CHAPTER I

## THE MISSIONARY ORGANIZATION OF THE CHURCH AT HOME

THE missionary work of the Presbyterian Church began in 1741, with the appointment of Azariah Horton, a member of the Presbytery of New York, to work among the Indians on Long Island. He was to be supported by "The Society in Scotland for propagating Christian knowledge," which had been instituted in Edinburgh in 1709. His salary was to be forty pounds sterling per annum. The mission met with success. A number were taught to read, and in two or three years forty-five adults had been baptized. But then, as now, the liquor traffic with its curse came in on the heels of the missionary. The work grew, however, and the successors of these Indians, known as the Shinnecock Indians, still constitute a Presbyterian church numbering now thirty-one members out of the small remaining community.

David Brainerd was the second missionary. He had labored in connection with the Congregational churches at Kaunaumeek, an Indian settlement about twenty miles from Albany, but with little encouragement and great suffering. In 1744 he was ordained a missionary of the Presbytery of New York in Newark, New Jersey, and thenceforth as a member of this Presbytery he carried on his great work for the Indians. The

wonders he saw wrought by the Spirit of God among the Indians at Crossweeksung have always been counted among the greatest achievements of missions. But Brainerd himself was a great achievement. He poured out his life in utterly unselfish service among the degraded and ignorant savages. The man's influence, perpetuated through his memoirs which Jonathan Edwards published, has molded thousands and tens of thousands of lives. Reading the life of Brainerd determined Henry Martyn to "imitate his example," and go as a missionary; and William Carey was profoundly affected by it. Something of the spirit of this devoted missionary is shown in such an extract as this from his journal: "Oh how I longed that God should be glorified on earth! Bodily pains I cared not for. Though I was then in extremity, I never felt easier; I felt willing to glorify God in that state of bodily distress, so long as he pleased I should continue in it. The grave appeared really sweet, and I longed to lodge my weary bones in it; but oh that God might be glorified! this was the burden of all my cry. Oh to love and praise God more, to please him forever! this my soul panted after, and even now pants for while I write. Oh that God might be glorified in the whole earth! Lord let thy kingdom come! . . . Oh the blessedness of living to God! . . . Spent two hours in secret duties, and was enabled to agonize for immortal souls, though it was early in the morning and the sun scarcely shone, yet *my body was quite wet with sweat.* . . . With what reluctance did I feel myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to my latest, my dying moment."

It is not surprising that Jonathan Edwards

should have closed his sermon at Brainerd's funeral, with the appeal: "Oh that the things which were seen and heard in this extraordinary person—his holiness, heavenliness, labor and self-denial in life; his so remarkably devoting himself and his all, in heart and practice, to the glory of God; and the wonderful frame of mind manifested, in so steadfast a manner, under the expectation of death, and under the pains and agonies which brought it on;—may excite in us all, both ministers and people, a due sense of the greatness of the work which we have to do in the world, of the excellency and the amiableness of thorough religion in experience and practice, of the blessedness of the end of those whose death finishes such a life, and of the infinite value of their eternal reward, when 'absent from the body and present with the Lord'; and effectually stir us up to constant and effectual endeavors that, in the way of such a holy life, we may at last come to so blessed an end. Amen."

David Brainerd's brother John was supported in his work among the Indians by funds raised in America, and in 1763, the Synod of New York ordered collections to be taken in all the churches for the support of the Indian missions. Various missions among the Indians were undertaken by voluntary missionary societies in the Church, and by the General Assembly, which took up the work systematically in 1800, supporting missions to the Cherokees, the Wyandots, the Six Nations and the Indians at Lewistown, Ohio. In 1817 the United Foreign Missionary Society was formed, consisting "of the Presbyterian, Reformed Dutch and Associate Reformed Churches, and all others who may choose to join them." Its object was to be "to spread the gospel among the Indians of North America, the inhabitants of

Mexico and other portions of the heathen and anti-Christian world." President Monroe and Colonel McKenney, the superintendent of Indian trade, befriended the Society at once. The latter, it was said, "could scarcely have embarked in its favor with more zeal and activity, if the whole concern had been his own." The Society established five missions among the Osages in Arkansas and in Missouri; the Cattaraugus Mission in New York, the Mackinaw Mission in Michigan, and a mission in Hayti; other missions were transferred to it by the smaller organizations which had grown up.

In 1826 all the work of this Society was transferred to the American Board of Commissioners for Foreign Missions, now the organization of the Congregational churches, but then cherishing the hope of being a national institution and the missionary society of the Christians of many denominations. There were many in the Presbyterian Church, however, who were averse to this consolidation, believing that the Church should have its own distinctive missionary organization. Some of the synods had conducted their own missions since 1789, when the Synod of Virginia appointed a Commission of Synod for this purpose. The Synod of Pittsburg had organized itself at its first meeting in 1802, as the Western Missionary Society. When the United Foreign Missionary Society was absorbed by the American Board, the men who believed in the distinct association of the Church as a Church with missions, began to plan for some arrangement that would save their principles. In 1831 the Synod of Pittsburg formed a distinct foreign missionary society under the name, The Western Foreign Missionary Society, with the purpose of recognizing "the Church in her very organization as a society for

missions to the heathen." The Rev. Elisha P. Swift, D. D., was the first secretary of this Society, and the first large gift was one thousand dollars, given by the Hon. Walter Lowrie, then secretary of the Senate of the United States. It was this Society that began in 1833 the missions of our Church to Africa and India, and later the Indian missions among the Weas and Iowas, and in 1837 the mission to China. The energy and broad-mindedness of the Society were astonishing. The scope of its projects as indicated in the chapters on India and Africa in this volume, is surpassed even by the foresightedness of its treatment of the subject of printing in Chinese from metallic type. Though poor, the Committee joined with the Royal Printing Establishment of France and the British Museum in ordering three sets of matrices for $6,600 each, three orders being required by the typographer before he could afford to complete the work. Looking out over the immense field, the Committee boldly declared that they trusted "the time is nearly past when the Presbyterian Church will continue to stand with her arms folded, while the millions of China are perishing in her sight." The Committee for a little while supported the work of Mr. Brewer in Smyrna, and it established The Foreign Missionary Chronicle, which was merged into The Home and Foreign Record in 1850. The Record was succeeded by The Church at Home and Abroad in 1886, and this in turn by The Assembly Herald in 1898.

In 1837 the present Board of Foreign Missions was established by the General Assembly, representations having been made that the Church owed "it as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a Church, to the

command which he gave at his ascension into heaven: 'Go ye into all the world and preach the gospel to every creature.' It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the gospel to the heathen, the Jews, and the Mohammedans."[1] The Western Foreign Missionary Society which had just changed its name to the Presbyterian Foreign Missionary Society, transferred all its work to the new Board, which held its first meeting in Baltimore, on October 31st, 1837. Samuel Miller was chosen president, and the Hon. Walter Lowrie secretary.

Walter Lowrie was one of the great characters of our Church. He was born in Edinburgh, Scotland, December 10, 1784. He was brought to America when eight years old, and settled with his parents first in Huntingdon County, then in Butler County, Pennsylvania. Intending to enter the ministry, he was turned aside. In 1811, he was elected to the Senate of Pennsylvania, and then, after seven years' service, to the Senate of the United States. At the expiration of his term, in 1824, he became Secretary of the Senate, and held the office for twelve years, and was urged to remain, but turned from it in 1836, to become secretary of the Western Foreign Missionary Society, and then of the Board. He held this office until, disabled by the infirmities of old age, he laid it down in 1868. He was a man of calm, judicious mind, trusted absolutely by all men, and beloved. In the Senate, among such men as Webster, Clay, Calhoun, and Randolph, he was

[1] Green, *Presbyterian Missions*, Lowrie's notes, p. 190 f.

regarded as "an authority upon all questions of political history and constitutional law." And later, whenever he rose to speak in any assembly of the Church, there was a silent and confident attention. Every one knew that Walter Lowrie was absolutely true and genuine. He taught himself Chinese in order to help the press in Shanghai, and he laid the foundations of that great enterprise. No detail was too small for his honest care, and no plans were so great as to appall him. He was a man of missionary heart. He abandoned a lucrative position for one that never supported his family, and he gave three sons to missions, one to India, and two to China, one of them to a martyr's death. He was as simple as he was great, loving Christ as a little child, and pleading everywhere and always, often with tears, for the work to which he had given up everything himself, and for which his Master had given up all before him.

Three other names which have been associated with the mission work of the Church for many years, are the Rev. John C. Lowrie, Walter Lowrie's son, who went to India in 1833, but was obliged to return on account of ill health in 1836, and who then was secretary of the Board until 1891, when he became emeritus secretary, continuing so until his death in 1900; William Rankin, Esquire, treasurer from 1850 to 1887; and the Rev. F. F. Ellinwood, D. D., LL. D., secretary from 1871, and now senior secretary, trusted and honored throughout the Church.

From its institution in 1837, the Board was composed of one hundred and twenty members, one-fourth of this number being selected each year by the General Assembly. An executive committee of nine was appointed by the Board. The year after the Board was established by the

Assembly, the Church was divided into the Old School and New School, separated by divergent views on both doctrine and policy. The New School churches affiliated themselves with the American Board, while the Old School churches did their foreign mission work through the Board established in 1837. When the Civil War broke out, the Southern churches separated from the Northern, and formed their own missionary organization. No changes were made in the constitution of the Board, either in 1837 or in 1861, but in 1870 the General Assembly reduced its membership to fifteen, the Old and New School churches having reunited at Pittsburg the preceding year. At the Reunion the missions of the American Board in Syria, Persia, and on the Gaboon, were transferred with the support of the New School churches to the Presbyterian Board. In 1890 the Board was enlarged to twenty-one members, one-third to be elected annually by the Assembly. It now holds the allegiance of all the Northern Presbyterian churches, the New School congregations having transferred their support to it at the time of the Reunion. The Southern Church is still distinct, but its Foreign Mission Executive Committee and our Board work together in the closest harmony and confidence. The American Board, the oldest American missionary organization now in existence, has become the missionary agency of the Congregational churches, and our Board's relations to it are also wholly harmonious and coöperative.

The women of the Church have been from the beginning among the best friends of missions. "In those early days and in a new and sparsely settled country, where ordinary business was chiefly conducted by barter and but little money was available, their missionary gifts were in many

cases the work of their own hands. By weaving, knitting, and sewing, in the use of flax and wool; in preparing articles of food that admitted of transportation in a rough way; in readiness to go as missionary teachers and helpers at Indian stations, when Providence permitted; above all, in the great, if not the greatest, agency of prayer for the divine blessing on this evangelizing work—in all such ways their interest in its success was very manifest."[1] There were, however, no general organizations of all the women of the Church in those early days. These began in 1870, and there are now seven auxiliary Women's Boards, which divide the territory of the Church, with headquarters at Philadelphia, New York, Chicago, St. Louis, San Francisco, and Portland, Oregon. They have given since 1870, nearly seven million dollars to the work.

The first offices of the Board were movable, but in 1839, it found a home at 29 Centre Street, New York City. In 1888 it moved to 53 Fifth Avenue, to live with the Board of Home Missions and the Board of Church Erection. Once again it moved, in 1895 to its present home at 156 Fifth Avenue.

From time to time various mission projects have been helped which are not recorded in the following chapters. These chapters are devoted, with the exception of the account of the missions among the American Indians, to the more extensive and enduring enterprises which are still under the care of the Board.

It has been the noble feature of the missionary work of the Church that it has ever claimed to be the work of the Church in her real character, and has insisted that in attempting to carry the gospel to the world the Church was

[1] Green, *Presbyterian Missions*, Lowrie's notes, p. 77.

most truly obeying Christ, discharging the real functions of a Church, and fulfilling her own nature. As was declared in the General Assembly of 1847: "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object"; while the General Assembly of 1867 said, "This Assembly regards the whole Church as a Missionary Society whose main work is to spread the knowledge of salvation."

The fathers laid the foundations wisely and builded well. Their children must not lose their fathers' spirit nor forget their fathers' faith.

# THE MISSIONS IN AFRICA

## CHAPTER II

### THE MISSIONS IN AFRICA

THE first missionaries sent to foreign lands from the American Presbyterian Church, sailed in 1833 for Africa and India. Messrs. John B. Pinney and Joseph W. Barr, from Princeton Theological Seminary, were the first missionaries designated to Africa. Mr. Barr died before he could set out for his field, and Mr. Pinney waited some time for a companion, but having delayed nearly three months "without anyone offering to accompany him, and all his arrangements for his departure being made, his zeal in the cause in which he had engaged determined him to embrace an opportunity which offered, and to sail for Liberia, in hope that his unaided efforts might prove an encouragement and prepare the way for others to follow him." [1]

Liberia, which lies roughly between 5° and 7° north latitude, with a coast line northwest and southeast of about 500 miles, had not yet been organized as a republic, and was barely ten years old as a community of American negroes, when Pinney landed. The first settlement on the coast was on January 7, 1821, by eighty-nine free negroes who had sailed from New York. The American Colonization Society sent a colony of freed slaves the next year, and for a quarter of a century exercised supervision over the emigrants. Mr. Pinney became the second governor under

[1] Green, *Presbyterian Missions*, Lowrie's notes, p. 116.

the Colonization Society. On July 26, 1847, the Liberian Republic was established on the model of the United States.

The first missionary work had been done by a slave, Lot Cary, who had bought his freedom and been sent out by the Baptists in 1821; and white missionaries from Switzerland had come in 1825, but Pinney was the first white missionary from America. After four months' stay he came home during the rainy season, and then returned with four new missionaries, one a wife, and one a young American negro. The tragedy of African missions at once appeared to the Church, when within five months three of the new missionaries had died "in the possession of a calm and cheerful anticipation of immortal felicity," and the young negro had withdrawn and returned. A new man was sent, but soon both he and Mr. Pinney exhausted by disease were forced to embark for home. The Church was greatly cast down, and as a Manual of Missions published in 1854 states: "The loss of several valuable lives and the failure of the health of other brethren, proved extremely discouraging to many persons. Yet others were clear in their convictions that the Church ought not to abandon this missionary field." The voices of courage prevailed. The question was naturally raised, however, whether negro missionaries from America could not be used more wisely as likely to endure the climate better. The home Church learned that the forty-four white men and thirty-five women sent to Sierra Leone by the Church of England Missionary Society, from 1812 to 1830, had lived in that colony an aggregate of two hundred and eight years, an average of two and one-half years each, and more or less of that a time of severe sickness, while forty-four had died the first year. This

confirmed it in its feeling, and, believing that "the constitution of the colored men of the Southern States has nothing to apprehend from the climate of Africa," it resolved to send out "pious, suitable men" from among them. Without discontinuing the appointment of white men, this policy was pursued until, in 1866, Edward Boeklen, a German member of the Presbytery of New York, was sent out as the last white man. He died in two years. Another motive besides that of health inclined the Church to discontinue sending white missionaries. It was felt that Liberia was a black man's country, and that jealousy and animosity would be avoided by sending colored ministers.

The negroes from America have neither proved immune from disease and fever, nor shown those qualities of enterprise, stability and solidity of work without which a mission cannot be counted as satisfactory. Therefore, while there have been not a few zealous and capable Christian men among them, and the Republic has been far in advance of the native African communities in intelligence, morality, and order, the Colonization enterprise died long ago, and the hope that the American negro would evangelize the continent of his fathers has been abandoned, at least until he shall have been brought by education and long discipline to a tenacity and directness of character he does not yet possess.

The sending of white men to Liberia having been discontinued thirty-four years ago, the question of reconsidering such a course was taken up in 1894, and it was decided not only to send no more white men but also to bring the Liberian churches to a self-supporting basis as soon as possible, and to concentrate the efforts of the Church in Africa upon the field of what is now called the

Western Africa Mission but which was called for years the Gaboon and Corisco Mission. This has now been done, and the Presbyterian Church in Liberia receives no subsidy from America, but cares for its own congregations and schools.[1]

The Gaboon and Corisco Mission derived its name from Corisco Island and the Gaboon River, both lying between the equator and one degree north latitude. The Mission at the time of its greatest extent north and south reached from the Ogowe River in the French Congo, 1° south latitude, to between 3° and 4° north latitude in the German territory of Kamerun. No missions are at work in the interior for thousands of miles, and unnumbered peoples are to be reached by our missionaries or not reached at all. Thus far the work has not penetrated far from the coast, which is low and covered with jungle, save where the settlements have broken in. "The Benita, Muni, Gaboon, and Ogowe, drain the country, and are fed by many small affluents. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local chief or headman, mistakenly called 'king,' whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. This form of government still holds in the interior, even where France and Germany claim authority, but near the coast it is more form than substance, the foreign governments insisting on a measure of compliance with their methods of colonial control."[2]

[1] According to the report of the West Africa Presbytery (Liberia) of 1899, there were ten ordained ministers, and twelve congregations.

[2] *Historical Sketches of Presbyterian Missions*, p. 11.

Miss Kingsley, the niece of Charles Kingsley, gives a vivid picture in her Travels in West Africa, of the forests and streams of this region. "The day soon grew dull," she says, "after the delusive manner of the dry season. The climbing plants are finer here than I have ever seen them. They form great veils and curtains between and over the trees, often hanging so straight and flat, in stretches of twenty to forty feet or so wide, and thirty to sixty or seventy feet high, that it seems incredible that no human hand has trained or clipped them into their perfect forms. Sometimes these curtains are decorated with large bell-shaped, bright-colored flowers, sometimes with delicate sprays of white blossoms. This forest is beyond all my expectations of tropical luxuriance and beauty, and it is a thing of another world to the forest of the Upper Calabar, which, beautiful as it is, is a sad dowdy to this. There you certainly get a great sense of grimness and vastness; here you have an equal grimness and vastness with the addition of superb color. This forest is a Cleopatra to which Calabar is but a Quaker. Not only does this forest depend on flowers for its illumination, for there are many kinds of trees having their young shoots, crimson, brown-pink, and creamy yellow; added to this there is also the relieving aspect of the prevailing fashion among West African trees, of wearing the trunk white, with here and there upon it splashes of pale-pink lichen, and vermilion-red fungus, which alone is sufficient to prevent the great mass of vegetation from being a monotony in green. All day long we steam past ever-varying scenes of loveliness whose component parts are ever the same, yet the effect ever different. Doubtless it is wrong to call it a symphony, yet I know no other word to describe the scenery of the Ogowe. It is as full of life and

beauty and passion as any symphony Beethoven ever wrote, the parts changing, interweaving, and returning. There are *leit motifs* here in it, too. See the papyrus ahead; and you know when you get abreast of it you will find the great forest sweeping away in a bay-like curve behind it against the dull gray sky, the splendid columns of its cotton and red woods looking like a façade of some limitless inchoate temple. Then again there is that stretch of sword grass, looking as if it grew firmly on to the bottom, so steady does it stand; but as the "Move" goes by, her wash sets it undulating in waves across its broad acres of extent, showing it is only riding at anchor; and you know after a grass patch you will soon see a red dwarf clay cliff, with a village perched on its top, and the inhabitants thereof in their blue and red cloths standing by to shout and wave to the "Move," or legging it like lamplighters from the back streets and the plantation to the river frontage, to be in time to do so, and through all these changing phrases there is always the strain of the vast wild forest, and the swift, deep, silent river."[1]

There are no roads through these forests, but only narrow trails traveled single file. Goods must be carried into the interior by carriers, each with his pack; and when invalids are to be brought down from the bush, it must be in hammocks hung on men's shoulders. On the streams the people travel to and fro in canoes, and the missionaries in sailboats or launches. In 1871, the Mission was provided with a "handsome, rapid-sailing sloop-rigged yacht, the 'Elfe,'" which after two years, was wrecked on the Corisco rocks. The "Hudson," a schooner of twelve tons, succeeded it, but was slow and poorly built and uncomfortable. In 1885, the children of the Sun-

[1] Miss Kingsley, *Travels in West Africa*, p. 129 f.

day schools and mission bands gave the money for the "Nassau," a small sloop built in Liverpool, which has sailed up and down the coast ever since. The latest boat is the "Dorothy," a naphtha launch of four and one-half tons, which will ply on the Gaboon river, and as far as possible along the coast. Not only are there no roads, but there is no money, either, and all payments must be made and all trade carried on by barter, in beads, cloth, knives, hardware, etc.

The people of the French Congo and Kamerun are kindly, docile, hospitable, open-hearted and respectful, nor wanting in many other good qualities. Dr. J. Leighton Wilson, one of the earlier missionaries, and for seven years one of the secretaries of the Board, writing from his experience of nineteen years' residence in Africa, said: "I have traveled many thousand miles among these people, among tribes who had never before seen a white man, in times of peace and in times of war, at their homes and on the way to shed the blood of their fellow-men, and yet I never thought it necessary to furnish myself with a single implement of defense nor had just cause for using one. I have passed through the largest villages alone in the middle of the night with a feeling of as much security as I could possibly have felt in traveling the streets of any city of these United States. During the whole time of my residence in that country I scarcely remember to have heard a single syllable from the lips of one of these people which could in any sense be construed as an intentional insult to myself; and yet they are heathen in the full sense of the word, and no missionary can live among them without finding ample cause of perplexity and annoyance."[1] Forty years later,

[1] Rankin, *Incidents of Foreign Missions of the Presbyterian Church*, p. 79.

Miss Isabella Nassau, who has now spent more than thirty-two years in Africa, wrote from her home on the Ogowe: "In lonely places, with only three or four trusted Christian natives, surrounded by crowds of wild people, neither by day nor by night have I feared, though doubtless there was at times reason for doing so. What kind womanliness some of these women have shown me! What manly courtesy and hospitality some of these uncultivated sons of the wilderness! No wonder that I feel at home in this low, dark, not over-clean bamboo hut. But I love their souls. I long to see their conversion." Sometimes one fears in working with such people that they are too ready to assent, they look up so to the foreigners. "Each missionary on arrival is addressed with the title of 'father' or 'mother.'" There is no hostility as in China, nor any use of opprobrious names. And in the villages the missionaries are treated much the same as the native chiefs. When Mr. Mackey went to Corisco, that position was formally voted to him and his successors by the council of Corisco chiefs. Indeed the missionary has rather to fear that the people will too completely depend upon him and accept his will, instead of developing into robust and independent characters. There are more savage tribes, like the Fang, which are less docile.

On the unfavorable side it must be noted that there is no common or effective government. There are incessant village feuds. The people are indolent. That is one foundation of polygamy. A chief wants wives to do his work for him. The wants of the people "being few in food or clothing are easily supplied from the rivers, their women's farms, and from the forests. They have no trades, and but very limited arts of

rude house and boat-building, carpentering and blacksmithing. . . . Unlike some of the tribes of southern Africa, they are willing to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering." They are not stupid or incapable of development. "It is utter rubbish to say, 'You cannot teach an adult African,' and that 'he grows backward'; for even without white interference he gets more and more cunning as the time goes on. Does anyone who knows them feel inclined to tell me that those old palm-oil chiefs have not learnt a thing or two during their lives? or that a well-matured bush trader has not? Go down to West Africa yourself, if you doubt this, and carry on a series of experiments with them in subjects they know of—trade subjects,—and try to get the best of a whole series of matured adults, male and female, and I can promise you you will return a wiser and a poorer man, but with a joyful heart regarding the capacity of the African to grow up." [1]

The great need of the people is simple, practical Christianity,—of the hand as well as of the head and heart. "Our own methods of instruction," Miss Kingsley urges, "have not been of any real help to the African, because what he wants teaching is how to work." Mission schools like Lovedale, of the Scotch Presbyterians, have accomplished enduring results by teaching simple industries, and holding their pupils down to the practical needs of their homes and their people.

Slavery, intemperance, and polygamy, are three evils which work against the ideals of missions. Slaves are no longer exported from West Africa, but slavery continues unrestrained as a native institution. The natives have their own liquors made from plantains, bananas, and palms, but

[1] Miss Kingsley, *Travels in West Africa*, p. 673.

the foreign traders have poured in a flood of imported rum, gin, and whiskey. As for polygamy, it has influenced social ideals as it inevitably does wherever it prevails; and however Dr. Blyden and Miss Kingsley may apologize for it, it cannot be regarded by Christians as essential or harmless. At present a man's wealth is usually expressed in wives, which are bought as other merchandise. Mr. Mackey gave in one of the earliest letters from the Mission, a list of the articles paid for a Corisco girl: "20 small bars of iron, 1 gun, 1 neptune, 1 brass kettle, 1 coat, 1 shirt, 1 chair, 1 hat, 2 caps, 1 cutlass, 4 knives, 1 umbrella, 1 chest, 4 wash basins, 6 plates, 4 empty bottles, 1 keg of powder, 1 iron pot, 1 brass pan, 10 brass rods, 10 pieces of cloth, 5 mugs, 1 small looking-glass, 1 jug, 4 pins, 5 needles, 5 fish hooks, 2 razors, 2 pairs of scissors, 8 bunches of small beads, 3 pairs of earrings, 1 pocket knife, 3 padlocks and keys, 4 pipes, 10 heads of tobacco, 1 piece of cloth for her mother, 1 silk handkerchief, 1 small bell, 1 tumbler." This must have been a valuable woman! The list, too, illustrates the ingenious but cumbersome currency of the country.

This district of Africa is peopled by various tribes, with different dialects. The Benga, Mpongwe, Fang, Bule, and Dikele, were reduced to written languages by the missionaries. The New Testament and parts of the Old are printed in Benga and Mpongwe, and the gospels in Bule. Scores of other dialects exist, and also a perfect tangle of tribes and social prejudices. The Fang are the most warlike, and are slowly passing down from the interior to the coast. That seems to be the historic course. Once on the coast, the tribe dwindles. This has been the history of the Dikele and the Mpongwe and of the Benga, per-

haps. There are not more than two thousand left, on the testimony of Mr. Ibea, the native minister at Corisco, "a splendidly built, square-shouldered man, a pure Benga of the finest type, full of energy and enthusiasm." [1]

Missionary work in the Gaboon district was begun in 1842, by some missionaries of the American Board of Commissioners for Foreign Missions, with which many of the Presbyterian churches were coöperating. These missionaries had gone to Liberia seven years before, but after some reverses decided to move south, with a view to reaching the interior of the Congo region. The new field expanded and the work met with such success that, after seven years, opposition and persecution fell upon the native converts. When the Old and New School branches of the Presbyterian Church were united, and the latter transferred their missionary activity from the American Board to the Board of the united Church, the work at Gaboon was handed over to the Presbyterian Board, and was combined with the work of the latter at Corisco. This Corisco work had been established in 1850 on an island five miles long and three miles wide and about fifteen miles from the mainland. It was hoped that white missionaries would find this island more healthful than the coast, and be able to train native workers here for the interior. Four stations were established on the island. It was found, however, that the island was no more free from fever than the coast, that the work on the mainland suffered from the absence of the missionaries, and that the native helpers were prevented by tribal wars from doing the wide-reaching work anticipated. Accordingly, the four stations were consolidated and the white missionaries removed in time to the mainland.

[1] Miss Kingsley, *Travels in West Africa*, p. 399 f.

The Rev. Ibea J'Ikenge, the first convert on the island, continues in charge of the work, which includes two congregations that have built their own chapels, and which has shaped the moral tone of the whole island. This work at Corisco, and so in a real sense the work which grew out of it, was established by the Rev. James L. Mackey, whose Presbytery would not sanction his going to Africa, but who could not be prevented. "One member asked me," he said, "'Have you determined to throw away your life? Go to Africa and you will lay your bones on her sands with the multitudes who have gone before you, and who should be a warning to you.' Another said, 'Well, I admire your spirit, but I foresee you are throwing away your life.'" And such was the almost unanimous expression of the members. A great change has passed over the Church since then. Before he reached Corisco, Mrs. Mackey died. A few months later his associate and his wife were lost at sea in a typhoon, but he took up his work undaunted and alone.

The first station occupied on the mainland was at the mouth of the Benito River, at Mbade, one hundred and ten miles north of the equator. George Paull, who opened this station, died within one year of reaching Africa. He was one of those many heroes among the missionaries of the Church who have not been made conspicuous before the world, but who with the finest courage and devotion have done their work like men, and paid for it in life laid down without a murmur or complaint. One of his classmates wrote of him: "I have read of the heavenly-mindedness of Edwards and Payson and Martyn and Brainerd, and of the singleness of their devotion to the cause of God; but I never witnessed a living illustration of such exalted attainments in the di-

vine life, until it was my privilege to be the hourly companion and friend of George Paull." One of his last intelligent utterances on his death-bed was: "Oh, for more consecration to the cause of Christ! I wish only to cast myself at his feet, and feel that he is my all." When he died, his Presbytery in Pennsylvania (Redstone) could say of him: "In the life and labors of our departed brother we recognize a spirit akin to that of a Brainerd, an Eliot, a Schwartz, akin to the spirit of Him who said, 'The zeal of thine house hath eaten me up'—a zeal for the salvation of bleeding Africa, which prematurely and almost literally consumed the vessel in which it burned; a love for the souls of men and the glory of God which many waters could not quench, which quailed at no sacrifice, however great, and which could say with the great apostle-missionary to the Gentiles, 'Neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'"[1] Crowned in Palm-Land, by Dr. Nassau, is the story of another life that was laid down in the early days in the Benito district, and a picture of the trials and joys of those days of loneliness; and it was at Benito that Cornelius DeHeer labored until his death in 1889, after thirty-three years' work in Africa.

The Ogowe district was occupied in 1874, by the Rev. R. H. Nassau, M. D., who established a station at Belambila, one hundred and fifty miles inland from the mouth of the Ogowe. The station was removed, because of tribal jealousies, to Kangwe, near the French Government Post at Lembarene, and Miss Isabella A. Nassau, the first white woman to enter the Ogowe, joined her

[1] Rankin, *Missionary Memorials*, p. 269.

brother here. "This location was chosen in the consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find a path via either the Gaboon, the Muni (at Corisco), or the Benito, led to the attempt of the Ogowe, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that our duty was unfulfilled unless an immediate advance was made interiorward."[1] From the beginning the eyes of the Church at home had been toward the interior. In 1833, the secretary of the Western Foreign Missionary Society wrote: "To Western and eventually Central Africa this Society has from the beginning looked, as one of the principal fields of its intended operations." It was hoped that at last the mission might advance up the Ogowe. De Brazza, the French explorer, had shown that the sources of the Ogowe lay near streams which flowed into the Congo. The plan was conceived of forming a chain of stations from Kangwe to the Congo basin. This was abandoned, however, after it was discovered how far the regulations of the French Government were likely to impede the work. The requirement that education should be carried on not in the vernacular but in French, indicated that the work could be much better done by French societies; and accordingly, all this field on the Ogowe was transferred in 1892 and 1893, with some temporary provisional aid to the *Societé des Missions Evangeliques* of Paris, which has since conducted it most successfully. It is in praise of the home and work of M. and Mme. Jacot, two missionaries transferred with the work, that Miss Kingsley is speaking when she writes, "I daily

[1] *Historical Sketches*, p. 21.

saw there what it is possible to do, even in the wildest and most remote regions of West Africa, and recognized that there is still one heroic form of human being whose praise has never adequately been sung, namely, the missionary's wife." [1] The only stations in the French Congo now connected with our Church are at Libreville, at the mouth of the Gaboon, and at Angom on the Como, the northern branch of the Gaboon, from which the great Fang tribe is easily accessible, and where Mr. Marling died as he had lived, for the Fang.

Hope of entering the interior through French territory having been abandoned, the Mission began to plan to go in from Batanga through land under the German flag, where the restrictions were fewer and less irksome, the German Government not forbidding teaching in the vernacular, but only requiring that German also shall be taught at the coast. Batanga had been an outstation of Benito, but was occupied by the Rev. B. B. Brier and his wife, in 1889. The Rev. A. C. Good, Ph. D., who had been in Africa since 1882, joined the station in 1892, and undertook the work of interior exploration. Passing entirely through the forest belt he selected the first inland station, a hill about seventy miles from Batanga, and one thousand eight hundred feet above sea level, called Efulen. A second station was located at Elat, about seventy-five miles east of Efulen, but before it could be opened, Dr. Good, while still planning further journeys, was seized with fever and died, having in the quaint words of the Wisdom of Solomon, "in a short time fulfilled a long time." Besides his direct and indefatigable missionary work, Dr. Good was an untiring entomologist. Dr. Hol-

[1] *Travels in West Africa*, p. 133.

land, to whom he sent his collections, says that he had discovered fully a thousand species new to science, and adds: "This is better work than has been done by any other explorer of African territory, without exception. I am familiar with everything that has been written upon the natural history of Africa, and am certain that no one on African soil has ever shown such power alike as collector and investigator."

On one of his journeys, Dr. Good met with a village of the Dwarfs, and wrote an account of this odd people which was published in The Church at Home and Abroad, January, 1894. Miss Elizabeth MacLean, of Glasgow, read this, and having long felt an interest in the Dwarfs, she proposed to establish a station, and to send out missionaries to attempt to reach the nomads. The result was the location of missionaries at Lolodorf in Kamerun, who are trying to find and influence this migratory people, of whom Dr. Good wrote in his article:—

"They attach themselves to some town of the Fang, Mabea, or any other tribe occupying the country in which they wish to live and hunt. They are very skillful hunters, and if there is game to be had they will get it. When they are hungry for vegetable food they take the game they have killed to the town to which they have attached themselves, and exchange it for the food they want. This arrangement seems so satisfactory to both parties, that often a family of Dwarfs will maintain such an alliance with a town of their stronger neighbors for generations. The Dwarfs are themselves a timid and harmless people; at least this is true of those found in this section of Africa. They never pretend to fight for their rights, so I am assured. When the people to whom they have attached themselves do

them a wrong which they are disposed to resent, they simply move away and seek an alliance with some other town where they will receive better treatment. But it is considered an advantage to have them as neighbors, so I am assured that they are generally well treated. Their towns are not permanent, however, and their dwellings are only sheds, covered with leaves, which they occupy while the game in the neighborhood lasts. They are so constantly moving from place to place that even their friends hardly know sometimes where to find them."

The story of the missions in Africa has been full of sadness and tragedy, full also of triumph and gladness. From the days of Albert Bushnell,—gentle, refined, courteous, popular everywhere and respected highly among the French naval officers on the coast, smiling genially to his friends as he sailed last from New York, in 1880, though he knew he would never come back, and dying before he reached his field again,—and of George McQueen,—who, as he died, said to his schoolboys: "I came from America to tell you these things of God. I have lived as a light among you. You must tell your people these things and live as lights among them," and then sank under the fever,—down to the last young missionaries who have passed away within a few months of reaching the field, the workers have fallen too fast; but without lamenting that they had given their lives "to heal the world's open sore." It has been a deadly climate. Of the one hundred and thirty-eight white missionaries who have gone out from the beginning, twelve have died and not a few others returned within one year. The average service has been seven years. On the other hand, there have been some who have lived and toiled long,—Dr. Nassau for

thirty-nine years, Mrs. Ogden for twenty-one years, Mrs. DeHeer for thirty-eight years, Miss Nassau for thirty-two years, Mrs. Reutlinger for thirty-four years, and all these are still living and working actively for Africa, and have not fallen yet before the fever that comes up in that "soft white mist rolling low and creeping and crawling out from the lagoons . . . stretching out from under the bushes . . . now raising itself up into peaks, now crouching down . . . and sending out long white arms and feelers . . . and then drawing them back as if it were some spirit-possessed thing, poisonous and malignant."

And why do the missionaries run these risks? What religion are they endeavoring to displace with Christ's? The lowest of all religions, simple fetichism, the fear of evil spirits, the enslavement of life by superstitious rules, bondage to charms, witchcraft. The people have a great god, Anzambi, who made all things, but who now takes no interest in what he has made. Instead the world is full of spirits who "take only too much interest," and need to be kept away in some fashion, so that religion is a desire to escape from the influence of these spirits, and the perpetual prayer is: "Go away; we do not want you. Come not into this plantation, this village, this house." To such people Christianity is a gospel, a glad tidings, the message that Anzambi does care and love, and that in his care and love no evil thing can terrify or harm. Missionaries have always been willing and will always be willing to lay down life gladly to teach this gospel to Africa, and to guide the simple children of Africa into ways of sobriety, industry, righteousness, and peace. As we think of their sufferings, may we not say of them what Miss Kingsley says of the

men who made the trade?—"I trust that those at home, in England, will give all honor to the men still working in West Africa, or rotting in the weed-grown, snake-infested cemeteries and the forest swamps—men whose battles have been fought out on lonely beaches far away from home and friends and often from another white man's help, sometimes with savages, but more often with a more deadly foe, with none of the anodyne to death and danger given by the companionship of hundreds of fellow-soldiers in a fight with a foe you can see, but with a foe you can see only incarnate in the dreams of your delirium, which runs as a poison in burning veins and aching brain—the dread West Coast fever." [1]

[1] *Travels in West Africa*, p. 691.

# THE MISSIONS IN INDIA

## CHAPTER III

### THE MISSIONS IN INDIA

THE first missionaries of the Church to India sailed from Philadelphia on the "Star," on the 30th of May, 1833. The party consisted of the Rev. John C. Lowrie and the Rev. William Reed and their wives. "Never, it is believed," says the Second Annual Report of the Western Foreign Missionary Society, which sent them, "was the mind of the Christian public in that city more deeply interested in the foreign missionary enterprise." And Dr. Irenæus Prime has told of the crowd of students at Princeton Theological Seminary, whose shouts aroused him as he lay sick, and whose meaning was explained to him, when he arose to inquire, by the words, "*Lowrie is off for India.*" Lowrie and Reed were the first missionaries who offered their services to go abroad, and they were received under the care of the Society, January 16, 1832, and the Presbyteries to which they belonged, New Castle and Huntingdon, undertook their support. Leaving Philadelphia on May 30th, of the following year, they reached Calcutta on October 15th. Mrs. Lowrie had been ill on embarking, and failed rapidly on the voyage. She died and was buried in Calcutta on November 21st, "there to proclaim as she sleeps on India's distant shores," as the Report of the Society undauntedly declares, "the compassion of American Christians for its millions of degraded idolaters; and to invite others from her native land to come and prose-

cute the noble undertaking in which she fell." Shortly after, Mr. Reed's health began to fail, and on July 23d, 1834, he and Mrs. Reed sailed for America. He died at sea, however, and was buried in the Bay of Bengal, near the Andaman Islands. The solitary survivor of this little band was not dismayed, and as soon as he could wisely proceed he passed on alone into the far northwest, where no missionary had ever gone, to lay there the foundations of the great missions of his Church.

Of course there had been Protestant missionaries in India for many years. The first ones were two Pietist students from Halle, Zeigenbalg and Plütschau, sent to Tranquebar in 1706, by Frederick IV. of Denmark. One of their greatest successors was Schwartz, a man trusted and beloved by all, foreigners and natives alike. The first American missionaries were the fruit of the work of the little band that under the shelter of the haystack at Williamstown resolved in prayer "to effect in their own persons a mission to the heathen." Judson, Gordon, Hall, and Nott, began the work in 1812, the former in Burmah, and Hall and Nott in Bombay. To the northwest of Benares, however, in the regions to and beyond which Mr. Lowrie desired to go, there were only five missionaries, at Chunar, Allahabad, Delhi, Meerut, and Agra. Carey, Marshman, and Duff, were among the missionaries Mr. Lowrie met in Calcutta, and they sympathized with his desire to press on into the untouched fields. The home Church, as in the case of the Africa Mission, was not content with small plans. Afghanistan, Kashmir, and Thibet, were fields which it expected to enter, and even Eastern Persia. There was a great optimism about the beginnings of our missionary enter-

prise: some of it not justified by subsequent experience,—for example, the opinion that Islam was peculiarly tolerant in the lands beyond India, and that India was on "the eve of a great revolution in its religious prospects." Two missionaries sailing in 1837 were actually designated for Kashmir and Afghanistan. Yet it was not a careless or small-hearted optimism. There was a Christian large-mindedness about all their designs. With the party of new missionaries which went in 1834, the Hon. Walter Lowrie, whose son had established the Mission, sent a valuable set of philosophical apparatus for the use of a high school, with the hope that "by the blessing of Heaven it might prove the means of undermining the false systems of philosophy adopted by the heathen, and consequently their false systems of religion, with which their philosophy is intimately if not inseparably connected."

With large-minded ambition, fashioned after that of the great apostle who made it his aim to preach the gospel not where Christ had already been named, but where no tidings of him had come, the lonely missionary started from Calcutta, for the far northwest. "There were few facilities in those days for communication between one part of the country and another. The Grand Trunk Road, which began at Calcutta, and in after years extended all the way to Peshawur, reached, at the time now referred to, only as far as Barrackpore, a few miles from Calcutta. In the absence of regular roads, such as wheeled carriages require for easy locomotion, the first missionaries had to make their way up the country in palankeens, or by the more tedious process of sailing up the Ganges in native boats, which, except when there was a favorable wind, had to be drawn by tow-ropes; and woe to the vessel, when,

through the force of a strong current, the rope happened to break! The time required for such voyages had sometimes to be counted by months. In the rainy season the Ganges is navigable by native boats as far up as Garhmuktisar Ghat, some thirty miles from Meerut. But this is often accomplished with difficulty. As an illustration of this it may he mentioned, that the second party of our missionaries, having arrived in India in the beginning of 1835, sailed from Calcutta on the 23d of June, reached Cawnpore about three months later, were obliged then, on account of the usual fall in the river at the end of the rains, to change their boat for a smaller one, and finally to stop at Fatehgarh. From this place the journey was accomplished in a palankeen carriage drawn by oxen. In some places the road was fairly good, but in others certainly bad enough, and intersected every now and then by unbridged streams. Lodiana, the place of destination, was reached on the 8th of December; so that the whole journey from Calcutta was accomplished in just five months and a half!"[1] Lodiana was the city Mr. Lowrie selected as the first station. It was one of the two cities in this district under the East India Company, whose officers here were very friendly, and it was near the center of the Sikh people, a people of fine physique, who were a sort of reformed Brahmanists, having discarded the old idolatry and in some measure broken the bands of caste, and who, it was hoped, would be open to missionary influence.[2] Mr. Lowrie arrived in November, 1834. The first reinforcement consisting of the Rev. John Newton and the Rev. James Wilson and their wives, arrived in December, 1835. Six weeks after their arrival, Mr. Lowrie,

[1] Newton, *Historical Sketch of the Lodiana Mission*, p. 1 f.
[2] *Ibid*, p. 9.

whose health had been failing, was obliged to leave, never to return.

It was thus the Presbyterian Missions in India were begun. The India of that day was very different from the India of this. The British Government had not formally taken over the country. The East India Company still controlled it, though much of the land now under British rule was independent. In the northwest, Oudh and Rohilcund were under independent native rule. Runjeet Singh ruled the Punjab north of the Sutlej, while Sindh was subject to Mohammedan Nawabs. The Mogul Emperor was still treated deferentially as a king, though stripped of power outside of his own palace at Delhi; but the old days of native power were almost over.

There have been seven great divisions of Indian history since the aboriginal times. (1) The Vedic Period, from perhaps 1000 B. C. to 543 B. C. The Vedas and the two great Epics, the Mahabarata and the Ramayana tell of the life of this period, during which the Aryans came down into India from their home in Central Asia. (2) The Buddhist Period, 543 B. C. to 900 A. D., when the teaching of Gautama became the state religion under Asoka, King of Magadha. (3) The Period of the Greek, Bactrian, and Scythian Invasions, 328 B. C. to 500 A. D. (4) The Brahmanic and Modern Hindu Period, 500-1000 A. D., during which Brahmanism triumphed over Buddhism by absorbing it. Sankara Acharja was the great teacher whose influence "molded Brahman philosophy into its final form and popularized it into a national religion." (5) The Mohammedan Period, 1001-1761 A. D., which ended in the glorious reign of the Great Moguls. (6) The Maratha Period, 1650-1818 A. D. The Maratha dynasties were native, and constituted the corrupt

power against which chiefly the European powers advanced. (7) The Period of European Influence and Supremacy, 1500-1900. The greatest power at work during this period was the East India Company, which was a trading company chartered by Queen Elizabeth on the last day of 1600. In 1689 it began its policy of territorial conquest, and it lasted until after the Sepoy Rebellion, when in 1858, it was abolished, and its vast possessions passed under the British Crown.

Although India is now a common political organization, so far as its actual government by Great Britain is concerned, it is not a real unity. There is no common Indian people. "The word Hindu," as Dr. John Newton says, "never means a native of India, irrespective of religion or caste. . . . The word Hindoo is never comprehensive enough to include Mohammedans and Christians. It is therefore a solecism to speak of a Hindu Christian." The India Census Report calls the people a "heterogeneous mass." Neither is there one Indian language. The last Census reports not less than one hundred languages. Eleven of these were spoken by five million people or more, Hindi by eighty-five million, in round numbers, Bengali by forty-one million, Telugu by twenty million, Marathi by nineteen million, Punjabi by eighteen million, Tamil by fifteen million. In addition to these there is the Urdu or Hindustani, a kind of *lingua franca*. It arose with the Moslem conquest, and is spoken throughout the country by the Mohammedans and many Hindus. It is estimated that 100,000,000 people in India understand Hindustani.

Still less is a common religion known in India. Of the population of 276,000,000, seventy-two per cent were returned by the census as attached

to the Brahmanic system. The Mohammedans numbered fifty-seven millions. These are the two great religious bodies.

The absorptive power of Hinduism has been its strength. It has also made it a vast curse. It has spread "throughout India, not as a reformation, but as a conservation. It has taken advantage of all existing superstitions, however gross, immoral, and criminal, and supplying all with a philosophical basis has crystallized each into a hardness and given to the whole a solidarity which makes it now doubly difficult to attack any one of them. It has recognized and vindicated the distinctions of class and tribe, freezing all together instead of fusing all together; making different classes of the same village live together with fewer common sympathies and interests than the French and Germans, making patriotism as we understand it an unknown thing, nationality an impossibility for the Hindus till Hinduism be swept from India. The only thing to be said for it is that it has conserved some good as well as evil. The law of caste is more binding than the law of conscience, and where the original custom of a caste has been good it has been preserved. Many who would not refuse to commit an evil because it is forbidden by God, would refuse because it was forbidden by their caste. Thus the restraints of caste have checked the spread of many vices through some classes of society, and have enabled them to look on a vice indulged in by others and excuse them for it as being tolerated by their caste, without feeling tempted to indulge in it for themselves. This has given certain stamina to the Hindus which we do not find in other idolaters. But the same thing that thus checks change for evil forbids change for good. Change is the one point on which Hinduism is in-

tolerant. Let anyone ask a Hindu who has been dilating on the intolerance of Christianity and the tolerance of Hinduism, to tolerate one of his caste-fellows' practically carrying out his change of belief by change of conduct—acknowledging the one true God by giving up the worship of his caste gods, acknowledging the brotherhood of man by mingling and eating with those of other castes,—and he will find that he has roused an intolerance as fierce and unbending as that of the Spanish Inquisition." [1]

The idea of transmigration Hinduism took up from Buddhism, and has bound it as a millstone of bondage and despair about the necks of the people. A book called the Karmavipaka illustrates this. "He who destroys a sacrifice," it declares, "will be punished in hell, will be born again as a fish, in which state he will continue for three years, or, reassuming the human form, he will be afflicted with disease. He who kills an enemy conquered in war will be cast into the hell Krakacha; he will then successively appear on earth as a bull, a deer, a tiger, a bitch, a fish, a man; in his human form he will die of palsy. He who eats excellent food without giving any to others will be punished in hell for 30,000 years, and then be born as a muskrat, a deer, and then as a man whose body emits an offensive smell, and who prefers bad to good food," etc.[2]

Hinduism as theoretically presented in America is one thing. As actually seen in India it is another thing. "When I went to the great cities of India," says Moncure Conway, "the contrast between the real and the ideal was heartbreaking. In all those teeming myriads of worshipers, not

[1] Robson, *Hinduism and its Relations to Christianity*, pp. 217–219.

[2] Wilkins, *Modern Hinduism*, p. 486 f.

one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed. . . . To all of them the great false god which they worshiped—a hulk of roughly carved wood or stone—appeared to be the authentic presentment of some terrible demon or invisible power, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none. If you wish for religion you will not find it in Brahmanism." [1]

Mohammedanism was of course an importation into India, and it came in supported by all the force of triumphant and irresistible arms, and not preached by true missionaries. "These military adventurers," says Sir Alfred C. Lyall, "who founded dynasties in North India and carved out fortunes in the Deccan, cared little for things spiritual; most of them had, indeed, no time for proselytizing, being continually engaged in conquest and civil war." [2] There came in due time, however, real missionaries, and to-day Mohammedanism is spread, as it has always been, by the indefatigable work of its adherents, not professional preachers only. "In a list of Indian missionaries published in the journal of a religious and philanthropic society of Lahore, we find the names of schoolmasters, government clerks in the Canal and Opium Departments, traders including a dealer in camel carts, an editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the days' labor, to the preaching of their religion in the streets and bazaars of Indian

[1] Mitchell, *Hinduism, Past and Present*, p. 220.

[2] *Asiatic Studies*, p. 284, London, '82; Haines, *Islam as a Missionary Religion*, p. 89.

cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack." [1] . The essence of Mohammedanism is in the Kalama, "There is one God and Mohammed is his Prophet." The five elements of the faith are, the Kalama, prayer, alms, pilgrimage, and fasting. And there is undeniably something bracing in its resolute uncompromising spirit. As to its influence on its adherents as compared with Hinduism, opinions differ. "If proud and haughty," says Rees, "the Indian Moslems are none the less temperate, brave, and charitable, generally speaking, admirable in the domestic relations of life, and for the most part husbands of one wife, and innocent of the vices characteristic of a corrupt civilization." [2] Others hold that the moral state of the Mohammedans is worse than that of the Hindus, that Islam is a sort of sink, with a free brotherhood for all who may have lost their position elsewhere, and that in some parts of India, when women want to take up evil lives, they place themselves under the shelter of Mohammedan law.

Life is far enough from ideal under either Mohammedanism or Hinduism. As to the influence of the former upon the position of woman, Sir Wm. Muir has said that it leaves her "an inferior, dependent creature destined only for the service of her master." She "possessed more freedom and exercised a healthier and more legitimate influence under the pagan institutions of Arabia before the time of Mohammed than under the influence of Islam." And as for Hinduism, making all qualifications for any exaggeration due to excessive earnestness, no testimony can be clearer or more authoritative than the words of

[1] Arnold, *The Preaching of Islam*, p. 333.
[2] *The Mohammedans*, p. 176.

Keshub Chunder Sen, addressed to his countrymen: "Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered under the crushing weight of custom. Look at your homes, scenes of indescribable misery; your wives and sisters, your mothers and daughters, immured within the dungeon of the zenana; ignorant of the outside world, little better than slaves, whose charter of liberty of thought and action has been ignored. Look at your social constitution and customs, the mass of enervating, demoralizing and degrading curses they are working. There can be no doubt that the root of all evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is idolatry. Idolatry is the curse of Hinduism, the deadly canker that has eaten into the vitals of native society." Or the declaration of Iswar Chandra Vidyasagar, C. I. E.: "An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, daughters-in-law, and other female relations, have been deprived of their husbands during infancy. When men are void of pity and compassion, of a perception of right and wrong, of good and evil, and consider the observance of mere forms as the highest of duties and the greatest of virtues, in such a country would that women were never born! Woman! in India thy lot is cast in misery." It is well to add the testimony of Raj Ram Mohun Roy, founder of the Brahmo Somaj, in answer to the contention that the Hindus do not really worship their idols, but only the one omnipresent Deity symbolized in the idol. "I have observed," he said, "that both in their writings and in their conversation, many Europeans

feel a wish to palliate and soften the features of Hindu idolatry, and are inclined to indicate that all objects of worship are considered by their votaries as emblematical representations of the supreme Deity. If this were indeed the case, I might perhaps be led into some examination of the subject; but the truth is, the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of the innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed."

Though superstitious and bigoted, the people of India are a kindly people, "respectful toward their superiors, patient and even-tempered, resigned, peaceable, simple and temperate in their habits, possessed of great fortitude under disaster, and industrious. On the other hand, they lack truthfulness, are wanting in frankness and are avaricious, ultra-conservative, lacking in foresight, and superstitious. Some of these characteristics are not strictly moral in our view, but they are to the Hindu, of whom it is said, 'They eat religiously, drink religiously, bathe religiously, dress religiously, and sin religiously.'" About sixty per cent of the people are farmers. Ninety per cent of the population is a rural population. According to the last census less than five per cent of the people lived in two hundred and twenty-seven towns of more than 20,000 population. In Great Britain fifty-three per cent live in one hundred and eighty-two cities of more than 20,000 population. There were at the same census 715,514 villages in India. The dense population, the too frequent droughts, the primitive superficial methods of agriculture, the want of

fertilizer through the consumption of manure as fuel,—all affect the harvests and leave the people with a margin of supply so narrow that the failure of one crop means famine to many in a land where, according to Sir Wm. Hunter, 40,000,000 live on one meal a day, and unnumbered multitudes lie down to sleep hungry every night.

Two religious bodies smaller than the Hindus and Mohammedans should be mentioned: the Jains who conform to the letter of the edicts of King Asoka,—"Meritorious is obedience toward father and mother, toward friends and acquaintances, meritorious is liberality, meritorious is abstention from reviling the heterodox, and meritorious the abstention from killing live creatures," and, as usual with literalists and formalists, exalting some detail into the chief place, they wear respirators lest in breathing they suck down some insect, and carefully brush the ground where they sit down, lest some be killed; and the Sikhs, whose creed is pure deism, blended with both Moslem and Hindu beliefs. Nanak Shah was their leader, and his hope was to reconcile Hinduism and Islam. It was a Sikh fanatic who murdered the Rev. Levi Janvier, D. D., in 1864, at Lodiana, just after he had celebrated, with some of his associates, the Lord's Supper. Dr. Janvier was a fine linguist, and had, with his cousin, Dr. Newton, prepared a dictionary of the Punjabi language which was published in 1854.

Among these Sikhs at Lodiana, but also among Hindus and Mohammedans, the work was solidly established in 1835, by the coming of Mr. Newton and Mr. Wilson. The following year a larger reinforcement was sent, including three laymen sent out with the hope that "these brethren by spending a few of the first years of their missionary labors as teachers in the higher departments

of education in India, might promote the great object of its evangelization as effectually as any other." Two printing presses and fonts of type were sent, also, and a practical printer was sent out in 1838, who, in six years, trained native men who carried on the press work after he had withdrawn. In 1836, a station was opened at Saharanpur, one hundred and eleven miles southeast of Lodiana, on the invitation of the British Collector and Magistrate, who arranged for the purchase of a large house for Rs. 400. The large purposes of the Church in the work are illustrated by the Report of the Society for 1835, describing the reasons for occupying this field: "Saharanpur, distant 130 miles southeast from Lodiana, 100 miles north of Delhi, is situated within twenty miles of Hurdwar, that great rendezvous of pilgrims from all the surrounding nations. The annual fair at Hurdwar is attended by hundreds of thousands of all classes; and hitherto, with the exception of a few transient visits of a single missionary from Delhi, Satan has had the undisputed possession of this great field to himself. No place affords more advantages for the dissemination of the sacred Scriptures and religious publications than the fair at Hurdwar. From this point they will be carried into the surrounding countries, and to all parts of Northern India, and even to the tribes beyond Kashmir, inhabitating the high table-lands of Central Asia."[1]

The next station was Sabathu, 110 miles east of Lodiana, and 4,000 feet above the sea, where the temperature seldom rises above 90° Fah. and rarely falls low enough for snow. It was deemed desirable to have one such station so healthfully located, even though the surrounding population was not as dense as on the plains, and

[1] Green, *Presbyterian Missions*, Lowrie's notes, p. 160.

hopes were entertained, subsequently disappointed, that the Hill tribes would prove simple-minded and teachable, and yield readily to the gospel.

In 1836 work was begun in Allahabad, in 1838 in Fatehgarh, and in 1843 in Mainpurie and Furrukhabad; but these will be spoken of more conveniently in connection with the Furrukhabad Mission, which embraces the stations in the Northwest Provinces, save Dehra and Saharanpur, which, with all the stations in the Punjab, compose the Lodiana Mission. The next station occupied was Jullunder, in 1847. The work was begun by Mr. Goloknath, the first convert and minister of our Church in India. He was a Brahman, and son of a tea merchant in Calcutta. He had been a pupil in the school of Dr. Duff, who had come to India in 1830, and he had become so interested in Christianity that he could not stay at home happily, and wandered off to the Northwest. He was then nineteen, and he appeared in Lodiana at the door of the Mission house, well dressed, very respectable in appearance, and with a small English Bible in his hand. He and his wife are still living, after more than sixty years of noble service. Jullunder was the first station occupied beyond the river Sutlej in the Punjab proper, which the missionaries had from the beginning desired to enter. The Punjab includes now the whole northwestern corner of India beyond the Northwest Provinces up to Afghanistan. The Northwest Provinces received their name before British rule was extended beyond the Sutlej. The Punjab is a great plain intersected by five large rivers, the Sutlej, the Beeas, the Ravee, the Chenab, and the Jhelum, these rivers giving its name to the country,—The Punjab, that is The Five Waters. The population of the Punjab is now about twenty-one millions. It is made up of

Mohammedans and Hindus about equally, including, among the latter, the Sikhs, some of whom, however, scorn to be called Hindus, and the Outcastes, who have scarcely any religion, and are called "some of them Ramdassies (followers of Ramdass) and some Muzkubies (people having a religion), according to the grade of outcastes to which they originally belonged." "The Hindus, on account perhaps of their long intercourse with Mohammedans (most of whose ancestors were themselves Hindus) and on account of their subjection, successively, for many centuries, to Mohammedan and Sikh rule, are less bigoted than their brethren in some other parts of India, and they have not so strong a caste feeling." [1]

The Punjab had been divided among a number of independent princes, but Runjeet Singh, "The Lion of the Punjab," at the time the Mission was founded, ruled the whole from Lahore. Mr. Lowrie had not been long in Lodiana when Runjeet Singh invited him to visit him. Mr. Lowrie accepted the invitation and was the Maharajah's guest for several weeks, treated with every courtesy. The Maharajah's object was to have a school established in Lahore for the English education of the sons of the nobles. Mr. Lowrie insisted, however, that he could not undertake it without including the teaching of Christianity, and the plan failed, [2] though the Maharajah sent the missionary away in splendor, and was greatly astonished when he learned that the splendid present he gave, consist-

[1] Newton, *Historical Sketch of the Lodiana Mission*, p. 6.

[2] It is interesting to know that Duleep Singh, the son of Runjeet Singh, became a Christian, and was a generous contributor through the Mission to the poor in Lahore, and gave a large sum toward the erection of the church at Rakha.

ing of a horse, pieces of silk and cotton goods, jewelry and money, in all more than $1,100, would all be transferred to the Mission treasury, and not kept for Mr. Lowrie's personal use.

This negotiation having failed, the missionaries were obliged to wait, no European being allowed in those days to cross the Sutlej without permission from the Lahore Durbar (court of the chief). In 1839, however, the Maharajah died, and the country fell into a state of anarchy. When attacks were made on British territory south of the Sutlej, the wars were begun which ended in the annexation of the Punjab. The government of the new province was in the hands of a Board of Administration, of which the two most prominent men were Henry and John Lawrence, the latter afterwards Viceroy, and both splendid Christian men. Lahore was taken possession of in 1849, and before the end of the year, at the urgent request of some of the British officials, the Rev. John Newton and his wife and the Rev. C. W. Forman arrived to establish work in the new field. These two men have left an indelible impress on the Punjab. Dr. Newton spent fifty-six years in India, and Dr. Forman forty-six, and each of them spent more than a generation and a half in Lahore. Dr. Newton was a powerful preacher, both in English and in the vernacular, and he had a patience and tact which melted opposition and indifference, and won for him and his Master the admiration and love of thousands. Both he and Dr. Forman were men of exceptionally powerful and spiritual personality. A missionary of the Church of England, recalling the effect produced upon his mind by Dr. Newton's reading a part of the first chapter of Acts at the Lahore Conference in 1865, said, "The impression made by his merely reading a few verses has not been effaced by almost

thirty years." He was a man of deep piety, blameless and most winning character, and rare catholicity. He invited the Church of England Mission to the Punjab in 1850, and it was largely due to his influence that such warm fraternal relations were maintained for forty years between the American missionaries and those of the Church of England; and one of the latter said of him that he was "one of the holiest and best-beloved men the Punjab has ever seen." All of his children, four sons and two daughters, came back to labor with him in India. He said once that it was his mother's prayers that took him to India. Little did that one woman know of the immense work she was doing for the Punjab.

Of the other stations of the Lodiana Mission Ambala was occupied in 1849. It is a walled city, doubled by the cantonments, or quarter which has grown up round the soldiers, and about seventy miles southwest of Lodiana. In 1853 work was begun at Dehra, like Saharanpur in the Northwest Provinces, and situated in a beautiful valley or doon, between the Himalayas and the Sewaliks. It is the seat of a famous Sikh shrine, the mausoleum of one of their gooroos or religious guides, visited by many pilgrims. Roorkee and Rawal Pindee were occupied in 1856, the former eighteen miles south of Saharanpur, and the latter one hundred and seventy miles northwest of Lahore, and on the main road to Kashmir. The Mission pressed on even farther, and stationed at Peshawur, on the border of the Afghan country, the Rev. Isidor Lowenthal, a Polish Jew born in Posen, who had had a most romantic history and had been obliged to flee from Poland because of his liberal political views. He was converted by the example and conduct of a minister in Wilmington, Del., who took him

in on a cold, wet night, and secured for him a position as tutor at Lafayette College. He was a man of iron will and unresting intellectual power, and although he was shot by mistake by his own watchman at Peshawur, when he was but thirty-eight, and had been only seven years in India, he had already translated and published the whole New Testament in Pushto, and had nearly completed a dictionary of that language, and could preach with facility in Pushto, Persian, Kashmiri, Hindustani, and Arabic, besides being an accomplished musician and mathematician. If he had lived he might have carried the gospel to Kabul and on to Persia. The money for this attempt to reach the Afghans (rupees 15,000) had been given by Major Conran, an earnest Christian officer. With Mr. Lowenthal's death the attempt was given up. The Church Missionary Society of England, however, which then had a station at Peshawur, continues the work, though it has been unable as yet to get beyond the Peshawur valley. Roorkee and Rawal Pindee have since been transferred to other missionary societies, the former to the Reformed, and the latter to the United Presbyterian Church.

Hoshyarpore, the chief town between the Sutlej and the Beeas, save Jullunder, was occupied in 1867. That station has for years been under the charge of a converted high-caste Brahman, the Rev. Kali Charron Chatterjee, a man of fine culture and devotion, whose daughter has taken a medical course in the United States. The Rev. Isa Charron, whose name means "One who is at the feet of Jesus," was put in charge of Ferozepore in 1870, but twelve years later it was made a regular station under the Rev. F. J. Newton, M. D. The population of the district is about fifty per cent. Mohammedan, and

twenty-five per cent. each of Sikhs and Hindus. In 1899 the Rev. Robert Morrison occupied the city of Kasur, forty miles from Ferozepore, while resident missionaries had already settled at Jagraon and Khanna, both parts of the Lodiana station. An interesting attempt to establish self-supporting agricultural settlements was made by the Rev. M. M. Carleton and Mrs. Carleton at Ani, Santokh Majara, in the hill district, but Mr. Carleton died in 1898, and the future of this enterprise is uncertain. Other stations have been occupied from time to time, but are not now the residences of missionaries. There are eleven regular stations, and connected with them thirty-nine out-stations, with 241 native workers.

In the field of what is now the Furrukhabad Mission, the first station occupied was Allahabad in 1836. The Rev. James McEwen of the party who arrived in India that year was left there on the way to Lodiana, to get for the press some parts which had been lost by the upsetting of a boat in a storm, ascending the Ganges. The opportunity for work was so bright that it was decided that Mr. McEwen should return to settle there. When the Rev. Joseph Warren came in 1839, a press was established in a bath room of his bungalow, and he instructed a native boy, who with a sister had been left destitute and brought up by the Mission. This boy became later one of the proprietors of the press, and an elder in one of the Mission churches. One of the most useful men of the Presbyterian Church, Professor Archibald Alexander Hodge, of Princeton Theological Seminary, was for two years, and until his wife's health required his return to America, a member of the Allahabad station. John H. Morrison was at first a member of this

station, but after his wife's death and a furlough in America, he joined the Lodiana Mission. His missionary life covered forty-three years. On account of his fearlessness in preaching, he was called by Runjeet Singh's title "The Lion of the Punjab." It was he who led the Lodiana Mission after the Mutiny, to issue the call to Christendom to the annual week of prayer. His last words as he lay dying were, "It is perfect peace —I know whom I have believed."

In 1838 work was commenced at Fatehgarh, where seventy orphans previously supported by two devoted Christians among the British officials, fifty of them at Fatehpur and twenty at Fatehgarh, were gathered and taken charge of by the Rev. Henry R. Wilson. These children were the nucleus of the useful Christian community now to be found at Fatehgarh. In 1843 work was begun in Mainpurie, forty miles west of Fatehgarh, and at Furrukhabad, the native city of which Fatehgarh is the cantonment, in the same year. Ten years later Fatehpur was opened. In 1844 the seat of government was transferred from Allahabad to Agra. This led to the removal of many English friends who urged the Mission to open work in Agra. It led also to the government's offer to the Mission of leave to use the government school building in Allahabad, with the furniture and library. A good school was also built up at Agra, with the aid of generous donations from British friends, but after some years the seat of government was removed back to Allahabad, and the work in Agra was transferred to other Societies.

In the year 1845 the first meeting of the Synod of India was held at Fatehgarh, in the chapel of the orphanage, and the senior missionary, James Wilson, preached from the text 1 Timothy 4: 14.

There are now five presbyteries of our Church in India,—Lodiana, Lahore, Allahabad, Furrukhabad and Kolhapur.

In 1857 the foundations of the missionary work and of British rule also in North India were shaken by the Indian Mutiny, when the native troops, roused by the belief that the cartridges supplied to them were greased with animal fat, which was repugnant to their religious scruples, revolted and massacred their officers and all the foreigners in their power. Fifteen hundred were butchered, including thirty-seven missionaries. All of our missionaries escaped save those at Fatehpur,—Freeman, Johnson, McMullen, Campbell and their wives, and the two little children of the Campbells, who were captured with British refugees as they tried to escape down the Ganges in boats, taken to Cawnpore, and at Nana Sahib's order, at seven in the morning, were all taken to the parade ground and shot, Mr. Campbell holding one little child in his arms, and an English friend the other. How calmly they met their fate, their last words show. Mrs. Freeman wrote:—

"We are in God's hands, and we know that he reigns. We have no place to flee for shelter but under the covert of his wings, and there we are safe. Not but that he may suffer our bodies to be slain. If he does, we know that he has wise reasons for it. I sometimes think that our deaths would do more good than we would do in all our lives; if so, his will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down his life for me."

Nana Sahib was Prince of Bithoor, an educated gentleman, polished and refined, trained in a government college, and he shot down the European women and little children like dogs. His

external culture had left him at heart the same cruel and dastardly man he was before. Many of the mission stations had been wrecked by the mutineers, and had to be built up again, but soon the work had recovered all that had been lost, and grew out into new fields,—Etawah, thirty-two miles southwest of Mainpurie in 1863, Morar, in the native state of Gwalior, in 1876, Jhansi, two hundred and fifty miles west of Allahabad, in 1886.

One other Mission in India was undertaken by the Church in 1870. It is located many miles to the south of the northern missions, in the Bombay Presidency, in the Kolhapur native state, with a population of 800,000, with a population of 1,700,000 in adjoining districts, and about 1,500,000 in the Konkan, the region between the Ghats, or hills, which lie along the western coast, and the sea. Of Kolhapur city it is said: "As seen from a distance the city is beautiful for situation. The most commanding object, next to the king's palace, is the towering white dome of a very large temple. Few cities or places in India have so high a reputation for sanctity. The favorite legend among the people is that the gods in council once pronounced it the most sacred spot of all the earth."[1] The work in Kolhapur was begun by the Rev. R. G. Wilder in 1852. His wife still labors with his daughter, in the field to which Mr. Wilder gave his life. When the Board undertook the Mission in 1870, there were twenty-one communicants. The number has grown but slowly, though the work has enlarged, and now embraces stations at Ratnigiri, in the Konkan, Panhala, fourteen miles north of Kolhapur, Sangli, with a Boys' Boarding and Industrial School, and Miraj, occupied in 1892, and the site of a large and efficient hospital

[1] *Historical Sketches*, p. 101.

to which patients come from towns and villages hundreds of miles away.

In these three missions there are now nearly one hundred and fifty missionaries, including nearly a score of medical missionaries. Every missionary method for bringing the gospel to bear on the lives and wills of the people is used. The gospel is preached to the people in bazaars, on the street, in chapels, from house to house, to men and women one by one, in cities and in villages. But how slow must the work be! "The number of villages and towns is so great," said old Dr. Newton, "that even though the time given to each were but a day or two, many years must elapse before the present force of missionaries could reach them all; and as a matter of fact, there are hundreds of villages within the limits of our Mission, that have never yet seen the face of a missionary." Multitudes are reached at melas or fairs, where thousands of people gather, generally with a religious aim, such as to wash away their sins by bathing in the Ganges. Schools have been carried on from the beginning. There are boys' high schools now at Lodiana, Ambala, Jullunder, Allahabad, Furrukhabad, Mainpurie, and other boarding schools for boys at Saharanpur and Sangli, while there are day schools for boys and girls at all stations. Girls' boarding schools are conducted at Allahabad, Kolhapur, and Dehra. Two interesting schools are located at Lahore, the Rang Mahal School and the Forman Christian College. Dr. Forman was the founder of these schools, though the latter was called by his name only after his death in 1894. The former is a great boys' school of 863 pupils, held in what was once a palace. By these schools Dr. Forman profoundly influenced the whole Punjab. He was a simple man, but indefatigable and resolute, of

broad views and sympathies, and filled with love for the people. His funeral was a great demonstration of his hold upon the city, and when a rumor of his death went abroad, a notoriously antichristian paper in Lahore, in an editorial of commendation of his life and work, declared: "No foreigner has ever entered the Punjab who had done so much for the Punjab as Padre Forman Sahib." That was saying a great deal in a province that had been ruled by John Lawrence. The Woodstock school for children of missionaries and Eurasians and European children, was established at Landour, in the Himalayas, in 1874. At Saharanpur is a theological seminary, and an efficient industrial school, where hats, shoes, etc., are made; and there are orphanages at Hoshyarpore and Fatehgarh; while elsewhere, as the result of the awful famines which ravaged the Northwest Provinces in 1897, and the Bombay Presidency and Gujerat in 1899–1900, many missionaries have been forced to take charge of groups of children to save them from death. From among the orphans trained in the past, have come many of the most efficient native Christians and workers; and their blessed influences have gone on to the second and third generations. Another class of destitute people from whom the missionaries have not been able to withhold sympathy, has been the lepers. At Sabathu, Ambala, and Saharanpur, there are institutions for them. The asylum at Sabathu was established by the Rev. John Newton, Jr., M. D., of whom a missionary associate said, "No love in this dark world has ever seemed to me so much like the Saviour's as that of Dr. Newton for his lepers." And when he died, an Indian newspaper said: "He preached the true gospel of faith and works, which the 'poor Indian whose

untrained mind's cannot always take things in, found very intelligible. Like Chaucer's Parson,

> 'Criste's love and his apostles twelve
> He taught, and first he followed it himselve.'"

There are hospitals for men and women at Miraj and for women only at Allahabad, Ambala, and Ferozepore. The former is named the Sara Seward Hospital, after the first medical missionary there, a niece of Secretary of State, Wm. H. Seward. Since the Mutiny, woman's work has grown many fold. In 1890, zenana teaching was carried on in 32,000 homes in India, and there were 3,278 Bible women and 711 missionary women engaged in the woman's work, our own Mission having a foremost place in this work.

Many of the difficulties with which the missions are contending have already been indicated. One of the chief is caste. It has not been without its advantages, but the disadvantages have been greater. As a native pundit, Shiva Nath Sastri, has declared: "It has produced division and discord; it has made manual labor contemptible; it has checked internal and external commerce; by confining marriage within narrow circles, it has produced physical degeneracy; it has fostered an injurious conservatism; it has checked the development of individuality and independence of character; it has encouraged harmful customs such as early marriages, heavy wedding fees, etc.; it has prevented the growth of national worth by confining to a limited number the benefits of culture; by imposing on the people the most abject spiritual slavery, it has prepared the country for foreign slavery."[1] It is hard for Christians to break with their old social relations and be cast out. The climate is trying.

[1] Beach, *The Cross in the Land of the Trident*, p. 39 f.

Some of the missionaries have spent unusually long lives in India, but many more have been obliged to return home through failing health. The winter months are delightful, but in the hot season the thermometer ranges from 110° to 120° in the shade, and from 150° to 170° in the sun, without abatement, and with no cool rest at night. Poverty, also, is a real difficulty. Multitudes of the people are barely able to earn sustenance. Bishop Thoburn thinks the average earnings of a man and his family are five cents a day. How difficult the self-support of the native Church is on such a basis is apparent. Moreover, when a man becomes a Christian it is difficult for him to keep at his former occupation. His employers will not retain him, and his customers abandon him. Even if he can continue to work, the observance of the Sabbath at once cuts off one-seventh of his income. But above all, and back of all, superstition and sin or indifference and selfishness are the great hindrances, the idols of men's hands or appetites or hearts.

Yet in spite of obstacles the work of missions in India has grown. According to the census of 1890, there were 182,722 Protestant communicants in India, more than three times as many as in 1871; and 559,661 adherents, as compared with 224,161 in 1871. Among the converts in our own missions, have been Hindus, Mohammedans, Sikhs, Jews, Zoroastrians, Jains, Lal Bagies. Among the Hindus have been converts from all castes, Brahmans, Khattries, Bunyas, Jats, Synds, Rajpoots, Fakirs, Chamars, Mehturs, etc. There have been pundits, princes, schoolmasters, munshis, soldiers, farmers, shopkeepers, etc. Of course there are in many of these Christians the frailties which must be expected; but there are also men and women of splendid Christian char-

acter and usefulness, martyrs who escape from their trials by death, and martyrs who endure in life their trials with quiet hearts and brave loyalty to Christ.

In many indirect ways the missionaries have profoundly impressed India. They have set higher standards of morality and social life, so that public opinion is now often against what once it approved. They have stimulated reform movements in the native religions, the Somajes, or "halfway houses" between Hinduism and Christianity, containing many men who reject the grosser elements of Hinduism and occupy a theistic position, or even approximate the views of the Unitarians in Christendom. They have inspired the work of reformers in Islam, like Sayid Ahmed Khan, or Sayid Amir Ali, the former of whom tried to prove that the Reformation was due to the influence of Islam, while the latter condemns polygamy and slavery. These various movements resort to the use of the very methods of Christian missions in their attempts to stay their progress and hinder their work. Allowance must be made for excess in their appeals, but surely such a declaration as the following from a leaflet of one of the Hindu Societies is an interesting testimony to the power of missions:—

"They have cast their net over our children by teaching them in our schools, and they have already made thousands of Christians, and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshiping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing, and the number

of Hindu religionists is decreasing every day? Patriots of India! Be warned in time! Do your duty! The Christian belief is slowly making way. It has in Europe a strong and powerful organization. Hinduism is daily being robbed of its votaries. We have slept long enough; shall we now at last, with a great and grave danger looming before us in all its huge and hideous proportions, shake off our lethargy?"

There are many things which the British Government does for the enlightenment and progress of the land. Something of what India was before a Christian power entered and of what that power has done is indicated by a list of the evils which have been abated by Great Britain; including suttee, infanticide, torments voluntary and involuntary, slavery, etc.[1] The educational system of the government has broken down superstition, and the railroad system is destroying some of the exclusiveness of the caste separation by forcing into close contact as fellow-travelers men of different castes. But all this will be simply casting out one devil and making room for seven new ones, so that the last state will be worse than the first, if Christian missions do not supply that element of moral character and reasonable religious faith which the government educational system with its professed neutrality ignores. As Sir Monier Williams says: "We teach a native to believe in himself. We deprecate his not desiring to be better than his fathers. . . . We puff him up with an overweening opinion of his own sufficiency. We inflate him with a sublime sense of his own importance as a distinct unit in the body politic. We reveal to him the meaning of 'I am,' 'I can,' 'I will,' 'I shall,' 'I know,' without inculcating

[1] Pierson, *The New Acts of the Apostles*, pp. 263, 264.

any lesson of 'I ought,' and 'I ought not,' without implanting any sense of responsibility to and dependence on an Eternal, Almighty and All-wise Being for life, for strength, for knowledge—without, in short, imparting real self-knowledge, or teaching true self-mastery, or instilling high principles and high motives. Such a system carries with it its own Nemesis."[1] But even such education does not always cast out superstitions or change motives. It has produced much of what the Allahabad Pioneer calls "fetichism in patent leather books," university graduates even who when they came to die have had a sacred cow brought in that they might breathe out their spirits through its tail! It has produced Nana Sahib.

Other missions than ours have come into Northern India and accomplished much in recent years; but twenty years ago, Dr. John Murdock, who knows all of India thoroughly, could write of our own, "Perhaps no Mission in North India has done more in the way of direct preaching to the heathen," and could commend the care taken to preserve the evangelistic character of the schools, and the work done through the press as equal to that done in North India and the Punjab by "all the other missionaries taken together for the diffusion of Christian truth through this agency."

One great service rendered by the Presbyterian Missions in India was the call to the Christian Church to the annual week of prayer. This call was issued by the Lodiana Mission in 1858. Though the Mission felt that it was a humble body to call the whole Christian world to such prayer, it yet adopted in faith this resolution:

"WHEREAS, our spirits have been greatly re-

[1] Monier Williams, *Modern India*, p. 304.

freshed by what we have heard of the Lord's dealings with his people in America, and further, being convinced from the signs of the times that God has still larger blessings for his people and for our ruined world, and that he now seems ready and waiting to bestow them as soon as asked; therefore,

"*Resolved*, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."[1] This was the beginning of the Week of Prayer.

Why shall we not believe and work toward the fulfillment of this prayer, that at last it may be answered for India and that the long work of preparation that has now been done, may issue in the result prophesied by Sir Charles Trevelyan, who was not a visionary or careless man, who was the Governor General's Secretary when Dr. Lowrie reached Calcutta, and who helped him in his plans, and advised him as to his location at Lodiana:—

"Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when

[1] *Historical Sketches*, p. 109.

society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

# THE MISSIONS IN SIAM AND LAOS

## CHAPTER IV

### THE MISSIONS IN SIAM AND LAOS

THE first Protestant mission work in Siam was established for the sake of the Chinese by Gutzlaff and Tomlin, who landed at Bangkok in 1828. The Jesuits antagonized them unsuccessfully, but their stay was short. The American Baptists began work in 1833, for both Siamese and Chinese, but have discontinued the former. Other missionary bodies which entered the field have withdrawn, so that now the only Protestant agencies at work for the Siamese are the Presbyterian Church and the American Bible Society.

The Mission of the Presbyterian Church was established in 1840 by the Rev. William Buell, the Rev. R. W. Orr, who was sent to Bangkok in 1838 to report on its eligibility as a mission station for work among Chinese, having advised its occupancy as a mission field for the sake of the Siamese as well as for its value in reaching the Chinese with the gospel. Mr. Buell spent four years in Siam, and then came home on account of the paralysis of Mrs. Buell; and it was 1847 when the next missionaries, the Rev. Stephen Mattoon, and the Rev. S. R. House, M. D., who died in the State of New York in 1899, and their wives arrived. The hostility of the King greatly impeded the missionaries. His subjects did not dare to rent property to them and at last they were about to leave the country. But when things were at their worst, when the teachers of

the missionaries had been arrested and thrown into prison, when their servants had left them or been driven off and no one dared to speak with them on religion, and when Sir James Brooke, a British ambassador, insulted by the King, was about to leave to secure assistance to open the country by force, the King died, and the new King chosen was a prince who had been taught English and science by one of the American missionaries. He shortly invited the missionaries to the palace, and they wrote home, "The prince and nobles now coveted our society, our teachers and servants returned to their places, throngs came to our houses to receive books, to talk with us respecting their contents, and we were permitted to go where we chose, and to speak in the name of Jesus with the confidence that we should not be avoided, but obtain a respectful hearing." How great the change was under the new King is shown by this statement prepared by the authorities with his sanction: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."

In 1856 a treaty was negotiated between Siam and

the United States by Townsend Harris. Dr. William M. Wood, later Surgeon General of the United States Navy, who accompanied the Embassy, wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions, and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States consul to set the treaty in motion."[1] Mr. Mattoon was willing to take the office only temporarily, because desired to do so by the Embassy and the Siamese Government alike, and only until a successor should be appointed at Washington.

Thus Siam was peaceably opened by missionaries. The Regent in 1871 frankly stated this to the Hon. George F. Seward, then United States Consul General at Shanghai, "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries." And this friendliness of the Siamese Government has never been interrupted since. The King and Prince have contributed generously to the work of the mission, giving land, and time and again assisting in erecting buildings. When the present King celebrated, in 1894, the twenty-fifth anniversary of his accession to the throne, the Board of Foreign Missions sent an address of congratulation, and the Minister for Foreign

[1] *Siam and Laos, as Seen by our American Missionaries*, p. 378.

Affairs replied, gracefully dating his reply February 22d, that "His Majesty felt much pleased and gratified to see that the feelings of good will which have always animated his government toward the work carried on in Siam by Presbyterian missionaries were appreciated by the Board, and expressed the hope that the mutual trust and confidence which have been the distinguishing mark in the past, would be as successfully preserved in the relations of the future."

Influenced at the beginning by the missionaries, and appreciating them ever since, the Government of Siam has ever been one of the most progressive and liberal governments of Asia, though none of its kings has ever embraced Christianity. The King who came to the throne in 1873, died with Buddha's last words on his lips, "All that exists is unreliable," and he said to the missionaries, "The sciences I receive, astronomy, geology, chemistry—these I receive; the Christian religion I do not receive; many of your countrymen do not receive it." When the present King took the "reins of government into his own hands, prompted by his own noble instincts, his inherited love of progress and sincere desire for the good of his people, he boldly ventured upon reforms that were startling to his courtiers, and indeed to all who had known Old Siam. His coronation day was marked by the abolition of the degrading custom practiced for centuries of requiring those of inferior rank to crouch and crawl on all fours like spaniels in the presence of their superiors. A still more remarkable change he sought to introduce was the giving up of some of his absolute power as sovereign, by creating a council of state and also a privy council, before whom all public measures were to be brought and discussed and approved before they could be de-

creed by the King as laws."[1] And the spirit of his government ever since has been generous and enlightened. It would seem that this method of opening and elevating Eastern lands by the peaceful influence of missions, is better than the method of war and conquest.

The first convert of the Siam Mission was a Chinese teacher, Qua-Kieng, who was baptized in 1844, and died in the faith in 1859. "It is interesting to learn that three of his children became Christians after his death and one of his grandsons, educated in the United States, has returned to his own country as a Christian minister, and is now engaged in earnest work for his people."[2] In 1851 a young Hainan Chinese was baptized, "the first of that people to become a Christian." It was not till 1859 that the first Siamese convert was baptized, Nai Chune. "With tears of joy," wrote Dr. House, "they gathered in at last, after more than twelve years of toil, unblest, the first-fruits of their labor among the Siamese." This Nai Chune "though frequently offered positions of honor, lucrative offices, and employment by the government, refused all and chose to support himself by the practice of medicine, that thus he might the more readily carry the gospel message."[3]

One result of the cordial attitude of the new King in 1851, was an invitation to the wives of the missionaries to visit the palace, as the King "desires several ladies who live with him to acquire knowledge in English." That desire was in itself a sign of progress. "When we first came to Siam," said Mrs. House, "not one

[1] *Siam and Laos as Seen by our American Missionaries*, p. 404.
[2] *Historical Sketches*, p. 286.
[3] *Ibid.*, p. 286 f.

woman or little girl in one hundred could read, although all the boys are taught by the priests in the temple to read and write. One day a very bright interesting little girl, twelve years old perhaps, came to our boat to see the strangers, and when asked if she could read, she did not answer yes or no, but with surprise exclaimed, 'Why, I'm a *girl!*' as if we ought to have known better than to ask a girl such a question."[1] For three years the class in the palace was kept up. It was composed of twenty-one of the thirty young wives of the King and several of his royal sisters, and Mrs. House held that it was "the first zenana teaching ever attempted in the East," preceding the first zenana work in India by six or seven years. The work ceased suddenly at the evident wish of the King, who, it was thought, feared that some of his household were becoming too much interested in Christianity. The way it ceased, as below described, was characteristically Eastern.

"I proceeded to the gate where we had so often passed in and out," said Mrs. House. "As I drew near there was a rustle and a rush to hide from my presence. I called out pleasantly in Siamese, asking if they would not open the gate for me, but no answer came excepting the suppressed laughter of some young girls hiding behind the screens. We quietly accepted the evident intention of the King, and our teaching in the palace ceased."[2]

There has never been any persecution of Christians in lower Siam, however, since 1850, and any subject of the King is at liberty to change his faith. In 1870 the King issued the following

[1] *Siam and Laos as Seen by our American Missionaries*, p. 99.
[2] *Ibid.*, p. 333.

proclamation which contrasts vividly with the conditions in China and Mohammedan lands:—

"In regard to the concern of seeking and holding a religion that shall be a refuge to yourself in this life, it is a good concern and exceedingly appropriate that you all—every individual of you—should investigate and judge for yourself according to his own wisdom. And when you see any religion whatever, or any company of religionists whatever, likely to be of advantage to yourself, a refuge in accord with your own wisdom, hold to that religion with all your heart. Hold it not with a shallow mind, with mere guesswork, or because of its general popularity, or from mere traditional saying that it is the custom held from time immemorial; and do not hold a religion that you have not good evidence is true, and then frighten men's fears, and flatter their hopes by it. Do not be frightened and astonished at diverse events, fictitious wonders, and hold to and follow them. When you shall have obtained a refuge, a religious faith that is beautiful, and good, and suitable, hold to it with great joy, and follow its teachings, and it will be a cause of prosperity to each one of you."[1]

Under such liberal influences the work has grown quietly and peacefully. There are now three churches in Bangkok, the last one having been established in 1897, the fiftieth year since the establishment of the Mission. The present boys' school was opened in 1852, and has trained hundreds of boys for positions of influence and usefulness in Siam. New buildings are soon to be erected on land purchased by funds given by the king, princes, and the merchants, of Bangkok, both Siamese and Chinese and foreign. The girls' boarding school, now called the Harriet

[1] Cort, *Siam*, p. 292.

House School, was opened by Mrs. House in 1873. It is hard to keep Siamese girls for a careful education. The Siamese do not value it for their girls. The Mission does its best with them, and with good success. At the Exhibition in Siam, in 1882, the King purchased the exhibit the school presented of fancy articles, and subsequently gave the school a silver medal.

The missionaries have helped to shape the educational work of the kingdom. In 1878 the King appointed Dr. McFarland, one of the missionaries, to be Principal of the Royal College at Bangkok, and Superintendent of Public Instruction. The work of the medical missionaries was so thoroughly done that now in Bangkok the government itself carries on such work so fully as to make missionary hospitals unnecessary; and the government's three hospitals, insane asylum, orphanage, and dispensary, in Bangkok have been put under the care of Dr. Hayes, formerly one of the missionaries, "with no restriction placed upon teaching Christianity." Outside of Bangkok and in the Laos country there is as great need of medical missions as anywhere. How great that need is, is shown in a paper on the "Siamese Theory and Practice of Medicine," by Dr. E. A. Sturge, once a medical missionary at Petchaburee. The Siamese view, he says, is that "the body is composed of twenty kinds of earth, twelve kinds of water, six kinds of wind and four kinds of fire. The varieties of wind are as follows: The first kind passes from the head to the feet, and the second variety from the feet to the head; the third variety resides above the diaphragm, and the fourth circulates in the arteries, forming the pulse; the fifth enters the lungs, and the sixth resides in the intestines. The four kinds of fire are: First, that which gives the body its natural

temperature; the second, that which causes a higher temperature, as after exercise or in fevers; the third variety causes digestion, and the fourth causes old age. The Siamese divide the body into thirty-two parts, as the skin, heart, lungs, etc. The body is subject to ninety-six diseases, due to the disarrangement of the earth, wind, fire, and water. Thus, if there is an undue proportion of fire we have one of the fevers. Dropsies are caused by too great a proportion of water, and wind causes all manner of complaints. Nine out of ten of the natives, when asked what is the matter with them, answer 'Pen Lom' (wind). . . . Spirits are supposed to have great power over our bodies, deranging the elements and producing all manner of diseases. The minds of the natives are thus held in continual bondage for fear of the spirits, for no one knows what great sins he may have committed in a previous state of existence for which he may be called upon to suffer at any moment. Thus the people are constantly endeavoring to propitiate the spirits by presents, incantations, etc."[1]

The first Mission Press in Siam was established in 1836, by Dr. Bradley of the American Board Mission. The Presbyterian Press was set up in 1861, and has printed besides the Bible, which formerly would have made a book larger than Webster's Unabridged Dictionary, but which can now be bought in four volumes of convenient size, Pilgrim's Progress, and scores of other books and tracts, among them, The Light of Europe, a book by a native Christian layman, in answer to Sir Edwin Arnold's Light of Asia.

Outside of Bangkok there are stations at Petchaburee, Ratburee and Nakawn in lower Siam,

[1] *Siam and Laos as Seen by our American Missionaries*, p. 236 f.

with work at Ayuthia and Pitsanuloke also. Mr. Buell visited Petchaburee in 1843, "when the governor treated him and his companion with indignity. The books and tracts they distributed were either returned by the people, or were seized and destroyed; and several who received them were arrested and would have been whipped by the governor of the province had not a Buddhist high priest (the prince who was afterwards king) been present at the time and interceded for their release."[1] In 1861, however, a new governor requested the establishment of a station, and Dr. and Mrs. McGilvary and Mr. McFarland removed to Petchaburee from Bangkok. The sons of the governor and lieutenant-governor attended the mission school. In 1888 the King donated $2,400 to enlarge the hospital buildings, and in 1895 the Queen gave the funds for a woman's ward. The girls' school of Petchaburee also received $1,000 from the King toward the cost of its erection, and princes and nobles added $1,260 more. Ratburee was occupied in 1889, and the station occupies now buildings and land put at its disposal by the government.

The Nakawn station has a singularly interesting history. "Fourteen years ago a native of Nakawn, having heard of the fame of an English physician in Bangkok, left Nakawn in a little sail-boat in search of the physician for healing. His wife accompanied him to nurse him by the way. Seemingly adverse winds drove their little craft into the Petchaburee river. At the mouth of the river they met a disciple of Jesus who said: 'Why go to Bangkok? There is a good missionary physician at Petchaburee who will gladly care for you.' The sick man was welcomed to the hospital and there found more than he had expected;

[1] Cort, *Siam*, p. 295.

for he was not only healed of his disease, but he also accepted Jesus as his Saviour. His wife also was converted. They resolved to return to their native province and there proclaim the glad tidings. They were given earnest instruction in the Word, and in less than one year from the time that they reached the Petchaburee hospital, ignorant even of the precious name Jesus, they were earnestly proclaiming the Great Salvation not only in the city of Nakawn, but even to the northwest border of the province. God approved their labors. For it was not long before several persons, instructed by them, journeyed to Bangkok and Petchaburee and united with the churches of those places." In 1895 a church of thirty-one members was organized at Nakawn, and has grown steadily since, and the new station there will be provided with ground and buildings, almost wholly supplied without money from America. In 1898, touring in Nakawn, Dr. Dunlap met the King of Siam, who was visiting this province and made many inquiries about the mission work, and said, "I am glad you are here working for my people, and I wish you success."

Buddhism has been a very tolerant religion, and the civilization of the King which has loosened his faith in much Buddhist teaching, has but strengthened his tolerant spirit. But why should not a Buddhist be tolerant? His religion is a religion not of affirmation, but of denial, not of responsibility, but of carelessness, listless, lethargic, not strenuous and active. Its sleepy spirit is set forth in Mrs. Judson's verses:—

On the pagoda spire
The bells are swinging,
With their little golden circlets in a flutter
With tales the wooing winds have dared to utter,

Till all are ringing
As if a choir
Of golden-nested birds in heaven were singing;
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear.

And the temples and worship of Buddhism reveal its character: the voluptuousness of the rounded pagodas, the cross-legged, silent, expressionless images of Buddha, the monotonous liturgies, and common, uninspiring offerings, the careless demeanor of the worshipers, the air of listlessness and torpor over all, men and women smoking, priests droning, and children wandering about, or sleeping, or playing gently at their games. The institution of the Buddhist priesthood in Siam is a huge incubus of indolence. Almost every man spends part of his life in the priesthood, and of course during that portion does no work, but lives by begging. "A Buddhist monk possesses in his own right eight articles, viz., three robes, a girdle, an alms bowl, a razor, a needle, and a water strainer, this last that he may not unwittingly in drinking destroy animal life. All other articles accepted in charity are supposed to be received on behalf of the chapter. The Siamese monk must observe strict celibacy, refrain from all secular avocations and eat no solid food after the sun has passed the meridian. Priests are easily recognized by their yellow robes and shaven heads. In going about they usually feign indifference to all temporal concerns by walking with measured pace, apparently noticing nothing. There is no hereditary priesthood. Any male enters a wat at his pleasure, and leaves it without reproach to return to secular life; if married, however, he must be divorced before entering. Every man is expected to spend more

or less time in the priesthood, and according to law no one can serve the government until he has done so. Little boys are put into the wats as pupils at a very early age (for each wat is more or less of a public school), and when they have learned to read and write they are ready to put on the yellow robes; so they grow up to manhood, and often to middle age, amid surroundings only calculated to make them idle, and frequently vicious, men." [1]

From the beginning Buddhism has been a selfish religion, of pure individualism. It has always taught doctrines which can only result in the destruction of all social joy and progress. Buddha's four sublime verities were: "(1) There is pain or sorrow because of existence; (2) This comes from desire; (3) Pain and sorrow may be made to cease by conquest over desire, and that conquest is equivalent to the attaining of Nirvana; (4) There is a way that leads thither." And the way to Nirvana lay along the middle path, the eightfold path of right belief, that is, in Buddha's doctrine; right resolve, that is, to abandon all ties that interfere with becoming a monk; right language, or the recitation of the law; right behavior, as that of a monk; right mode of livelihood, or living by alms; right exertion, or suppression of self; right mindfulness, that is, of the transitoriness of the body, and right meditation, or composure of the mind into trance-like quietude. Buddhists do by instinct now what Buddha taught men to do by a method. They forfeit their likeness to the God of whom his Son said, "My Father worketh, and I work."

Eitel did not pronounce too severe a condemnation when he wrote that Buddhism "arose from a

[1] *Siam and Laos as Seen by our American Missionaries*, p. 292 f.

feeling of spiritual bankruptcy and never after recovered its mental equilibrium. It is therefore essentially a religion of sullen despair, based on the total obliteration of a healthy faith in the actual constitution of things, penetrated by a spirit of morose *abandon*, mental and moral, and resulting in a barren sophistic nihilism which fails to recognize in nature, in history, in human affairs, the will of God, and never thought of interpreting that will by the dictates of human conscience. Buddhism is in fact a system of religion without hope and strictly speaking even without God, a system of morality without a conscience, a system of philosophy which wears either the mask of transcendental mysticism or of nihilistic cynicism."[1]

One of the worst influences of Buddhism has grown out of the doctrine of transmigration. No woman may hope for blessedness or salvation as a woman. She can only look forward to being born in some fresh turn of the wheel of life as a man. Her social status is accordingly fixed. This symbol of the wheel is the proper symbol of Buddhism, as the symbol of Christianity is a cross: the one a religion of indefinite, eternal, unaccomplishing monotony, the other, a living, active, direct, transforming power; the one a sensuous dream, the other a ministry of sacrifice.

In southern Siam Buddhism is especially placid, hopeless, unimpressionable. In the northern Laos states, a simpler, more natural people have opened their hearts to a message that speaks of deliverance from evil spirits and the terror of sin.

These Laos states are 500 miles north of Bangkok, and the traveler must have patience for

[1] Eitel, *Buddhism*, p. 95 f.

a long, tedious river journey over rapids and through passes, sometimes with hardship and peril. In 1881 Miss Mary M. Campbell, one of the missionaries, was drowned in the Meinam river on her way up to Chieng Mai, and often on the Laos rivers the boats capsize when the boatmen are polling them over rapids or falls. "I shall never forget my sensations," wrote Mrs. Dodd, of one of these catastrophes, "during the five minutes that elapsed, from the time they began to pull the boat up over the falls, until I saw it fill, sink, reappear riding the waves upside down, race down the stream and disappear around a bend a quarter of a mile below. Nor later, as I stood bewildered and saw the men rush past me as fast as they could over the hot bowlders and jagged rocks, Mr. Dodd with a white face, only stopping long enough to say a few words, when I was left alone, watching the big waves churn themselves into soap suds, as I had done before." Across country the travel is on elephants.

There are about 5,000,000 Laos people, most of them being in the boundaries of Siam, and it is among these that the Laos Mission is located. They have proved a very receptive people, free from caste and natural pride, with no child marriage, and almost no polygamy, peaceable and kindly, simple in habits and "for heathen, comparatively pure in their lives." While Buddhists in a sense, they are more really simple demon worshipers, as the Koreans are, with the innumerable silly superstitions such a religion always breeds. Among these superstitions, however, are legends that prepare the way for the missionaries. Five thousand years after the foundation of Buddhism, they believe, a reign of demons will come for one thousand years, and then the true religion is to appear and bring the salvation which Buddhism

cannot give. "Its advent," says Mr. Dodd, "is to be heralded *by a forerunner*, Punyah Tum, who will prepare the way . . . the rough places shall be made 'as smooth as a temple ground.' Then the elder brother of Buddha is to become incarnate as a saviour. His name is Alen-yah Mettai. Only the good shall be able to see him, but all who do see him shall be saved. The proclamation to the Laos people of this fullness of time and the completed salvation is predicted to be by a foreigner from the south. He is to be a man with white hair and a long beard, who will not fly in the air like a bird, neither will he walk on the earth like a beast, but who will come bringing in his hands the true ten commandments. All this has been remarkably fulfilled. Not quite thirty years ago, the Rev. D. McGilvary and the Rev. J. Wilson came to Cheungmai from the south. They came by boat, and personally they very well answered the description of the heralds of the true religion. Nearly every year, in the sixth month, there is an excitement somewhere in the Laos country over the reputed 'appearing' of the Messiah or his forerunner. Frequently we are told when urging people to accept Christ at once, 'Wait this year; if Punyah Tum does not appear in the sixth month, then Jesus must be the One for whom we are looking."

It was in 1868 that Messrs. McGilvary and Wilson came to Chieng Mai to settle. The Laos King, who was tributary to the King of Siam, at first received them kindly, but his friendship cooled through the influence of a mongrel Portuguese in his employ, who disliked the missionaries. After he left, the King became more friendly, but his wrath broke out when some of the people were baptized. Two of them were at once arrested and confessed before the authorities that they had

abandoned Buddhism. "The death yoke was then put around their necks, and a small rope was passed through the holes in their ears (used for earrings by all natives), and carried tightly over the beam of the house. After being thus tortured all night they were again examined in the morning, but steadfastly refused to deny their Lord and Saviour even in the face of death. They prepared for execution by praying unto him, closing with the words 'Lord Jesus, receive my spirit.' Being then taken off to the jungle, they were clubbed to death by the executioner, and one of them, not dying quickly enough, was thrust through the heart by a spear." The regent of Siam interfered to protect the missionaries, and then, as in the early days, the blood of the martyrs was the seed of the Church. Christianity always has more to fear from patronizing compromise than from persecuting antagonism. Some forces are strongest against resistance. "I am happy," wrote Neesima, "in a meditation on the marvelous growth of Christianity in the world, and believe that if it finds any obstacles it will advance still faster and swifter, as the stream does run faster when it does find any hindrances on the course."

The King of Laos was bent on expelling the missionaries as well as on killing the native Christians. He attributed some famine in his country to their presence, and was not satisfied with the reply of the United States Consul General in Bangkok, to his request for "the pulling up of the missionary McGilvary," when the Consul said, "Orders will be given to McGilvary so to comport himself that no famine can be attributed to him hereafter." When the missionaries called on the King, and expostulated with him for the murder of the two Christians, Noi Soonya

and Nan Chai, he said, "he had executed them because they had embraced the Christian religion, and he would continue to kill all who did the same." At the time he was about to visit Bangkok, and prepared to expel the missionaries when he returned, but he never again entered his capital. He died on the way home, and according to the Laos custom, his corpse was not allowed to enter the city.

The only other especially critical time in the missionary history was in 1878, when two native Christians came to be married, and of course no provision was made for the usual feast to the demons. Fresh antagonism sprung from this, which was settled by an intervention once more of the King of Siam, who issued a "Proclamation of Religious Liberty to the Laos," granting full toleration and rendering possible to the Christians a conscientious observance of the Sabbath.

One of the two Christians involved in this marriage was Nan Kip, the daughter of Nan Intah, the first convert among the Laos. The latter was a Buddhist scholar who had become interested in Christianity, and who was profoundly impressed by an eclipse which the missionaries had foretold. He was a noble and useful Christian until his death in 1882, when "faithful and true, with a beautiful trust in his Saviour, he bade his children and grandchildren a cheerful farewell, and went to be with Christ." To his youngest son, he said: "I am walking on the way you all must go, only be ready for our Lord. Oh, my son, do not fall from the right path. Trust in the Lord now, and do his work, as I have tried to do. You will suffer many trials, but they will be forgotten when the day of reward comes. You plant the rice fields in the water and in the rain, but in three months from now you will gather the har-

vest. Learn from the yearly lesson of life, and strengthen yourself in Jesus."

For seventeen years Chieng Mai was the only station at which missionaries resided, although the gospel had been carried far and wide and is now spread over the whole land by the Mission Press, the only Laos printing press. In 1885 Dr. and Mrs. Peoples occupied Lakawn, the capital of one of the six Laos states, Lakawn, Lampoon, Chieng Mai, Muang Nan, Hluang Prabang and Muang Pra. All of these states "are independent of each other, but there are smaller provinces tributary to these larger states, yet the rulers even of the minor provinces are autocratic in rule within their own territories. Each of the six larger states has a first and second chief, the offices being filled by appointment of the King of Siam, to whom there is a right of appeal on the part of the people, who send notice to Bangkok on the decease of a chief, with a private intimation of their views as to a successor. Tribute is paid triennially to Siam in the form of gold and silver boxes, vases, and jeweled necklaces, together with curious gold and silver trees valued at from £15 to £135 each."[1] The capitals of five of the six states have been occupied as stations, but Lampoon, occupied in 1891, is now a sub-station of Chieng Mai. Muang Pra was settled by Dr. and Mrs. Briggs in 1893, and Muang Nan in 1894 by Dr. and Mrs. Peoples; and a station was established in 1897 at Chieng Hai, 150 miles north of Chieng Mai, by Mr. Dodd and Dr. Denman and their wives. A fearful famine swept over the Laos states in 1893. A relief fund was at once sent from America, which gave the missionaries opportunity to supply the needs of the people and deepen their friendship

[1] *Siam and Laos as Seen by our American Missionaries*, p. 421 f.

into love. Medical work is carried on in each of the stations, and the whole population of the Siamese and Laos states is open and accessible. Nowhere else in our missions have there been so few obstacles. The reports of the missionaries are full every year of accounts of warm welcome and unnumbered opportunities.

The missionaries have acquired great influence in the country. An English traveler, Mr. Hallett, studying the country in the interest of railroads, writes, in A Thousand Miles on an Elephant: "Nothing struck me more during my journeys, than the high estimation in which the American missionaries were held by the chiefs. Not only were they on a friendly and kindly footing with them, but by their bold strictures upon acts of injustice, and by exposing and expostulating against the wickedness and senselessness of certain of the reigning superstitions, they had become a beneficent power in the country."

And this field so open, so hopeful, is our field. In 1893 the Mission sent an appeal to the home Church, in which it reminded the Church of this: "Tell the Church that the hand of God is in this matter. The Presbyterian Church has a free field and full responsibility in this Laos land. With a meager force, and working on a small scale, we have been signally blessed in the past. We now appeal to the Church to seize the opportune moment, obey the voice of Christ, and evangelize the whole land. Our appeal is sanctioned by the judgment of every missionary on the field, by unusual providential openings, and by the most urgent necessities. It is backed by the prayers of all the missionaries, and, since the first day of the Week of Prayer, by the daily supplications of hundreds of Laos Christians."

Shall we not answer the appeal of such a mis-

sion in behalf of such a work, a work already so successful that Mr. Hallett places its commendation in the forefront of his book:—

"To
The American Missionaries in Burmah,
Siam, and the Shan States,
I dedicate this book,
As a mark of the
High esteem in which I hold the noble work
The American Baptist Mission and
The American Presbyterian Mission
Are accomplishing
In civilizing and Christianizing
The people of Indo-China."

# THE MISSIONS IN CHINA

## CHAPTER V

### THE MISSIONS IN CHINA

CHINA is the only nation which is bound by unruptured history to its mythological childhood. Every other nation has been detached from the ideas of its infancy by great convulsions, by emigration from the scenes of its early life, by the conquest or influence of other peoples, or by the submergence of its distinct individuality in superior races. But China reaches back into the legendary past, and preserves the fables and the childish conceptions of national infancy. It is told of Laotse, the founder of Taoism, that he was eighty-one years old when he was born, and that his hair was white from age. He was called, accordingly, as his name implies, "The Old Boy." As an old man he was found once gamboling on the floor as a child to amuse his aged parents. In his antiquated childishness Laotse is a good symbol of China, the most ancient and the most infantile nation.

No nation could have endured with a continuous life for so many centuries without excellent qualities. And it is significant that no missionaries so respect the people for whom they are working, and have such confidence as to their worthy character and hopeful future, even though the most aged of all peoples, as the missionaries in China. They have surpassed all other nations in their care for pure, moral instruction. As Mr. T. T. Meadows says: "No people whether of ancient or modern times, has possessed a sacred

literature so completely exempt as the Chinese from licentious descriptions, and from every offensive expression. There is not a single sentence in the whole of their sacred books and their annotations that may not, when translated word for word, be read aloud in any family in England."[1] And Dr. Nevius, who knew and loved and respected the Chinese, while pointing out the prevalence of vice and immorality, yet contrasts them not unfavorably with our own people, and adds: "I believe that, taking into view our religious and spiritual privileges and training, we are more to be blamed as individuals and as a nation for not having reached a higher standard of morality than the Chinese are."

The Chinese are a patriarchal people, with the social ideas and organization natural to a village people, such as the Chinese are. Even their cities preserve the forms and habits of the village life in which the great mass of the people live. A Chinese "village is a collection of low, one-story adobe, wooden, or brick houses closely adjoining, surrounded it may be, with a brick or mud wall for defense against brigands, and overshadowed by trees. Centrally located is the village well, and often near by is seen the little temple, with its shabby array of local deities. Unless large, there is scarcely a shop to be found, as frequently recurring fairs at a larger adjacent town supply the simple outside wants of the villagers. From their homes issue at an early hour the men and boys en route for the fields, where man power rather than that of beast is mainly employed. Thence they return to get the first meal of the day at eleven o'clock, after which they again go to work, not coming back until six or seven for supper. The women, meanwhile, if they have not gone to the

[1] Nevius, *China and the Chinese*, p. 289.

fields, have been busy with their children and with cooking, spinning, weaving, caring for the family wardrobe, and gossiping or quarreling. And so the life goes on, without any knowledge of a Sabbath, and alleviated by only a few holidays, chief among which is the New Year."[1]

There is much to darken the picture of China which even those bent on seeing the good cannot suppress. "I once saw two or three thousand women," says Dr. Martin, "reciting prayers to Buddha, on the occasion of a festival. 'Why are all the worshipers women, and what are they praying for?' I inquired. 'They are praying that they may be born into the world as men,' was the answer—so unhappy, as well as inferior, are they taught to consider their present condition. Morally, however, they are China's better half—modest, graceful, and attractive. Intellectually, they are not stupid, but ignorant, left to grow up in a kind of twilight, without the benefit of schools. What they are capable of may be inferred from the fact that, in spite of disadvantages, many of them are found on the roll of honor as poets, historians, and rulers. Some of the brightest minds I ever met in China were those of girls in our mission schools. Woman ignorant has made China Buddhist; will not woman educated make her Christian? The national literature needs women to purify it; for while the sacred books are pure, novels and jest books are unspeakably filthy, which would not be the case if they were expected to pass under the eyes of women."[2]

The word China is not a Chinese word. The Chinese call their own country "Middle Kingdom," or "Middle Flowery Kingdom," or "Heavenly

[1] Beach, *Dawn on the Hills of T'ang*, p. 40.
[2] *A Cycle of Cathay*, p. 82 f.

Flowery Kingdom." China proper is about one-half the size of the United States, but when the dependencies are included, it is a territory as large as Europe and one-third more. The population is supposed to be between 300,000,000 and 400,000,000. About one-half of the population is estimated to live on the Great Plain, lying between and beyond the Hoang Ho and Yangtse Rivers. It is sometimes said that an average of 850 people live on each square mile of this plain, while in Bengal the average per square mile is 471, and in Belgium, the most thickly populated land in Europe, 571. Yet, comparing the entire Chinese Empire with the German Empire, Dr. Faber points out that the average population of Germany is three times denser than the average population of China; and that "China ought to be able comfortably to support at least five times the number of its present inhabitants; for not only are its physical and climatic conditions more favorable than those of Germany, but the Chinese are on the whole, more frugal than the Germans."[1]

The Chinese are both a materialistic and a superstitious people. The ethical code of the nation is Confucianism, which is the political code also. "The five relations underlying the Confucian state—those existing between prince and minister, father and son, husband and wife, elder and younger brothers, and between friends—are thus described in a primer that has been committed to memory by more boys than any other in existence: 'Affection between father and son; concord between husband and wife; kindness on the part of the elder brother, and deference on the part of the younger; order between juniors and seniors; sincerity between friends and associates;

[1] *China in the Light of History*, p. 2.

respect on the part of the ruler, and loyalty on that of the minister—these are the ten righteous courses equally binding on all men.' 'The five regular constituents of our moral nature,' known as the *wu ch'ang*, are benevolence, righteousness, propriety, knowledge, and truth, or faithfulness, while the five blessings, or happiness, as named in the Shu Ching, are long life, wealth, tranquillity, desire for virtue, and a natural death. A study of these relations, virtues and blessings, together with that of the *chun-tzu-jen*, or princely man, and of the individual as related to the stars, will acquaint one with the prevalent Confucian ideas." [1]

Confucianism has shown itself a powerful preservative force. It has worked as well as any political and moral system ever devised for producing order. It has, however, supported an absolute despotism which has been tempered in fact by the patriarchal institutions of village life, but has utterly precluded progress. Under it "the system of social life is tyranny. Women are slaves. Children have no rights in relation to their parents, whilst subjects are placed in the position of children with regard to their superiors. . . . The history of China shows that Confucianism is incapable of effecting for the people a new birth to a higher life and nobler efforts; and Confucianism is now in practical life quite alloyed with Shamanistic and Buddhistic ideas and practices." [2]

That is a significant testimony to the necessities of the human heart. Confucianism refuses to say anything about the future, or about the human soul. And the Chinese, while accepting

[1] Beach, *Dawn on the Hills of T'ang*, p. 65 f.
[2] Faber, *Systematical Digest of the Doctrines of Confucius*, p. 126 f.

it, have accordingly added to it those ideas from Buddhism and Taoism which the spirit of man must have.

Two great things which Confucianism has done have made mission work in China difficult. It has exaggerated filial piety into deification of parents, and made ancestral worship with its idolatry and the evils it produces, concubinage, revenge, superstition, congestion of population, destruction of individual liberty, such an obstacle to the acceptance of Christianity that as Ball says, "Every other form of worship and religion they are willing to give up, but this is so interwoven into the texture and fabric of their everyday life, and has such a firm hold on them, that scarcely anything, short of the miraculous, forces them to give it up, with such tenacity of purpose do they cling to it."[1] The other difficulty Confucianism has helped to create, is the conservatism, the self-satisfaction, the conceit of the Chinese. What they do not know is not valuable. All foreigners are inferior. China wishes to have nothing to do with them. As the Emperor Yung Ching once said to a deputation of foreigners: "China will want for nothing when you cease to live in it, and your absence will not cause it any loss."

The first missionaries to China, after the legendary mission of Thomas, were the Nestorians, who came in the seventh century, and for at least two hundred years met with real success; but they never preached a pure gospel. Jesus was not to them a divine Christ. And they compromised too much with the superstitions of the land, and relied on the Emperor and great men, boasting of imperial favor, instead of planting the gospel solidly in the common life of the people.

[1] *Things Chinese*, p. 16.

The next missionaries were the Roman Catholics, who came in the sixteenth century and exerted a great influence, especially when Kanghsi "probably the ablest and most enlightened sovereign who ever sat on the Chinese throne" came into power. But disputes arose among the missionaries, which were referred both to the Pope and the Emperor, and they gave different decisions. "The missionaries of course, were bound to obey the Pope, and this setting up of an outside authority over that of their own Emperor, incensed the Chinese, and the storm which was gathering, burst in the next reign, when, in A. D. 1724, an edict was issued against them prohibiting the propagation of Roman Catholicism, and only retaining the few missionaries required for scientific purposes in Peking; all the others were required to leave the country."[1]

When the first Protestant missionary, Robert Morrison, came in 1807, Christianity was a forbidden religion, and all foreigners were bitterly despised. As Dr. Morrison wrote: "The law views them as rivals and enemies, to be distrusted and guarded against. Hence it is that all intercourse with them, except under the immediate eyes of government, is constructive treason. A foreigner must not buy Chinese books; he must not see their gazettes; no scholar or gentleman or official person must visit him. He must remain in his warehouse or factory, and be guarded by hong merchants, compradores or coolies." One of Dr. Morrison's teachers always carried poison so as to be able to escape from the torture he would have to face should he be apprehended for the crime of helping Dr. Morrison to learn the written Chinese language. Canton was the only place where foreign merchants were

[1] Ball, *Things Chinese*, p. 254.

allowed, and they could remain only a short time each year, and never enter the gates of the city.

As no foreigners were allowed in China save within the limits of the few warehouses on the river at Canton, the first Presbyterian missionaries were sent in 1838 to work among the Chinese emigrants at Singapore. The first missionaries were the Rev. Robert W. Orr and his wife, and the Rev. John A. Mitchell. In less than a year, Mr. Mitchell died, and in two years Mr. Orr's health failed, and he was compelled to return. But missions are not dependent upon the immortality of men, and reinforcements had already come in the Rev. Thomas L. McBryde and his wife, increased by the arrival in 1841 of James C. Hepburn, M. D., and Mrs. Hepburn, who, after a long service in China and Japan, still survive, loved and honored by the whole Church. The Rev. Walter M. Lowrie arrived in 1842. On the voyage from Macao to Singapore he was shipwrecked, but sailed in an open boat four hundred miles to Luban, a small island near Manila, and then returned to Macao.

The Opium War was just ending, and the Treaty of Nanking, which terminated it, made Canton, Amoy, Foochow, Ningpo and Shanghai open ports for trade and the residence of foreigners. Canton, Amoy and Ningpo were at once selected for stations, and the coming of new missionaries, among them D. B. McCartee, M. D., who died in the summer of 1900 at the age of eighty-one, and the Rev. Andrew P. Happer, M. D., who died in 1894 at the age of seventy-six, enabled the Board to send five men to Ningpo, three to Amoy and three to Canton. These three stations have now grown to six missions: Canton, Hainan, Central China, East Shantung, West Shantung, and Pe-

king, with the nucleus of a seventh mission at Siang-tau in the province of Hunan.

Dr. Happer and Mr. French living for a while in the Portuguese settlement of Macao, secured a residence in Canton in 1847. They were shut up at first in their own houses, and could only visit the neighboring streets by stealth. It was two years before Mr. French could rent a chapel "in a long dark alley," and three before Dr. Happer secured another "near a public street." In this chapel the Mission began that daily preaching to heathen which has never ceased to this day, save during the Arrow War, when the dwelling houses of the missionaries were destroyed, the schools broken up, and evangelistic work was suspended. "Not only residents of the city, but traders and travelers even from the remote boundaries of the province and beyond, were curious, often eager, listeners. They could be numbered by the hundred thousand, for in the best days of this work sometimes a thousand persons in the same day heard the gospel preached in the chapels." The most famous of the chapel preachers was Mr. Preston, who died in 1877, after twenty-three years' service. With the exception of the time given to one visit to America, he had a daily service for years. He was perhaps the best speaker of Chinese in Southern China, and though not an impassioned speaker in English, he took fire when he began to preach in Chinese. His chapel would be crowded, and men from the country would come again and again, filled with wonder, to hear the marvelous speech of the winsome, cordial, gentle man, who knew their hearts and could speak to them, so that they understood the Word of Life.

But the gospel has been preached in Canton in other ways than in the street chapels. On a large

sign over one of the landings along the river, are the three Chinese characters, "Broad Benevolence Hospital." It is the missionary hospital belonging to the Medical Missionary Society organized in 1838, the first society of the sort in the world. It was composed of foreigners who took an interest in the people. John C. Green was one of its first trustees and auditors. Thomas R. Colledge, of the East India Company, was for fifty years its president, and in dying said of it, "It is the one good work of my life." Two men have seen the whole history of the hospital—Dr. Peter Parker and Dr. John G. Kerr, who is still living, and who became connected with the hospital, for which the Presbyterian Mission provides the doctors, in 1854. In the years since, nearly a million and a quarter patients have been treated. These patients have come from all parts of the Quang-tung province, and missionaries and native preachers are constantly gathering in men and women who heard of Christ and believed in the hospital. All the patients who can are expected to attend morning and evening prayers. I shall never forget the sight of that audience as Dr. Henry preached to it—old men and women bowed down with disease; young men and women, bandaged, limping, halt; little children running about over the tiled floors, and when they fell down bringing their dirty little hands to be healed with a mother's kiss, just as children in happier lands do; some leaning forward intently, others with bowed heads, while the pleading, vibrant voice of the preacher athrill with his message, declared to them the word of God. The doctors of the hospital have for years multiplied themselves by training men and sending them out to deal intelligently and honestly with the diseases of their people, not dosing them with powdered

tiger bones, or with compounds of the eyes, skins and bladders of frogs, such as the quacks may be seen making in the medicine shops.

The schools, both boys' and girls', have for years preached the gospel, too. From the True Light Seminary, with which Miss Noyes has been connected for twenty-five years, five hundred women and one thousand girls have gone out, scores of them to give all their time to Christian service and hundreds of others to proclaim the gospel through the activities of common life. The wife of Li Hung Chang's doctor was one of these girls. Others are in Vancouver, San Francisco, Portland, Chicago and Washington, in Honolulu, Singapore, Penang and Maulmain, and in cities and villages from Hong Kong to Kwang-si, or the mountains of Hunan. Wherever they go a knowledge of the gospel goes. The graduates know the whole New Testament by heart, and many add to this, Genesis, Exodus, Psalms, Proverbs, and Isaiah. The aim of the school is Christ in the life, rather than a little knowledge in the mind, though its work in every department is the most thorough education given to women anywhere in South China. When we came away from Canton, the pupils sent the following letter:

"To the Brethren and Sisters of the Church in America:

"We the (Chinese) teachers and pupils in the 'True Light Seminary' send respectful greetings. We have already heard of the greatness of your country, and the love of Christians embracing all countries, and sending the true doctrine also to China. We have not yet attained to such virtue but desire that we may. . . . Our country is now as one awaking from a dream, like a sinking ship which received succor. It seems almost in-

credible to us women of China that we may have the happiness, first of receiving this new doctrine, and second, the opportunity of studying and obtaining an education. Although the younger pupils are but ten years of age and the elder ones are more than fifty, all may study, and we know the heavenly Father will reject neither the old nor the young. . . . We have among our pupils some women who formerly trusted in fasting and their works of merit for salvation; now they have become Christians. Some of us have endured much persecution from our friends and relatives but we count it joy to suffer for Christ's sake. . . . There are twenty-six of the pupils who were baptized in infancy and so have never bowed before the idols. Thinking of all this, we write to express our heartfelt gratitude for what you have done for us. . . . Truly your hearts are like the heart of Jesus. We have in China the saying, 'Gifts which are received are remembered for a thousand years.' We shall never forget your kindness. . . . 'Finally brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you.' We have written this letter to send to you our greetings."

The Christian College which has been established in Canton is the result of the work of Dr. Happer, who raised the endowment of $100,000 for it.

The first missionaries had all they could do in Canton, but in late years the work has grown out along the river courses north and south, east and west. How this work is done, and what it means, I can best illustrate by describing a visit to the populous region south of Canton, known as The Four Districts.

A network of yellow streams, narrowing and broadening, winding in every direction over the wide plain; low fields bounded by them, some flooded, some half covered with the water, but green with the tender freshness of the young rice plants, some barely raised above the water's reach, and verdant with the low-cropped mulberry bushes which feed the silkworms of one of the finest silk districts in China; boats of all sorts passing to and fro, large two-story passage boats like two sets of pigeonholes, one above the other, and each hole full of Chinese passengers, packed in like chickens in a crate, and all dressed in monotonous blue; small house boats with roofs of bamboo or palmetto leaf, with the family babies leaning over the side, the family pig wiggling his curly tail on the prow, and the family poultry in a cage at the stern; farmers' boats bound to and from the rice fields with the young plants ready for transplanting, or with loads of dead grass for fuel; and now a light skiff drawn by a buffalo wading or swimming in the stream, with only his homely face above water, a small boy driving him with a rope; guard boats full of the sort of soldiers who were of use some centuries ago, but whose pikes are children's weapons now, with an old cannon mounted in a conspicuous place to give the impression that its custodians think it could go off; men and women in the wet fields, preparing the ground for the rice with great hoes, or plowing or harrowing with buffaloes, or setting the rice plants, knee deep often in the loam, children scraping the river bottoms for shellfish, or gathering greens; the whole country so flat that the sails of the boats in the myriad streams seem to spring from the ground, while great mountains yet loom up misty and blue in the distance,—these were a few of the many and fascinating

sights which we glided past as we sat on the roof of a hotau boat,—a clumsy sort of house boat,—and were towed by one of the pigeonholed passage boats, which in turn was towed by a little Chinese steam tug, southward into this section of the field of the Canton Mission.

The Four Districts constitute one of the most populous and prosperous sections of the Kwang Tung Province, which in its turn is one of the most prosperous provinces of the Empire. Villages are as close together as are the separate farmhouses even of a thickly settled Pennsylvania county, and large cities lie abundantly in the midst of the villages. Here and there the pawn houses stand out conspicuously, testifying to the Chinaman's anticipation of the latest civilization and to the density of the population. For the pawn house is in the nature of a storage warehouse, in which winter clothes are stored for the summer, and summer clothes for the winter, individual houses being open and without means of protecting or preserving things of value. And each pawn house represents at least ten thousand people. They are the highest and best built buildings in the landscape, with solid walls, windows too small for entrance, iron prongs protruding from the roof, and heaps of stones ready there to be cast on the heads of assailants.

The villages in The Four Districts are well constructed, of a fine quality of bricks of a drab color, and of tile roofing. A Chinese village here is the embodiment of the Chinese character. Its superstition is seen in the selection of the village site, which must be such as to secure for the village immunity from the influences of evil spirits, whose coming must be impeded by a proper surrounding configuration of the country, which also must be such as to secure and retain

the good influences that geomancy finds in the right relation of hills, supporting the village behind and in slopes of the land, and winding streams in front. Its stolidity and solidity are expressed in the dull and sturdy styles of architecture, while its clannishness and exclusiveness are adequately represented in the inhospitable and uninviting aspect of the village exterior. If two rivers join near the village, a pagoda will probably be found at their junction to prevent the outflow of the good influences which are associated with streams. Usually the pagoda takes the form of a scholar's pencil and may contain an image of the god of letters, so that literary blessings may be brought to the place, and some of the village scholars win scholars' degrees. Where such degrees have been won, poles are erected in honor of the winner before the village ancestral temple, and his glory falls upon his house and his clan.

Almost all of the Chinese who emigrate to other countries go from The Four Districts. The Chinese who go to other countries come back and invest their money here. Many of the new, well-built villages represent their earnings, and as we walked from one to another we often met their cheerful greetings. "Hello, missionaries! where you go?" asked one old man, who was leading a little girl along a narrow path—but all the roads in this region are paths, and the paths are narrow. To our answer and return inquiry he said, in his curious English, "I go walk with my little girl. I been two, three times to Californy. I go again soon. No, I not take little girl. Too rough, seasick; and then bad people. How you feel? Good-by."

Some of these men come back with an evil report of Christianity. Can we blame them?

What did they see? Others come back with the new life in their hearts, and build chapels, support preachers, establish schools, and preach Christ. One of these told me of his opening a school in his village. There was great opposition, and the men came to him, and said, as he expressed it quaintly, "You open school, we hit it with stones. Yes, we put the rock on it."

In this great field the English Wesleyans, the Southern Baptists, and the American Board, have a few chapels, but most of the work has been established and is carried on by the American Presbyterians.

In company with the Rev. A. A. Fulton who is in charge of the field I climbed up the two highest mountains in the field, and looked over the land. It was the season for worshiping the graves. The familiar Chinese idea is that there are three souls, or that the one soul becomes triple at death, and that when a man dies, one soul goes into the other world, one goes into the ancestral tablet, and one into the grave. There must accordingly be a triple worship,—of the spirits of the other world who have control over the soul that has gone to them, and of the soul in the tablet, and of the soul in the grave. The popular notions of geomancy make the selection of sites for burial a matter of vital importance. A wrong site may doom the posterity to barrenness of literary and military honors, and to misery and poverty. The proper sites are in the hills. On these two mountains, accordingly, the hundreds of graves showed the marks of filial worship.

As we climbed one of the hills, the sons of the dead were engaged in their act of devotion. The little amphitheater cut in the hillside, in the middle of which was the grave, had been cleaned

and put in order. A fresh sod had been cut and laid reversed upon the grave, which was decorated also with some little tinseled figures of red paper. Before the grave, which looked off across the wide plain, the men stood, and spread the food of their offering,—a bowl of boiled pork, a bowl of rice, and some vermicelli. In front of these they put five little cups and five sets of chopsticks. The odor of the viands was supposed to rise to the spirit in the grave, and refresh it. The real viands were then eaten with great relish by the worshipers. This makes the worship of the tombs a sort of picnic. Beside the grave the worshipers were burning a bundle of paper, supposed to represent money. How would a spirit know the difference? The fire turned this to spirit money, and so gave the deceased a supply for the coming year.

It was a relief to turn away from this and to breathe the clear, unsuperstitious air which blew over the mountain tops. But what a vision it was from them! From A sai shan, or West Mountain, we looked down on range after range of hills, covered with graves, made conspicuous by their paper adornments, and out over reach after reach of level plain, dotted with villages and cities. San Ning with fifty thousand people lay just below us. There was a beautiful chapel there, built largely by money given by Chinese Christians in California, and there were half a dozen or more chapels of our own and other missions in other places within sight. But they were as nothing. I tried to count the villages. To the south there were four hundred and seventy-five, and to the north three hundred and fourteen; and the mists hung about the distant hills, hiding other towns from sight. Hundreds of thousands of souls, possibly millions, were in sight from that

hill; and there was at work for them a smaller evangelistic agency than can be found in scores of towns of less than two thousand population that could be named, in Pennsylvania.

On the very summit of A sai shan was a grave, and on the grave lay a dead man. We stood beside him and looked down. He had not been there many days. His pipe and flint box lay by his hand, and his face was turned up to the sky. Perhaps he had gone there to worship, and, as he worshiped the spirits of his fathers, his own spirit had gone to join theirs. Very still and quiet he lay. He was beyond speech, beyond the sense of earthly need. What he knew, we knew not. And I lifted my eyes, and looked out over the seven hundred and eighty-nine villages of the plain. Very still and quiet they lay. They were beyond speech, beyond the sense of spiritual need. What they knew not, we knew. The dead man lay on the lonely grave on the hill. And the shadow of the death of a Christless life hung over the villages of the plain. The man on the hill was beyond help. The men on the plain wait for it. How long will they wait? "How long, O Lord! How long?" cries the Church. "How long, O Church! How long?" answers the Lord.

In addition to the work in this field, which is carried on from Canton, the Mission has established country stations at Lien Chow (Sam Kong) on the border of Hunan, many days' journey from Canton, where Dr. Machle was able to settle in 1890, at Yeung Kong, 150 miles southwest of Canton, whence a mob drove away the Rev. Andrew Beattie and Dr. D. A. Beattie and their wives, and destroyed the chapel in 1895, but where the missionaries are now living in peace, and at Kang Hau, 200 miles northwest of Can-

ton, and just south of Lien Chow. In 1896, the first church in the province of Hunan was organized by Mr. Lingle, from the Lien Chow station.

The Hainan Mission also is an outgrowth of the Canton work. Hainan is an island about twice the size of New Jersey, and about 250 miles southeast of Hong Kong. It is the southernmost prefecture of the Empire, and the population of 1,500,000 is made up of the Loi, the original inhabitants whom some have supposed to be related to the Laos people, and of Chinese emigrants from about Amoy. The first Protestant work was done in 1881, by a Dane, Mr. C. C. Jeremiassen, who had been in the Chinese Customs Service, but took up independent missionary work. Mr. Jeremiassen joined the Canton Mission, and other missionaries were sent to reinforce him in 1885, and work is now carried on at Hoihow, the port, and Kiung Chow, the capital, and at Nodoa, in the interior on the border of the Loi country.

The Central China Mission was established in 1844 when the missionaries came to Ningpo from Macao, and Dr. McCartee opened a dispensary in a large Taoist temple. He was soon joined by Way, Culbertson, a brilliant graduate of West Point, Loomis, and Walter M. Lowrie. The first convert was baptized in 1845. There was heroic material in these missionaries, and the others who soon came. Of Mr. Quarterman, a native of Georgia, it was said that "though preyed upon for years by disease, he could not be induced to leave his chosen field, even temporarily, and finally he was struck down by smallpox." A great shadow fell upon the young Mission in 1847, when Mr. Lowrie, returning to Ningpo from Shanghai, where he had been engaged on revising the translation of the New Testament,

was murdered by pirates, who threw him overboard and watched him with long pikes to prevent his clinging to the boat. As he was carried to the boat's side, he threw back his Bible among his Chinese fellow-passengers. The first native ordained minister was Ziu ying-tong. He was persecuted by his mother and other relatives, but stood firm. He wished to support himself in business, and not to "eat the foreign rice," but when the need of workers became great, he gave up his prejudice and became a helper. When he died in Ningpo, in 1895, beloved by all, his heathen neighbors said, "If such is the Christian life and death, so peaceful, so blest in family and in all things, so fearless of death, we would like to be Christians."

A strong church soon grew up in Ningpo, and in the district connected with the station there are now ten churches. There are more than one thousand communicants. I attended once a union meeting in the First Church, which was crowded with Chinese, as earnest and devout and joyous Christians as could be found anywhere. It is of this church that Dr. W. A. P. Martin, for ten years a member of the station, tells a story illustrating the simple superstitions of the people. "Early one Sunday morning a mob came thundering at our gate, demanding admission to the church. This time they were actuated by motives more serious than curiosity. A weeping mother led the way; and when I inquired what she wanted, she replied that her little boy 'had lost his soul in the church the day before, and she wished access to the interior to look for it.' The child, who had been playing there, had, on going home, been taken with a sudden fever (from exposure to the sun, perhaps), and was then delirious. In delirium the rational soul is sup-

posed to be absent, and in this case its absence was ascribed to a fright by looking up to the height of the edifice, or down from some elevation to which the boy had climbed. The soul, according to the poor woman's belief, was still hovering in the hall like a bewildered bird. Entering the church with a bundle of the boy's garments, they prayed the *animula vagula* to perch on the bundle and return to its resting place. This done, they departed, firmly persuaded that they had captured the fugitive soul."[1]

In 1850 Mr. and Mrs. Culbertson and the Rev. J. K. Wight and his wife were transferred from Ningpo to occupy Shanghai. It was nine years before they baptized the first convert. That is not much less than the age of the Korea Mission, where there are already many thousands of converts. The next station to be occupied was Hangchow, 156 miles northwest of Ningpo, in 1859, by Dr. Nevius and Mrs. Nevius, who had joined the Ningpo station in 1854. The Chinese regard Hangchow with unbounded admiration. They have a saying, "Above is heaven, below are Soochow and Hangchow." Dr. and Mrs. Nevius were not able to remain in Hangchow. The people were disturbed over the Arrow War, and though they had won many friends, it seemed wise to withdraw temporarily. In 1865 the work was resumed by the Rev. D. D. Green. Since then it has not been interrupted save by occasional disturbances such as the troubles of 1900, and the curious unrest of 1876. The latter year "was one of great excitement, owing to what was known as the 'Paper men craze,' the origin of which was never fully explained. Sprites in the form of paper men, said to have been sent out by foreigners, followed people after

[1] *A Cycle of Cathay*, p. 66.

dark and clipped off the ends of their queues, and those who lost their queues in this way were sure to die within three months. The sprites also entered peoples' houses and concealed themselves in the rafters, and when the household was asleep, descended and perched upon the breast of the unconscious sleeper and gradually smothered him to death. Charms were devised by the Taoist priests which, when braided into the queue, were considered a good protection against these mysterious emissaries. The traffic in charms became a very lucrative one to the Taoists, and some suspected that the craze had been started by them for this mercenary purpose. Christians were thought to be exempt from these uncanny assaults, because they carried crosses about their persons, or kept images of the crucifix in their houses. So the cross was widely used by the heathen as a charm. The sign of the cross was painted in white on the doors and on the pavements along the streets. In some places gongs were beaten all night long, to keep the people on their guard and to drive away the sprites. So intense was the antichristian feeling that in many places chapels were looted and native preachers beaten. Our chapel at Sin-z was partially torn down and the furniture smashed. On representation being made to the local mandarin, however, the damage was repaired and the chapel reopened by a deputy from the *Chehien's* office, and very satisfactory proclamations were issued to quiet the people." [1]

The Soochow station was established in 1871, by the Rev. George F. Fitch and Mrs. Fitch, and Nanking in 1876 by Mr. Whiting and Mr. Leaman. The officials opposed at first at Nanking but the work has won its way, and five years

[1] *Jubilee Papers*, Central China Mission, p. 87 f.

ago the Prefect, after entertaining the men missionaries at dinner, issued a proclamation in which he said: "Now having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries are all really good; not only do they not take the people's possessions, but they do not seem to desire men's praise. Although Chinamen are pleased to do good, there are none who equal the missionaries." Mr. Whiting was one of the missionaries who distributed relief in the province of Shansi during the great famine in 1878. There he fell a victim to famine fever, and died at Tai-yuen-fu, the capital. The governor offered to send the body to America, but it seemed best to bury him where he died. At the funeral twelve Chinese carried the coffin to the grave dug in land purchased by the provincial treasury, and at the close of a short service one of the Chinese stepped forward and said to the foreign missionaries present, "Since you have shown your respect to Mr. Whiting, who has lost his life in seeking our good, let us also pay our respect;" and before he could be stopped he was down on his knees before the grave.

Each of the stations of the Central China Mission uses a different dialect, and there are, accordingly, boarding schools for both boys and girls in all the stations, save Soochow, where there is no girls' school. The only hospital is the Tooker Memorial Hospital for Women, in Soochow. In Shanghai is the great Mission Press. The Hon. Walter Lowrie, secretary of the Board, took a profound interest in the Press, and rose two hours earlier than usual for some years in order to study

Chinese. What he and his son, the Rev. John C. Lowrie, D. D., did for the Press showed them to be men of far-sighted judgment, and laid the foundations of one of the most useful enterprises in China. The Press was set up first in Macao, in 1844, by Mr. Richard Cole, sent out for the purpose, with a young Chinese who had learned printing in America. The first work done was an edition of the Epistle to the Ephesians. In 1845 the Press was removed to Ningpo, and in 1860 to Shanghai. "The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese characters into their simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of $15,000 was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave $5,000 each, and the remaining $5,000 (later increased by some additional expense) was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type foundry and electrotyping department were added to the institution."[1] The genius who most advanced the work of printing in China was William Gamble, who was sent out to the Mission in 1858 and remained until 1869. The Press now embraces printing offices, type foundry, electrotyping, stereotyping and bookbinding, and will soon add photo-engraving. It has furnished fonts of type for the missions in Korea, Peking, and Foochow, and all parts of China, as well as for the German Imperial Printing House in Berlin. Bibles, books of general information, Chinese and Japanese dictionaries, educational, medical and scientific books,

[1] *Historical Sketches*, p. 58.

pamphlets and periodicals, pour out from the Press in both Chinese and English. For the five years ending with the Jubilee of the Mission in 1895, the total output was over two hundred million pages. In 1899 it was 67,625,660. The Reform Movement of 1898 was in a true sense the product of the Press, which had been filling China with books of light and progress. "In 1895 a superb copy of the New Testament was printed, beautifully bound, and inclosed in a silver casket, for presentation to the Dowager Empress on her sixtieth birthday, by the Christian women of China. The entire cost was $1,200, and the givers numbered nearly 11,000." [1]

The mission work in China, with the exception of the Hainan Mission, has been a growth northward. In 1861 another forward step was taken, and Mr. Gayley and Mr. Danforth and their wives were sent to occupy Tungchow, in the northeast corner of the province of Shantung; and Dr. and Mrs. Nevius soon joined them. "When the missionaries first arrived at Tungchow, they were kindly received by both officers and people. During the first year the preaching of the gospel was blessed to the conversion of several persons, some of them teachers. No sooner were they received into the church than a great change among the people was manifested. They could not understand why any of the Chinese could be induced to give up their religion and embrace Christianity. The most probable solution seemed to be that the missionaries possessed the power of witchcraft, and used it to gain influence over men. Intense excitement followed; inflammatory papers were written and posted in public places. Terror seemed to seize almost every one. Many feared lest they might fall under

[1] *Historical Sketches*, p. 59.

the power of the missionary, and become unable to resist entering the Christian Church. Reports were circulated that a peculiar powder was put into the medicine so freely given by the foreigners, and also put into the tea given to guests who called. It was also said that little bags of powder were found in wells, which caused all who drank of the water to come under the spell. The cleaning of wells was entered upon on a large scale. The men so employed were said to produce little bags of powder which they claimed were found in the wells, and this was urged as proof postive against foreigners. It became exceedingly difficult to find anyone willing to listen to the gospel, or even to come near the missionaries."[1] Again in 1870 there was a strange anti-foreign agitation. "The most incendiary placards and books and pamphlets were in circulation, and rumors were rife that foreigners were to be driven from the country. It is a fact," adds Mrs. Nevius, "that we heard of the contemplated 'Tientsin Massacre' many days before that horrible event took place." The missionaries withdrew for awhile from Tungchow, but soon returned.

The Tungchow station has become best known through the College which was started in 1866 as a small school by Dr. and Mrs. Calvin Mateer. No institution in China can surpass it in the solidity and power of its work. It has sent out more than one hundred graduates from its complete eight years' course, and all were members of the Church. They have not been educated for clerkships, where a little English is required, but have been given a thorough education in their own language, in Western science and mathematics, and under the most penetrating Christian in-

[1] Armstrong, *Shantung*, p. 94 f.

fluence. Until Mrs. Mateer died, in 1898, she was mother to the boys. On her sixtieth birthday, there were presented to her a red robe by her old boys, and, by the people who had seen her work, a great blue tablet, on which was inscribed in Chinese characters, "The Venerable Nourishing Mother of Heroes." When the old boys came back, they would go first to her to talk of all that they had done; and when at last she laid her frail body down, having suffered more or less during all her years in China, she could think of the thousands of men and women all over the Empire, who had been blessed through her, and the lives in which she had sunk her own. Scores of Christian congregations can sing richly, in China, because Mrs. Mateer and Mrs. Nevius sang their voices away in teaching the young men to use theirs.

Dr. and Mrs. McCartee came up from Ningpo to Chefoo in 1862, and in 1864 Dr. Corbett began his great work. It was not until 1877 that Dr. Nevius removed to Chefoo, and thenceforth made that his station. Thousands have been added to the churches in the Chefoo field, and the schools have helped to secure the results of which Dr. Corbett speaks: "The happy Christian homes which have sprung up in many centers; the strict observance of the Sabbath; the self-denying efforts of the Christians to erect churches and school buildings, and secure a Christian education for their children; the patience in times of trial and persecution, and not a few triumphant and peaceful deaths, all show the gospel to be 'the power of God unto salvation to every one that believeth.'"[1] The notable thing about the Chefoo work is its extent and the unresting itinerating of Dr. Nevius and Dr. Corbett. The

[1] Armstrong, *Shantung*, p. 100.

former had a unique mode of conveyance. "I am in the country so much, and traveling with a mule litter is so expensive," he wrote, "that I have taken a wheelbarrow to carry my baggage, and a horse to ride. I have engaged two steady wheelbarrow men by the month, and, if they suit me, shall probably keep them the year round. My barrow is a platform about six feet long and four wide, with a wheel in the middle and handles at both ends. I have in it now four large bundles of books for distribution, a few foreign stores, and my little portable kitchen, which weighs, with its kettles, dishes, etc., about fifty-five pounds. Altogether, myself, my clothes and bedding, etc., weigh about five hundred pounds." [1]

The great famine which smote Shantung in 1876–1877, left desolation behind it; but also it was a great blessing. As Dr. Corbett said in an address at home some years ago: "During this dreadful visitation many died of starvation. Not a few fled to other parts of the Empire; but a still greater number, in order to save life, were compelled to part with their land and other property at a great sacrifice. Since then, many who survived the famine have had to struggle with a poverty unknown in Christian lands. The foreign residents in China nobly contributed large sums of money for the perishing. Much was also sent from England and other Western lands. This money was largely intrusted to the missionaries for distribution, and was the means of saving many lives and alleviating vast suffering. Many children left to die were rescued and subsequently returned to their surviving kindred. This presented the foreigners in a new light to the Chinese. Many who had formerly kept aloof and could only speak evil of us, now began to change their views and think

[1] *Life of John Livingstone Nevius*, p. 335.

of us as true men. The risking of life to save life, and the death of a number of the missionaries from over-exertion and famine fever, spoke with an irresistible power to many hearts. They became friendly, and little by little consented to listen to the gospel. Christian books were studied, and soon numbers were enrolled as desirous of uniting with the Christian Church. Frequently entire families accepted the truth. In many instances both men and women visited their kindred and friends to tell them of the Saviour, and thus the truth spread from village to village. After this, when the missionary or native preacher visited a new district, frequently groups of inquirers or people anxious to hear the gospel gave a hearty welcome."

From these two stations, Tungchow and Chefoo, the work spread into the interior. Chinanfu, the capital, was first visited in 1871 by Mr. McIlvaine, who lived alone in a small Chinese house for eight months, and then returned in 1873, and worked on until joined in 1875 by Mr. and Mrs. Crosette. Mr. McIlvaine died of pneumonia in 1881, and was buried near the city. "He was a devoted missionary, of scholarly tastes, and refined disposition, yet shrinking from nothing." The station of Ichowfu was opened in 1890, and the station of Chining Chow in 1890. In each of these stations great opposition has been encountered and lived down. Mobs have attacked the mission premises, and natives having dealings with the missionaries "have been cruelly treated in the yamen and by the mob, one man, who was guilty of nothing but selling a piece of his land, having died in the yamen from exhaustion caused by starvation and beating." The Shantung Missions have passed safely through all these trials, however, and also through the unrest caused by the Taiping Re-

bellion and the Japanese War and the anti-foreign uprising of 1900.

In the Boxer uprising, however, the station of Wei Hien, established in 1883 by the Rev. R. M. Mateer and the Rev. J. H. Laughlin and their wives, and Dr. H. R. Smith, was destroyed. Schools, residences and hospital were burned, native Christians persecuted, and the work of the great field, with one hundred and twenty four out-stations and three thousand Christians, was paralyzed. Fortunately, all the missionaries escaped. The Rev. F. H. Chalfant, Miss Hawes, and Miss Boughton, were the only ones left at the station at the time, and fled under the shelter of the night, only a few rioters seeing them, and shouting after them, "The devils are escaping. Kill;" while the blaze of the burning buildings lighted the sky.

The last of the China Missions to be described comprises the stations at Peking and Paotingfu, the former occupied in 1863, and the latter in 1893. At the close of the Arrow War Peking was opened to foreigners, and Dr. Martin was transferred from Ningpo to open a mission there. "In the autumn," says Dr. Martin," I succeeded in securing eligible premises, with space for school and chapel, near the Tsungli Yamen, in the southeastern angle of the Tartar city. The previous occupant was a mandarin with four wives. We got the place cheap because one of them had hanged herself there. A mandarin of my acquaintance had six wives; I never heard that any of them committed suicide, but they did tear each other's hair. In such cases, he said, he always turned on them the hose of a force pump. The floors of our house were paved with tiles, wooden floors being a luxury unknown to northern Chinese who, sensibly enough, carry a small floor

attached to their feet in the shape of thick soles of compressed cloth."[1] In 1869 Dr. Martin resigned in order to accept the presidency of the Tungwen College, an institution under the Chinese Government, designed to train young Chinese for diplomatic service.

In the thirty years since the Peking Mission was established, it has grown into a great plant — girls' and boys' schools, hospitals, dispensaries, churches, and residences. But the last great anti-foreign uprising in 1900 swept the mission almost out of existence. All the buildings in Peking were razed to the ground, and the very foundation stones were torn up. All but ten of the girls in Miss Newton's school were slain, and Mrs. Teng, the Chinese matron, a noble woman, with her husband, the pastor of the church, and her children, one of whom, a finely educated young man, was a teacher in the Peking University, were murdered, with a majority of the members of our churches in Peking. The missionaries shared the horrors of the long siege with the other foreigners, and were rescued with a few of the Christians, on August 17th, by the Allied Armies.

On the following day the United States Minister sent them the following letter:—

Legation of the United States of America.
Peking, China, Aug. 18th, 1900.

*To the Besieged American Missionaries:—*

To one and all of you, so providentially saved from threatened massacre, I beg in this hour of our deliverance, to express what I know to be the universal sentiments of the Diplomatic Corps, the sincere appreciation of, and professed profound gratitude for, the inestimable help which you and

[1] *A Cycle of Cathay*, p. 230 f.

the native Christians under your charge have rendered toward our preservation.

Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible.

By your courteous consideration of me and your continued patience under most trying occasions I have been deeply touched, and for it all I thank you most heartily.

I hope and believe somehow, in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work.

Assuring you of my personal respect and gratitude, believe me,

Very sincerely yours,
E. H. CONGER.

At Paotingfu the buildings were totally destroyed, and Dr. George Yardley Taylor, the Rev. F. E. Simcox and Mrs. Simcox and their three little children, and Dr. Cortlandt Van Rensselaer Hodge and Mrs. Hodge, met a martyr's death in the flames of their burning dwellings outside the north gate of the city. Dr. Taylor and Dr. Hodge had grown up in the same church at Burlington, New Jersey, and were both graduates of Princeton. When the house was burning little Paul and Francis Simcox ran out of it nearly suffocated with smoke and were killed by the sword and thrown into the well. Dr. Taylor, holding a rifle in his hand, told the assailants what havoc it would do among them, but refusing to use it he threw it into the flames and beating his breast perished. His Quaker ancestry had made him faithful in life and held

him true to its instincts in death. Nowhere in our missions was there a finer company of young missionaries, and it is only possible to explain their martyrdom, as Jesus explained his, when he prayed, "Father, forgive them; for they know not what they do."

But the bitter experiences of the great crisis have taught two good lessons: one, the impossibility of the world's continued endurance of the reactionary, exclusive spirit of the Chinese Government; and the other, the power of the mission movement in raising up true Christians. Thus Dr. Corbett wrote of the hardships of the native Christians, who were driven from their homes by the persecutions which fell upon them:—

"I found suffering every place—many trying to live on corncobs, the dried vine of the sweet potato, bark and leaves of trees, roots, etc. . . . I found the Christians hopeful. They feel that God has not forsaken them, but has heard and answered prayer. . . . Wonderful grace has been given to our persecuted people. They have stood firm and are not giving up the Christian life."

And the Rev. J. C. Garritt, wrote from Shanghai:—

"How sad all this is! yet its bright side is the firmness of the Christians, and their joy (some of them in being counted worthy to suffer for the name of Christ). The secular dailies here have printed one or two statements of the firmness of converts even to death that sounds the knell of all talk of rice-Christians."

And Miss Lattimore wrote from Soochow:—

"There is much fear among the Christians generally, but so far the little flock here have shown a faith in God that makes me realize once more the power of the religion of Christ over the

minds of men. When an old woman, but a little over a year ago a heathen, tells me that it is not needful to fear but only to believe in the Father in heaven, and then goes on with her everyday life, although bad men have stood in her doorway and threatened to burn and kill, I know she has something in her heart which keeps her quiet and at peace."

And even in the very pains of suffering and death, thousands of native Christians, Protestant and Roman Catholic, were true. Ting Li Mai, pastor of the Presbyterian churches near Laichowfu in Shantung, and Dr. Lio, a Christian physician in the same city, both noble young men and graduates of the Tungchow College, were arrested, and in open court asked by the magistrate, "Are you Christians?" "Yes," they replied; "we are." The magistrate then ordered them beaten, and again demanded, "Are you Christians?" "Yes," they replied; "we are." Again they were beaten, struck with over two hundred blows with bamboo rods on the naked thigh until the flesh was pounded to a jelly. Then still faithful, they were flung into a filthy jail.

Many have faced a quick death as resolutely as these men endured lingering suffering. The simple, uneducated cook of Dr. Lewis, at Chinanfu, was seized and asked to recant. On his refusal his ears were cut off. Still he refused, and his hands were struck off. Still proclaiming that he was a Christian, he was beheaded, mourning only for his wife and three little children left helpless; and his head was suspended from a tree and his body thrown without the wall. In one Roman Catholic village, two little children were summoned before the Boxers, and asked whether they believed in God. They replied that they

did. On being threatened they still declared that they believed, and were cut down. Between one and two hundred missionaries and thousands of native Christians joyfully met scourging, burning, anguish, and death, for the love and faithfulness of Jesus.

The great Empire has passed through many convulsions. Let us pray that this may be the last one of violence, and that henceforth the gospel may have opportunity to do quietly in the hearts and homes of this mighty people, the work of regeneration which is necessary to make it truly great, and to fit it for its mission in the world.

In an article in the Fortnightly Review for November, 1900, Sir Robert Hart, who has been for a generation more intimately connected than any other foreigner with the Chinese Government, after darkly picturing the future declares: "Nothing but partition—a difficult and unlikely international settlement—or a miraculous spread of Christianity in its best form, will defer, will avert, this result." But why is such a triumph of Christianity so unlikely? Is God reluctant to grant his blessing? Are the difficulties too great for his power? Or, are our hearts too cold, is our faith too weak, are our wills too slow? It is possible if we will, to make even the unlikely actual. Each Christian must bear his share of this great responsibility. Each Christian may have his share of this glorious triumph.

# THE MISSIONS IN JAPAN

## CHAPTER VI

### THE MISSIONS IN JAPAN

THE first missionaries of the Presbyterian Church to Japan are still living, beloved by all who know them in America, where their present home is, and in Japan, where their memory is sweet among foreigners and Japanese alike. Dr. and Mrs. Hepburn are the sole survivors of the earliest company of our missionaries to China, where they worked at Amoy from 1841 to 1846, and they have seen the whole development of mission work in Japan, Dr. Hepburn having arrived in Japan in 1859, only a few months after the coming of the first Protestant missionaries, the Rev. J. Liggins and the Rev. C. M. Williams of the American Protestant Episcopal Church.

The missionaries who sought to lay the foundation in Japan in these early years found a hard task before them. At the street corners, in the cities, on country roads, and in mountain passes, were large bulletin boards proclaiming belief in Christ a crime punishable by death. Even in 1868 an edict appeared, declaring: "The wicked sect called Christian is strictly prohibited. Suspected persons are to be reported to the respective officials and rewards will be given." Dr. Verbeck, a remarkable man, who had left Holland when a boy, lived for a while in America, and then came to Japan in 1859 to make Japan his country, wrote of these earliest years: "We found the natives not at all accessible touching religious

matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived, and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious we were regarded as persons who had come to seduce the masses of the people from their loyalty to the 'God-country' and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invariable kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise. A very simple Christian duty indeed! As to the other essential prerequisite to a successful work, the acquisition of the language, we were in many respects not favorably situated and our progress was correspondingly slow."[1] No language teacher could be obtained until March, 1860, and then only a spy engaged by the government who withdrew when it was proposed to translate the Scriptures.

What had created this fear and hatred of Christianity? It is to be traced back to the misfor-

[1] *Osaka Conference Report*, p. 31.

tunes of the Jesuit missions of the sixteenth century. In 1549 Francis Xavier came to Kagoshima in the southern island of Kiushiu, from Goa in India, where he had become interested in the Japanese through a young man named Anjiro, who had come there on a Portuguese vessel. Xavier remained only two years, but his enthusiastic letters to Europe brought other missionaries, and at the end of thirty years, their converts were said to number 150,000. The new religion was much like Japanese Buddhism, with some differences distinctly superior, and the people had little difficulty in changing from the old sect to the new. Political considerations also aided the Church at first, but ultimately proved its ruin. Some jealousies among the various orders of priests arose, and a Portuguese sea captain either boastfully or maliciously remarked, "The King, my Master, begins by sending priests who win over the people; and when this is done, he dispatches his troops to join the native Christians, and the conquest is easy and complete." Distrust fostered hostility. In consequence, a decree of expulsion was issued in 1589. It was not successfully carried out, however, until 1614, when terrible persecutions fell on the Church. Victims were tortured, burned alive, torn limb from limb, burned to death, crucified, yet multitudes stood faithful and firm. Thousands of priests and converts were destroyed, and when the survivors fortified an old castle in Shimabara and decided to fight for their lives, and lost, the government victory was celebrated in the massacre of 37,000, and over the ruins of the castle an inscribed stone was placed, so it is said, declaring, "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let us know that the King of Spain himself, or the Christians'

God, or the great God of all, if he violate this command, shall pay for it with his head." [1]

When Protestant missionaries came they felt the influence of this deep dislike of Christianity as it was understood by the people, who remembered only the traditions and had been trained to abhor or fear the foreign faith. Later, the Japanese perceived the difference between Protestantism and Romanism, but not at first, and a Buddhist pamphlet published in 1868, declared: "Compared with the Roman Catholic religion, this (Protestantism) is a very cunning doctrine indeed; although they try to make out that there is nothing abominable in it, they are really foxes of the same hole, and it is really more injurious than the Roman Catholic Doctrine. . . . The Jesus Doctrine and the Doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree. . . . The Roman Catholic religion proselytizes from the middle down to the lowest classes of the inhabitants. The Protestant religion chiefly proselytizes those of higher position rather than those of the middle class." [2] Now and then there were assaults on foreigners, missionaries and others. Mrs. Hepburn was once struck a severe blow on the shoulder, aimed at her head, by a ruffian with a club, who came behind her in the dark.

How then was it possible for the missionaries to reside and work in Japan? The answer to that question unfolds another of the wonderful stories of romance in missions. After the massacre of Shimabara, the doors of Japan were closed to all foreigners except Dutch traders, who were tolerated on humiliating conditions. They were confined to a small island in Nagasaki har-

[1] Cary, *Japan and Its Regeneration*, p. 56.
[2] *Osaka Conference Report*, p. 34 f.

bor, one ship each six months was allowed to come, and the traders are said even to have abjured their religion, trampling on the cross, and one of them declaring, "No, I am not a Christian; I am a Dutchman." For more than two centuries the country remained a hermit land. In 1854, Commodore Perry opened its gates to the world. In July, 1853, he appeared with four American men-of-war in the bay of Yeddo, to present a letter from the President of the United States to the Mikado. He declined to go to Nagasaki to be subjected to the humiliations accepted by the Dutch, and he refused to deliver his letter to any but a noble of proper rank. Then he sailed away, saying he would return the next year for his answer. In February, 1854, he came back with a double number of ships, and on March 31st, he negotiated a treaty, opening two ports to American trade. "Perry owed his bloodless victory, not only to the display of external force, but also to the deep, moral impression made by his whole conduct. Katsu Awa, afterwards Minister of the Japanese Navy, who witnessed the negotiations, most appropriately described this impression by saying that a man, who, though supported by ships and cannon, acted with such gentleness, kindness, patience, and yet firmness, having force, yet not using it, could not be a barbarian, or if he were, it were better for the Japanese to become barbarians themselves."[1] The work which Perry began was carried forward by Townsend Harris, who had been instructed by the Secretary of State, Mr. Marcy, "to do his best by all judicious measures and kind influence to obtain full toleration of the Christian religion and protection of all mission-

[1] Ritter, *A History of Protestant Missions in Japan*, p. 6 f.

aries who should go there to propagate it." No formal action by the Japanese Government to this effect could be obtained, but the presence of the missionaries was tolerated in the open ports.

The great change which made way for Christianity came in an overturning of the whole course of the Japanese Government and history. The old feudal system was overthrown, the Mikado resumed the power which had been exercised by the Shoganate, and the government proceeded to remodel itself on the pattern of European states. All this came about through the revolution of 1868, by which Japan turned her face on the past, on the supremacy of Chinese methods and influence, and decided to embrace the ways of the West, which had been so nobly and impressively commended by Commodore Perry. Foreigners were invited to Japan to aid in the reorganization of the government, and the introduction of Western ideas. One of the first of these was Dr. D. B. McCartee, of the Mission in China, who for five years was professor of law and natural science in what became afterwards the Imperial University at Tokyo. Of the spirit of the students in those days, Dr. McCartee wrote in his reminiscences: "I was usually so fortunate as to get on well with the students, some of whom, owing to the sneers of other foreigners, were at first disposed to speak disparagingly of Christianity, and especially of the doctrine of a personal God; but the evidence of design, as shown in my lectures on biology, etc., was so convincing to them all, that finally a student of one of the higher classes told me that all of his class believed in a personal God." In addition to inviting foreigners to Japan, an embassy was sent to the West, the old Japanese law prohibiting Japanese from leaving their country

having gone the way of the other restrictions of the past. The return of this embassy in 1873, having considered while abroad, among other questions, the expediency of making Christianity the state religion, was accompanied by two other changes which mark the close of this period, 1859–1873, and the opening of a new era for missions. On January 1, 1873, the Gregorian calendar was adopted, and the Japanese began to date all things Anno Domini, and on February 24, 1873, the edicts against Christianity were removed from the public notice boards throughout the Empire.

During the fourteen long years which preceded these happy changes, the missionaries had been quietly and faithfully carrying on their work. Dr. and Mrs. Hepburn had been winning the hearts of all. Mrs. Hepburn was called jocularly by several officers, "The mother of the United States Navy." Dr. Hepburn was carrying on his medical work, preparing his great dictionary,—the first Japanese and English dictionary, which was printed at the Mission Press in Shanghai, and issued in 1867,—and translating the Bible. When they first settled at Kanagawa, a few miles from Tokyo, called Yeddo then, they resided in a Buddhist temple from which the idols were removed, and where all were welcomed to talk with the missionaries. Mr. William Rankin, for many years treasurer of the Board of Foreign Missions, recalls the circumstances of the first preaching. "On one occasion after his rented temple had been cleansed of its idols and rooms fitted for occupancy, while unpacking and arranging his goods, he received a visit from the officials, who made a demand for his Chinese books, which he refused to deliver up, and would have appealed to the United States Consul, but the demand was

not pressed. While making their inspection, a picture of the crucifixion was found, which some friend in New York had sent Mrs. Hepburn. This discovery was thought at first a mishap, but instead of confiscating the contraband picture, to the surprise of its owners the men were curious to know the significance of the two thieves, who they were, etc., which led to an explanation of the whole transaction—why Jesus was crucified, what brought him into the world, and why Christians worshiped him. This was the *first Christian sermon* ever preached by an American missionary to a Japanese audience."[1] Dr. and Mrs. Nevius of China were at first associated with Dr. and Mrs. Hepburn, in opening the work in Japan, but after nine months they returned to China, the treaties which closed the Arrow War having opened North China, and the prospect of any speedy improvement of the conditions in Japan being unfavorable. In 1862, Dr. Hepburn removed to Yokohama, and the following year was joined by the Rev. David Thompson, still working in the Mission at Tokyo. In 1868, the Rev. and Mrs. Edward Cornes were added to the Mission, but both were instantaneously killed by the explosion of a steamer in the Bay of Yeddo. Six other missionaries joined the Mission before the end of 1873, and the work was expanded by the occupation of Tokyo as a station, in 1869, by Dr. Thompson.

The first fruit of the work of the Protestant missionaries in Japan was the baptism of Yano Riu, the teacher of the Rev. J. H. Ballagh of the Dutch Reformed Mission, in October, 1864. The next baptisms were of three men, the leading one an official of high rank named Wakasa

[1] Rankin, *Hand Book and Incidents of Foreign Missions*, p. 71.

Murata, who was the Commander of the Japanese troops patroling the harbor of Nagasaki in 1854, keeping watch over some English and French men-of-war there. One day he found a small book floating on the water, which proved to be a Dutch Testament. His curiosity was so aroused when he learned what it was, that he sent a man to Shanghai for a Chinese version which he learned was printed there. He and his brother and some friends at once began to study this, became acquainted soon with Dr. Verbeck, to whom they applied for instruction, and in 1866 for baptism, Mr. Wakasa saying to Dr. Verbeck: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, heard of, or imagined, such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life." The first converts of the Presbyterian missionaries were baptized by Dr. Thompson in 1869, two men of good education and talent, and an old woman.

The first church was organized on March 10, 1872, in Dr. Hepburn's dispensary, by Dr. Brown of the Dutch Reformed Church. It was called the Church of Christ in Japan, and consisted of nine young men and two older, all Japanese. They had been baptized by missionaries of the Church of England, the Presbyterian, and the Dutch Reformed Churches, but all united in one organization, and the first article of their rules of government read: "Our Church does not belong to any sect whatever; it believes only in the name of Christ, in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and our brethren. For this reason all believers on

earth belong to the family of Christ in the bonds of brotherly love." [1]

This church was a result of the meetings of the Week of Prayer, January, 1872, which led to a real revival. "After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting, entreating God with great emotion, with the tears streaming down their faces, that he would give his Spirit to Japan as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, 'The prayers of these Japanese take the heart out of us.' A missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen, perhaps, of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer meeting." [2]

In 1873 the new missionaries who came to Japan doubled the Protestant missionary force, and the work began to expand and advance. The attitude of the influential classes became increasingly kindly. There were many who began to regard Christianity with great favor. The Japanese Minister at Washington advised the establishment of complete religious liberty, and wrote home of what he had seen of Protestant Christianity, saying: "The growing influence of the Bible is remarkable and makes itself felt everywhere. The Bible contains an overpowering force of liberty and justice, guided by the united strength of wisdom and goodness."

[1] Cary, *Japan and Its Regeneration*, p. 90.
[2] *Osaka Conference Report*, p. 52 f.

Among the Japanese Christians the name that stands out most distinctly is Neesima, a member of the Kumiai, or Congregational churches, and the man who more than any other contributed to the success of the Congregational work, and in his measure to the success of Christianity in general in Japan. He was born in Tokyo in 1842, the son of a Samurai, or feudal retainer of the lord or daimio of Annaka, a city about seventy-five miles northwest of Tokyo. As a lad he read a history of the United States prepared in Chinese by an American missionary in China, Dr. Bridgman, and at once began to long "to learn American knowledge," as he said. He learned the Dutch language, found a Chinese Bible, and continued to hunger to see the world, and resolved to run away in spite of the penalty of death that hung over every Japanese who left his country. He succeeded in getting away to Hakodate, and from there to Shanghai, where one of Alpheus Hardy's ships, the "Wild Rover," took him on board, and brought him to Boston. Mr. Hardy educated him at Phillips Academy, Andover, Amherst College, and Andover Seminary. When Neesima heard that the great Christian merchant intended to befriend him, he wrote him the following letter: "I am very thankful to you. You relief me, but I can't show to you my thankfulness with my words. But I at all times bless to God for you with this prayer: O God! if thou hast eyes, look upon me. O God! if thou hast ears, hear my prayer. Let me be civilized with Bible. O Lord! Thou send thy Spirit upon my Hardy, and let him relief me from sad condition. O Lord! please! set thy eyes upon my Hardy, and keep out him from illness and temptation. Your obedient servant, Joseph Neesima." [1]

[1] Hardy, *Life of Neesima*, p. 12.

When Iwakura's embassy came to America in 1871, Mori, the Japanese Minister in Washington, summoned Neesima to be the interpreter of Mr. Tanaka, the Commissioner of Education. He agreed to act only on terms that preserved his independence and condoned his leaving Japan when it was criminal to do so, and he bore himself during his connection with the embassy as a thorough Christian man, exerting a powerful influence on the minds of its members. He left its service as soon as he could. "I would rather preach truth which is in Christ Jesus with the bread of affliction, than to do any other things with the earthly luxuries, pleasures and honors." In 1874 he returned to Japan, his heart and mind full of the project of a Christian College, which he finally realized in the Doshisha, of which he was president until his death in 1890. A modest man of moderate ability, neither learned, eloquent nor masterful, he accomplished his work and exerted his mighty influence because of his true, Christ-like heart, his utter unselfishness and overflowing love. "On one occasion, when a rebellious spirit calling for severe discipline was manifested among the students, he acquiesced in the infliction of the penalties voted by the Faculty, but, in the presence of the school assembled in the chapel, declared with deep emotion that the existence of this spirit was proof of a defective government, for which he was responsible and for which, therefore, he also deserved punishment; and taking a cane proceeded to strike his own hand with a force that brought tears and indignant protests from the entire school."[1] Neesima was proof that Japanese Christianity was not merely ethical or intellectual or political, but as genuine and real as the Christianity of any people or any

[1] Hardy, *Life of Neesima*, p. 346 f.

age. He commanded the respect of everyone, and when he died, his students bore his body through a heavy rain to the grave, and a procession a mile and a half long followed it. While it still lay in his house, "the chief judge of the Kyoto court came in, a pleasant gentleman, always ready to say something amusing," related a Japanese friend. "He entered the house very softly, and before passing into the room where the casket was, took off his outer garment, so that I saw he wore his ceremonial dress. He came in very gently and made a most profound bow; then, as if speaking to a live person, he said: 'Mr. Neesima, while you were living I was much indebted to you. I am sorry I have not accomplished more. In the future I will try to do better:' and, shedding tears like a child, he left the room."[1]

In the Presbyterian Missions the work grew steadily. Dr. Thompson had been conducting Bible and other classes in his home, and in 1874, organized a church in Tokyo, which from the beginning was full of life and activity. Little groups of Christians went out from this church and the church at Yokohama, and the gospel spread through city and country. The girls' school, Graham Seminary, was enlarged, and a number of young men applied for preparation for the ministry. In 1877, a great step was taken in the organization of a United Church of Christ in Japan, which embraces now all the churches established by the Missions of the Presbyterian Churches, North and South, of the United States, and of the United Presbyterian Church of Scotland, the Cumberland Presbyterian Church, the Dutch and German Reformed Churches. It is now the strongest Protestant Church in Japan.

[1] Hardy, *Life of Neesima*, p. 328 f.

It was hoped for a time that other Churches would join in the movement, but the effort to secure their coöperation failed. At the same time, a Union Theological School was formed, and in 1883 a Union College. In June, 1886, these were combined, and called the Meiji Gakuin, or "College of the Era of Enlightened Peace."

In 1876 the constant advance of enlightened sentiment was well illustrated by the institution of the Christian Sunday, which made the observance of the day far easier for the converts. There were, of course, great obstacles to be overcome, among them the innate skepticism of the people. One missionary tells of a baptized Japanese who confessed to him that he and a friend had often wondered at the missionary's cleverness in making it appear in his preaching that he believed what he said. Then when his friend was converted and became an evangelist, he could not help laughing aloud when he noticed, as he thought, the same thing in him. But Christianity had triumphed over his skeptical suspicion, and now he believed, and believed that men believed.

So Christianity spread quietly, until about 1883, when a great movement set in. An intemperate zeal for foreign things arose, many of the people, men and women, adopting foreign dress, dancing, amusements, etc., and the current of thought, in politics and religion, turning in the same direction more violently. Christian literature was in immense demand, missionary meetings were crowded, great revivals broke out, the missionaries were thronged. Great churches grew up, as in Kochi, where the people hung on the missionary, and expected Dr. Knox to know everything, from theology to the methods of steel manufacture. It

was not an unreal movement, however. In some meetings the sense of sin was so keen that the people cried out with tears, so that the non-Christians said, "The Christians chastise their church members cruelly." The converts grew by thousands. The mission schools were overrun. Political influence coöperated with the genuine religious impulse. Mr. Fukazawa, one of the leading men of the country, said, in 1885: "Like most of my countrymen I am personally indifferent to religious affairs. In fact I do not possess, as we are accustomed to say, the proper sense for religion; and because I do not possess it, I have never engaged in any discussion with regard to the comparative excellence of this or of that faith. I have never recommended any kind of religion, but from a political point of view I admit that the religion of the West is at the present moment of great importance to Japan. . . . That which regulates the conscience of man and, therefore, prevents unlawful acts is undoubtedly religion, and I look upon it as the law and the authority of the soul. I once said that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greater, and our relations to foreigners would not be what they now are. . . . I think from this may be seen that the influence of the religion of the West is great and good." He wrote in his paper, the *Jiji Shimpo*, the same year: "Would it not then be of great immediate advantage if we should give Christianity a place among the religions which we profess? We cannot persuade Shintoists to change their views, but we can tell them that they should look at the ascendency of Christianity in our land as an event lying in the natural course of things, and that for the sake of their country, they ought to refrain from mak-

ing any disturbance whatever. We do not propose that the majority of our people should become Christians; a small percentage would suffice. All that is necessary is to accept the name of a Christian country."[1] The Christian movement spread so rapidly that the missionaries began to cherish the hope of winning the whole country. The Presbyterian and Reformed Missions issued an appeal for reinforcements, and said that the course of sending at once sufficient help "will go far toward ending our work in the Empire. By this it is not meant that the close of the century will see all knowing the Lord, from the least to the greatest. But it does mean that there is good reason to hope that a vigorous aggressive church may then be planted in all parts of the land. It means that foreign missions may then give way to home missions. It means that so far as we are concerned, the gospel of the Kingdom will have been preached as a witness in Japan. And when that is done the Church at home will be free to go elsewhere." And Professor Basil Chamberlain, of the Imperial University, said in 1890: "To those who can look back thirty years, or even only twenty years, the change in the position of Christianity in Japan is most striking, indeed well-nigh incredible. Then it was perilous for a Japanese to confess Jesus. Now such confession is rather fashionable than otherwise. Then it was hard work for a missionary to obtain a native teacher. Now there are hundreds of ordained and unordained native preachers and teachers of Christianity. The old proclamation, which since A. D. 1638, had prohibited the religion of Jesus as 'a corrupt sect,' was still posted on the notice boards of the public thoroughfares as late as 1873.

[1] Ritter, *History of Protestant Missions*, pp. 128–130.

The government now openly tolerates the building of churches and the performance of Christian funeral rites, though we are not aware of the old antichristian laws having been formally repealed. The danger is now, not from persecution, but from worldly-minded favor. Some of the leaders of Japanese thought, while professing themselves personally indifferent to all religions, have coldbloodedly advocated the adoption of Christianity as a school of morals and music, and as likely to be advantageous in political negotiations with the powers of the West. To make all Japan Christian by edict some fine morning, is not on the programme of the Japanese statesmen of the hour. But that something of the kind should happen within the next twenty years, is not nearly so unlikely as many things that have actually happened in this land of realized improbabilities." [1]

These hopes, however, were not realized. Our missionaries pressed out earnestly in their work. The two girls' schools in Tokyo were combined in 1890 under the name of Joshi Gakuin. The work spread to the Hokkaido, the northern island. Mr. Winn occupied Kanazawa on the West Coast in 1879. Osaka, the great manufacturing city, was entered in 1881. Hiroshima in 1887, Kyoto in 1890, Yamaguchi and Fukui in 1891, and the Mission became two missions, one embracing Tokyo, Yokohama, the districts dependent on them, and the Hokkaido, and the other, the west and south of Honda, the main island, and the north shore of Kiushiu, the southern island. Girls' schools, primary schools, preaching places, grew up through the missions, but about 1890 the great wave of popular interest began to subside. The people came to feel that they had been absorbing Western ways with an immoder-

[1] *Things Japanese*, p. 240 f.

ate zeal. Irritation was caused by the unwillingness of Western powers to revise their treaties and yield their rights of extra-territoriality. The nationalist spirit, fostered by the conservative elements, Buddhist and Shintoist, became dominant. The Church felt the influence of it. Relations between native preachers and missionaries became less cordial. Doctrinal carelessness, or the inclination to patch up some system that would satisfy the demands of the nationalist, anti-foreign spirit crept into the churches. Rationalism and secularism were included among other Western imports. Buddhism improved the opportunity to absorb as much as possible of Christian methods and forms, and to adapt itself to the demands of agnostics or mere moralists, and also to exalt itself as the national religion. In consequence, a great reaction set in at the very time that Japan passed under a parliamentary government and a constitution which declared at last: "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." The nationalist spirit that had arisen prevented some of the beneficial results which would otherwise have flowed from this formal declaration of religious liberty. Many small ways have been found for hindering the progress of Christianity.

After the China and Japan War this anti-foreign feeling began to subside. In 1899 revised treaties went into effect giving Japan full recognition as a state on equality with Western nations, so that the irritating influences of the sense of humiliation were removed, and the praise awarded Japan for her part in the expedition for the relief of Peking, combined with the steady good sense of her leading statesmen to restore a

fairer and more kindly spirit toward the West. There are still many alternations of public feeling in Japan as a whole, and there are many localities where Christianity meets with implacable opposition; but the era of steady, quiet work has begun, in which it is hoped that there will be no eddying tide of great hostility or opposition. The chief foe now in Japan is the secular, commercial, materialistic spirit. The government educational system, as in India, is turning out men who have lost their old faith, and have no new faith in its stead. In Tokyo I asked some of the leading men of the Church of Christ, several years ago, what the present spirit of the Japanese was, and all said: "Industrialism is the predominant trait of the day. The aristocracy of money is the new and highest aristocracy. And national pride, a false sense of honor as individuals and as a nation. This has been greatly enlarged by the war with China, but its real source was in Confucianism, and it was fostered under the feudal system for centuries. Commercialism and secularism on one hand, nationalism and patriotism on the other—these are the springs of Japan's present life."

What is best in Japan has been the product of Christianity, and no missionaries have done more in bringing this good to Japan than those coöperating with the Church of Christ. Many members of this Church have served in public office, besides being faithful in Christian work. The president of the Diet, Kataoka Kenkichi, is an elder in a Presbyterian church, and when he took office, gathered his friends for a prayer meeting in his behalf, that he might be faithful in all his work as a Christian man. Rear Admiral Serata who has just died was a devoted member of the Church of Christ. The recent bill prohibiting the smoking of tobacco by persons under the age of

eighteen, was introduced and passed through the Diet by the Hon. Sho Nemoto, a member of the Methodist Church.

In the matter of the position of woman, the missions have been exerting great influence. The ideas regarding woman's position that have prevailed in Japan, are shown in the fact that one out of three marriages issues in a divorce, and in these quotations from The Great Learning for Woman, a Japanese moral treatise: "The only qualities that befit a woman are gentle obedience, charity, mercy and quietness. . . . A woman has no particular end. She must look to her husband as her lord and master, serve him with all worship and reverence, not despising or thinking lightly of him. The great lifelong duty of woman is obedience. . . . Such is the stupidity of her character that it is incumbent on her, in every particular, to distrust herself and to obey her husband. We are told that it was the custom of the ancients, on the birth of a female child to let it lie on the floor for the space of three days. Even in this may be seen the likening of the man to heaven and of the woman to earth; and the custom should teach a woman how necessary it is for her in everything to yield to her husband the first, and to be herself content with the second, place; to avoid pride, even if there be in her actions aught deserving praise; and, on the other hand, if she transgress in aught and incur blame, to wend her way through the difficulty and amend the fault, and so conduct herself as not again to lay herself open to censure; to endure without anger and indignation the jeers of others, suffering such things with patience and humility." [1] Christianity has given woman a new place, and introduced into Japan the Christian idea of the

[1] Chamberlain, *Things Japanese*, p. 375.

home. The women's and girls' schools are sending out annually scores of women to set up such homes and the work for women is bringing them new life and mental quickening.

In 1888, the translation of the Bible into Japanese was completed. It had been begun in 1872, and under the chairmanship of Dr. Hepburn missionaries of various churches, including the Church of England, had worked harmoniously and with great success. In celebrating the completion of the task and his own devoted work on it of nearly sixteen years, Dr. Hepburn took the Old Testament in one hand and the New Testament, which had been completed in 1880, in the other, and placing them reverently together laid them down, "a complete Bible," adding, "What more precious gift—more precious than mountains of silver and gold—could the Christian nations of the West offer to this nation? May this sacred book become to the Japanese what it has come to be for the people of the West, a source of life, a messenger of joy and peace, the foundation of a true civilization and of social and political prosperity and greatness." [1]

The missionaries have not completed their task in Japan before the twentieth century, as some at one time almost believed they would do. But they have done much. As a professor in the Imperial University remarked not long ago, to one of his colleagues: "In sentiment we are all Christians." That is not true, but the fact that it was said marks the great work missions have helped to do. A great deal more remains to be done. Nine-tenths of the 40,000,000 of Japan are still ignorant of Christianity, millions of them as ignorant as the Chinese. And they must learn. They are "a nation of hero worshipers, un-

[1] Ritter, *A History of Protestant Missions*, p. 227.

discriminating, perhaps, at times in the objects of their worship, but always accessible to the highest forms of emotion." Our Lord Jesus Christ must be made the object of that worship, and King in reality over the sentiments, the wills, the minds, and all the life of the one non-Christian people who have been accorded a place among the nations which call themselves Christian. Would that the name were deserved, so manifestly deserved that the Japanese could no longer say what one of their moralists recently said, "The practice of the uncivilized, who have no respect for foreign property and foreign lives, and that of the highly civilized, who feel at liberty to violate all the maxims of home morality in dealing with alien races, occupy the same position," and that their papers would not lament that, "there is no such thing as a Christian country anywhere. When we come to politics and to national standards of morals the distinction between Christians and non-Christians is lost. Christian families there are and perhaps a few Christian villages here and there, but Christian countries and Christian governments do not exist anywhere."[1]

[1] *Tokyo Maishu Shinshi*, quoted in *Japan Weekly Mail*, Oct. 13, 1900.

# THE MISSION IN KOREA

## CHAPTER VII

### THE MISSION IN KOREA

THE Korea Mission is one of the youngest missions of the Board. Several missions have been organized since its institution, but with the exception of the Philippines they were in fields previously occupied. Yet in none of the missions old or young, is the work meeting with more marked success, or are the prospects for the future more bright.

Our first missionary, H. N. Allen, M. D., now the Minister of the United States to Korea, entered the field in 1884, and so began resident Protestant mission work. The Rev. John Ross, of Manchuria, had visited the Korean frontier in 1873, and had subsequently translated portions of the Gospel of Luke, and then the whole New Testament, into Korean, and had even visited the valleys of the extreme north of the country, where many were found ready to confess Christ and to receive baptism.

Long before these efforts, however, the Roman Catholic missionaries had toiled and striven, rejoiced in success and gladly met persecution, among the Koreans. And the way in which thousands of Catholic Koreans met death rather than surrender their faith—so many of them falling on the banks of the river Han in the great martyrdom of 1866 that it ran red to the sea,—is proof enough of the worthy character of the people.

In every incident of its history the Korea Mission has been one of the most interesting missions of our Church. It was so in its establishment. A Korean of high rank, named Rijutei, was sent to Japan about 1880, to represent his government. He proved a good deal of a failure as a Christian, later, but in Japan was deeply interested in Christianity, and served as a "Man of Macedon" to awaken American Christians to an interest in Korea. In consequence, Dr. H. N. Allen, then a member of the Central China Mission, was transferred to Korea. Christianity was still a forbidden religion, but when Dr. Allen arrived in September, 1884, General Foote, the United States Minister, appointed him physician to the Legation, which assured his position. In December, 1884, an insurrection broke out in Seoul. Six Koreans were murdered at an official dinner party, and the King's nephew, Prince Min Yong Ik, who had been Korean Minister to the United States, was wounded. The native doctors wished to treat the wounds by pouring wax into them, and were astonished at Dr. Allen's skill in washing them out and sewing them up. The Prince recovered, and Dr. Allen's influence was unbounded. The King made him court physician, and fitted up a government hospital which was placed under his care. Dr. Herron and Dr. Underwood soon joined Dr. Allen, and thanks to their tactful work and the work of their later associates, the mission work has spread throughout the country with small impediment.

For some years the work grew slowly. But it was a new field, and compared with the growth in China, where Morrison waited seven years for the first convert, the progress was extraordinary even before the China-Japan war. Since then, the work has advanced by leaps and bounds. In

1894 there were 141 communicants, fourteen only having been added during the preceding year. Then came the furrowing, renovating influence of the war, and now, with only a few years' work there are more than 300 congregations and 3,000 communicants with scores of church buildings, the great majority of which are provided by the people with no aid from the Mission. It would give an incorrect idea to say that there are a hundred native teachers, for almost all the Christians have been trained to regard each disciple of Christ as of necessity a worker for Christ and for men. Christianity has laid powerful hold upon the country. Instead of calling missionaries and all foreigners "devils," as in interior China, the Koreans use to the missionaries words of the highest respect, and their bearing in the country leaves nothing to be asked in the way of kindness and courtesy. Christians are viewed with remarkable confidence and regard, instead of with distrust and hate. Even in the south, where the direct results have been scanty, this change has been marked. "Six years ago," one of the native Christians at Fusan told us, "I came down through this province of Kiung Sang with Dr. Hardie. We could not get meals at the inns, and when we preached we met a perfect storm of derision. Now, we can get into the inns anywhere, and derision has almost wholly disappeared." In the north the Church has spread and penetrated far and wide. We visited one day a large and well-furnished temple of the Chinese god of war, in the city of Pyeng Yang. The gates were closed and locked, and the pavements were overgrown with grass. At last a keeper who said he was there only because it was a cheap place to lodge, let us in and showed us the forsaken shrines and the unworshiped gods.

"Why is this?" we inquired. "Where are the worshipers?" "Oh," said the man, "there are so many people who believe in this Jesus doctrine that no one comes here any more."

There are now four stations, Seoul, Pyeng Yang, Fusan, and Taiku. Gensan was occupied but has been transferred to the Canadian Presbyterians. Thus far the two most fruitful stations have been Seoul and Pyeng Yang. Seoul is the capital, a city of 300,000 population, situated on the Han River, about twenty-five miles from Chemulpo on the sea. A railroad now connects the two places. It would be hard to find a more picturesque city than Seoul, with its broad streets and narrow alleys, its rice-thatched and tile-roofed houses, half a dozen royal palaces, and the great city walls running straight up the red mountains which encircle the city. There are three churches, besides the hospital, schools, dispensaries, book-rooms, and all the evangelistic work.

Mr. Gifford tells, in Every Day Life in Korea, how the first church was built. "Deacon Hong, being gifted with mechanical ability, was put in charge of the construction; while Deacon Ye and I undertook to raise the subscriptions. We canvassed every member of the church, then the members of two or three little churches that had recently swarmed into other parts of the city, then a couple of Christian officials whom we knew. The same was done among the women of the church. But to carry the plan through it was absolutely necessary that the Korean men in the church should contribute work. But this was hard for many of them, as they considered themselves to belong to the gentleman class, and thought they would lower themselves should they labor with their hands. So, by way of example, I put on my old clothes and worked three after-

noons at various forms of coolie work. One day it was shoveling dirt in grading the church site. A Korean shovel, you know, consists of an iron-shod wooden spade, with a handle six feet long. Into its wooden sides are bored holes, and two long straw ropes are inserted. Then three or more men take hold of the two ropes and the shovel handle, and while the man at the handle guides the operations, they vigorously heave the dirt. Another day the work was the braiding of the straw ropes. The third day we pounded broken tiles and stones into the holes into which the foundation stones to support the wooden pillars were to be inserted. This was done with a bowlder to which were attached a dozen straw ropes. Men and boys took hold of the ropes and straightened out as in tossing with a blanket; at a signal they relaxed, and the stone fell like a trip hammer. Koreans turn this work into a frolic, by heaving the stone in time to the chanting of a chorus that is sung responsively to the solo singing, usually improvised, of one of their number. The men of the church took hold of the work in a very gratifying manner, as did the small boys in the school, who, after school hours, helped in all ways possible to them, for instance, scouring the streets of the city for broken tiles and stones. When skilled labor was required, Mr. Hong called in a carpenter and the men worked under his instructions." Apart from the first lesson of the gospel about sin, that church teaches the Koreans a scarcely less important lesson about work.

In 1895 cholera appeared in Seoul and played fearful havoc among the people. Special hospitals were opened, and the missionaries instead of fleeing, gave themselves to the work of caring for the victims. The people were very favorably

impressed. The King sent $300 to the hospital, and the Minister of Foreign Affairs a testimonial of thanks. Meanwhile the women doctors had done many services to the Queen, and Mrs. Underwood, M. D., had acted as physician for the ladies of the court. No foreigners have been so trusted and respected by the King or loved by the people.

The work at Pyeng Yang which Mrs. Bishop, the traveler, said was the most impressive mission work she had seen in any part of the world, has developed since the war between China and Japan. For several years before that missionaries had visited the place, and in 1893 had succeeded in buying a house, but when they attempted to occupy it, the authorities drove them out and threw some of the native Christians into prison. Although tortured and threatened with death unless they renounced Christ, they stood firm, witnessing most impressively to the power of the gospel. Their release was secured, however, and Mr. Moffett's presence helped to strengthen their faith. When the war broke out the Chinese army poured into Pyeng Yang, and after staying as long as he could accomplish any good Mr. Moffett returned to Seoul at the entreaty of the native Christians themselves. The battle between the Japanese and Chinese armies nearly ruined Pyeng Yang. The wrecks of houses and frequent bare spaces testify still to the destruction that was wrought; but on the other hand, the exclusive conceit and bigotry of the people, which made Pyeng Yang one of the hardest fields in Korea, was broken, too.

In 1900 a new church was built at Pyeng Yang which will seat 1,200 or more, and which on communion Sundays is crowded to the doors. The people themselves gave a great part of the money

and surrounding congregations contributed their labor with great joy.

The examination of one of the candidates for admission, not to the Church but to the catechumenate, a probationary stage, which was held on the afternoon preceding this communion, will show both the care of the workers to admit only really converted men, and also the spirit of the inquirers. Many of the questions were put to the catechumen, whose name was Yen, by the native leaders themselves: "Why have you a mind to be baptized?" The candidate, who was evidently under some feeling, replied, "Formerly I did not know Christ; now I believe in him." "Why?" "On account of my many sins. I have sinned much." "What kind of sins?" "I know scarcely any sins that I have not committed." "What ones?" asked Ye, a native leader of great capacity and penetration. "I have worshiped spirits. I did not know that I was sinning before I heard of Jesus. I heard his words that the people of the world are sinners, and that he had come to stand in sinners' stead. I learned this from a man named Chu." "Who is Jesus?" "The Son of God. The Bible taught me this, and that he had come and died and lived again." "Has Christ borne your old sins?" "Yes, he has." "If you died before baptism would you go to heaven?" "Yes." "Is baptism not useless, then?" "It is a sign of union with Christ, showing that I am a part of the body of Christ." "Do you observe the Sabbath?" "I have done so since I became a catechumen." "Why?" "Because it is a holy day." "What is your business?" "I am a go-between or middleman." "Fair-days come on each fifth day. When they fall on Sunday do you still observe the day?" "Yes; I have done

so for seven months." "Do you love Jesus?" "Yes; he saved me and will give me new life." "Do you love your wife and children?" "Yes. We used to fight. I got drunk in those days. Now I love her and I love Jesus more than all." "Do you understand the Lord's Supper?" "I think so. It is kept so as not to forget Jesus. The eating and drinking are marks of our being joined to Christ." "Do you still sin?" "I cannot help doing wrong daily, but I pray to God when I do." "Does God hear you for the goodness of your praying? Have you any merit?" "No. He does it for Christ's sake. As for merit, I have not the slightest little bit." "How do you know you are forgiven?" "The Bible says that if we confess, we are forgiven. I believe it." "Why do you believe the Bible?" "It is the word of God." "How do you know?" "The story of the shepherds and the coming of the wise men make me think that it is true." "Have you ever had a concubine?" "No." "Do you drink?" "I was a hard drinker, but not now. This body is not mine. If I abuse it, I shall receive eternal punishment." "Do you speak the truth?" "I have lied even while I was a catechumen, about the price of goods so as to make a 'squeeze,' but I have quit. It is hard in my business; but I cannot lie and be Christ's disciple." "Tell of your experience as a catechumen." "Well, other middlemen will not have anything to do with me, now that I have become a Christian. I am able to read the Bible in both Chinese and Korean, and since becoming a catechumen I have been going to the church every night, where a number of us meet and read. I have preached to my wife and children, but only my wife and one son have come yet to believe and to do." "What is your idea of God?"

"I know that he is the very high Spirit." "Where is he?" "There is not one place where he is not." "Has God power?" "Yes. He has power to deliver us from wicked devils." "Do these tempt you much?" "Yes; if I don't keep reading the Bible I am constantly tempted to gamble, to commit adultery, etc." "Have you given up sacrifices?" asked Ye. "Yes." "What do you do on the day of ancestral worship?" "I go to the church on that day." "Can Christ keep you from sin?" "Yes, if I trust him with all my strength." "But will he continue to do what he has done?" "Can I think otherwise of him?" was the rejoinder. "You can't see the Lord," said Kim; "how do you know all this?" "I believe, therefore I know." "I fear," said Mr. Lee, "that in about six months you will quit this business." The man looked up, sharply. "Not so," he said. "Do you know," the questioner resumed, "that Jesus loves you?" "If he had not loved me, he would not have died for me. From the time he died until now I know that his love was bestowed on me." "But how do you know," I asked, "that Jesus died for Koreans? was it not for Europeans only?" "No," he said, keenly; "he died for the whole world," as though I had suggested depriving him of his own. "We have asked a great many questions now," said Ye, as though satisfied. I told the man, then, that we were glad to welcome him into the great society of our Saviour, made up of millions from every land, and that though we should never see him again here we should meet him above at the reunion eternal. "That is a thankful word," he replied as with glowing face he passed out, and Chung, one of the leaders, added: "I never thought before of that not meeting, and then

meeting above. That was a good word. I am glad." Then the meeting closed with Ye's calling the attention of the others to a passage he had found in the thirty-first chapter of Exodus that was stronger on the Sabbath, he thought, than anything in the New Testament. And we went out thinking of the session meeting in Drumtochty and its parallel in Pyeng Yang.

The native name of Korea is Chosen, the Land of Morning Calm. And it is a placid, ancient country. Its history runs back nearly as far as China's, and it has as many curious ways. There is an odd poem by Captain Bostwick of the United States Steamship "Palos," who was stationed off Chemulpo too long, and whose memories accordingly are not of the pleasantest, which describes many of the curious features of the country and people:—

"There's a singular country far over the seas,
Which is known to the world as Korea,
Where there's nothing to charm and nothing to please,
And of cleanliness not an idea.
Where a lucid description of persons and things
Quite baffles the readiest pen,
And stirs up strange qualms in the poet who sings
Of that far away land of Chosen.

"Where the houses they live in are mostly of dirt,
With a tumble-down roof made of thatch;
Where soap is unknown, it is safe to assert,
And where vermin in myriads hatch;
Where the streets are all reeking with odors more rife
Than the smells from a hyena's den:
One visit is surely enough for one life,
In that far away land of Chosen.

"Where the garments are made on a very queer plan,
And are something quite out of the common;
Where women wear pantaloons just like a man,
And men braid their hair like a woman.

The married man gathers his hair at the top
In a knot much resembling a wen,
The female coiffure is a huge ugly mop,
In that far away land of Chosen.

"Where the hats have a crown much too small for the head,
While the brim measures several feet round,
Where the principal fire is under the bed,
And the chimney a hole in the ground.
Where the coolies can't work without singing a song,
And must stop for a rest now and then,
While they snatch a few whiffs from a pipe three feet long,
In that far away land of Chosen.

* * * * * *

"Where men of war fresh from some pleasanter clime
Look in for a few days or so,
Where the 'Palos' alas! spends the most of her time
In the harbor about Chemulpo.
Where those who escape never care to return
To that 'Morning Calm' country again,
Where there's nothing on earth that can cause one to yearn
For that far away land of Chosen."

It is a very sleepy, unprogressive land. The government is an absolute monarchy, and such a thing as official honesty is almost as rare as in Persia. Indeed, the governments of the two lands are not unlike, save that there is no tyrannical priesthood in Korea, and that the nature of the people is milder than the nature of the people nourished under Islam. And yet, there is vigor in the Koreans, too. "I saw a young man," says Mr. Gifford, "with a stone in his hand, chase another man all over a village one night, because the latter, belonging to a lower social grade than he, had dared to smoke a pipe in his presence." And he speaks also of the native stone fights: "At a certain time each spring the Koreans in-

dulge in stone fights, a rather rough kind of sport. Two sides face each other with leaders wearing padded hats and carrying clubs. These skirmish awhile with an occasional interchange of blows, and then the two sides rain stones at each other, much like a snowball fight. Presently, with a mighty roar, one side begins to drive the other back. Spectators catch the enthusiasm and join the attacking force. The fun waxes fast and furious—so furious that not infrequently some one is maimed or killed. Nothing that I have seen in Korea has given me such an impression of the latent force and fire in the usually apathetic Korean as this somewhat brutal sport." [1]

And Christianity has touched the people and wakened them from their sloth, and turned these elements of real vigor in them into useful, earnest energy. It is seen in the whole-souled patriotism of the Christians.

The reasons for this are manifold. One is that Christianity has quickened and vivified the minds of the people and given them boldness of speech, so that they now see the abuses of the past and the glory of independence, and are able to reason dauntlessly about such things. Another is that Christianity is essentially an emancipating religion, and leads inevitably to the desire for free government and pure and popular institutions. Yet another is that the Catholics have always erred in the want of patriotism, and, indeed, in being guilty of downright treason to Korea. Coming out into Protestant enlightenment just at the time that Korea was being roughly hustled by Japan into the paths of civilization quite a little against its will, and then seeing Japan's grasp failing, and the country standing without true heart or strong mind, the Christians have been

[1] Gifford, *Every Day Life in Korea*, p. 58.

roused to speak out boldly for their King, to be sure, but also for righteous government and just laws. A further reason is to be found in the influence of some leading men who recognize that the one hope of the country lies in the power of Christianity and Christian education. One of these said to me: "The only hope of the country is in the churches. There is no moral character in Korea. It is being created in the churches. There is no cohesion, or unity, or confidence, among men. There is no company of men, however small, capable of acting together. The churches are raising up bands of men who know how to combine for a common object, who are quickened intellectually, and are full of character, courage, and hope. To convert and educate the common people is the only hope of the land."

What deliverance the gospel has wrought in Korea from the perpetual fear of evil spirits, what peace it brings, and how capable the Koreans are of receiving it, are shown by the life of An, the blind preacher in Pyeng Yang. The first time I saw him he was coming up the path from the gate to Mr. Lee's house. He did not carry a cane, but felt his way along with his great wooden shoes with turned-up toes. There was no light in his eyes, but on his face was the peace of God, and he brought an air of quietness and rest into the room, where he sat down and clasped his hands, and lifted his sightless eyes to the two visitors from a far country, who had come "several ten thousands of miles" to see his people, and bring to them the greetings of their fellow-Christians in a strange land.

"Shepherd," said he to the missionary, "it is good that these visitors have come. They have come through many troubles. Our hearts are encouraged by them." And this was An's story:

"I am twenty-four years old, and lost my sight when I was three years old. For two and a half years I have been a Christian. When I first heard the gospel I said, 'This is Catholic doctrine. If I believe it, I shall die.' But as I heard it over and over, I lost my fear that I would be crazed by it, and soon I wakened to the sense of my sins. What were they? I served and worshiped the devils. I was a sorcerer, like most blind men in Korea. I made paper devils, and I did really believe in these, which I put up in houses and prayed to. I thought the devil came into them. I was in earnest in this, though at times I knew I was deceiving people. But one day the change came into my heart, and then I knew that I was doing wrong, and that devils were not to be worshiped, but Jesus only.

"Our people are very superstitious," he went on. "Ten days ago I met a crowd of blind sorcerers making devils and worshiping them. And I said, 'These paper devils don't answer. Look, I will pray to them.' The religion of our people is the worship of spirits and of ancestors. Six times a year they worship before the ancestral tablets, bringing offerings, and kneeling with disheveled hair, weeping or silent for hours. On the first day of our year, and on certain holidays, and on the fifteenth day of the fifth and eighth months, they go out to the graves to worship the dead. It is very sad.

"Life is very different now to me. The words of Jesus are very sweet. What ones do I like best? 'Ye cannot serve two masters,' and 'Thou shalt love the Lord thy God with all thine heart.' And of all the incidents of Jesus' life, I love most the story of the healing of the man who was born blind. It is in the ninth chapter of John."

"Are you sure that this is a true religion?" I

asked. "Some day, perhaps, other foreigners will come and will tell you that our religion is not true, that it is only one of the many religions of men. What will you say then?"

"Then," said An, "we will answer in the words of the nineteenth verse of the fourth chapter of Acts, 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.'"

"Do you know all your Bible so well?" I asked.

"I know it well," answered An.

"Do you know what is in the fifteenth chapter of Luke?"

"Oh, yes," he replied; "the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son."

"And do you know in which chapter in Matthew is the story of the feeding of the five thousand?"

"Yes; in the fourteenth," was his instant reply.

"You see," he said, "I think of the gospels all the time. In my little room at the gate others read them to me. Is it possible that anything else could be so sweet to me?"

"And do you have in your mind a picture of Jesus?" we inquired.

"Yes," he answered; "I think of him as a man, but full of color, of brightness and glory."

"Does Jesus help you?"

"If Jesus did not help me I could not live!"

Blind An was the preacher to the women at Pyeng Yang. It would not be proper for them to have a pastor who could see them, and so in their meetings and in their church, the women's church, which had been crowded out of the other church because there was not room enough for men and women together, he told forth with his loving

gentleness and his lovely smile the story of his Master's kindness. Very clean and winning he looked in his fresh white clothes, as he stood before his flock, seeing nothing save Him whom, not having seen, he loves, and in whom he rejoices with joy unspeakable and full of glory.

The evening before we left Pyeng Yang, An came to say good-by. We should never meet again here, he said, but we would above. He had been turned out of his home when he became a Christian, but there was a home of many mansions there. He could not remember the sight of us when we were gone, but he wanted something by which to recall us. So I gave him my card, that he might feel that. If he should write to us in America, would we be able to get anyone to read it to us? Soon, he went on, he would be laying aside his poor body, and in heaven he would see.

What would he wish to see first? we asked. "First Jesus," he answered, "then God, then all the believers. I must see Jesus first, for he has been the Mediator between my soul and God. He knows all my life here, and he will take my hands and tell me to come. I fear I could not see the Father if I did not see Jesus first. He will show him to me. I think of Jesus even now as a man, for he took our human form with him, and I do think of him constantly so—my own."

I see dear An still, as early in the morning of the next day he stood in the path that led down to his little room by the gate, gently waving his hand to us as we walked off southward toward Seoul, and smiling after us with that quiet, patient smile which I hope to see again some day, beaming with new joy, in the land where the eyes of the blind are opened and the Lamb is their everlasting light.

It is not surprising that Mrs. Bishop wrote so strongly after visiting Korea. It is only wonderful that the Church does not hear the call:—

"Now a door is opened wide in Korea, how wide only those can know who are on the spot. *Very many* are prepared to renounce devil worship and to worship the true God if only they are taught how, and large numbers more who have heard and received the gospel, are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women experienced in winning souls are sent speedily, the door which the Church declines to enter will close again."

# THE MISSION IN SYRIA

## CHAPTER VIII

### THE MISSION IN SYRIA

"THE province of Syria, according to the Turkish official maps, extends from the Taurus Mountains on the north, to the river Arish on the borders of Egypt, and from the Mediterranean to the Euphrates. But the territory actually occupied by the American Mission in Syria, extends from Mount Carmel and Acre on the south, to the Island of Arvad to the north, and from the Sea to the Jordan valley, Mount Hermon, Baalbec and Hamath in the east. The area of official Syria is about 60,000 English miles," [1] or about one and one-quarter times the size of Pennsylvania. It is a land of hills and valleys, of tropical heat in the Jordan valley in the summer, and perpetual snow on Lebanon. As in Bible times, where the springs or water brooks afford means of irrigation to the husbandman the soil is fertile and productive, and yields the fruits and grains mentioned in the Bible, and supports the domestic animals which for centuries have been the reliance of Israel.

"The population to-day is not far from two

[1] The passages in quotation marks in this chapter and not otherwise credited are from an admirable unpublished paper on the Syria Mission in the archives of the Presbyterian Historical Society in Philadelphia, by the Rev. H. H. Jessup, D. D., whose intellectual power and devoted spirit have made him a blessing to Syria for forty-five years. The quotations are made with Dr. Jessup's consent.

millions, of whom about one-half, or 940,000 are Mohammedans of the orthodox or Sunnee faith. They regard the Sultan as their political and religious head. There are also about 60,000 Metawaleh or Sheah Mohammedans, followers of the Persian sect, who accept the Caliphate of Ali instead of Abu Bekr. The Orthodox Mohammedans are in the majority in all the secondary cities, in Damascus and Aleppo, and in the villages of Palestine and Northern Syria. The Druzes in Southern Lebanon and the Hauran number about 75,000; they are a secret sect, neither Moslem nor Christian, having an initiated class, the Ockals, who are taught the higher doctrines, while the mass have virtually no religion. The sect is more of a political than a religious society, and the national spirit is intense. The Druze nation can neither increase nor decrease. It is lawful to pretend to believe the religion of any sect among whom they dwell. They profess one God, infinite, indefinable, incomprehensible and passionless, who has become incarnate in a succession of ten men, and the last of whom was the mad Egyptian Caliph, Hakim Bamr Illah, who was assassinated A. D., 1044. As a race they are courteous, hospitable, industrious and brave. They regard the English as their friends, and those in Lebanon are anxious to have their children educated." In the early days the missionaries had hopes of reaching the Druzes successfully, inasmuch as though the Druze superstition sprang originally from Islam in the eleventh century, it had departed wholly from the original faith of Mohammed. As one of their leaders said to Mr. Bird, in 1831, regarding the liberty of polygamy allowed by the Koran, "I tell my Moslem friends the Angel Gabriel never brought such a precept down to the prophet; he brought

that down himself."[1] The Druzes at this time said to Mr. Bird that they believed in the gospel.

"The Nusairiyeh in the mountains between Tripoli and Antioch and on the plains of Cilicia, number about 250,000. They are a mystic sect, with features borrowed from Islam and the old star worshipers; but at their secret rites of initiation use a sacrament of bread and wine. Women are not taught their religion, and are despised. They are a strange, wild race, but some of their youth, educated and taught the gospel, have been sincere and exemplary Christians. The Nusairiyeh are said to be remnants of the Canaanites driven out by Joshua.

"The Ismailiyeh, 20,000, are not unlike their neighbors, the Nusairiyeh, and live west and northwest of Hamath. They are a fanatical offshoot of Islam, inhospitable, suspicious, and virtually inaccessible. They are supposed to be descendants of the assassins of crusading times.

"The Yezidees are devil worshipers and live near Aleppo and Mosul, but have been nearly exterminated. Ten thousand gypsies are scattered in every part of the land, speaking Arabic and their own gypsy language. The Jews in Syria and Palestine number not less than 60,000,—in Palestine, 30,000, Damascus, 6,000, Aleppo, 15,000, and Beirut, 3,000, and in other places, 6,000. Those in Aleppo and Damascus, of the ancient native Jewish stock, speak Arabic, those in Palestine and the coast cities speak German, Spanish, Polish, Russian, and Hebrew. They are all under the influence of their Rabbis, those in Palestine being largely dependent for their bread on the Rabbis' fund are almost beyond reach of Christian missionary labor. Those in Syria are industrious, and their merchants are prosperous. The Zion-

[1] Bird, *Bible Work in Bible Lands*, p. 281.

ist Colonization Movement, for founding Jewish Colonies in Palestine, is thus far strenuously opposed by the Turkish Government. Some of the existing colonies are well established, and at least holding their own.

"The Christian sects or oriental churches speaking the Arabic language, are the Maronites of Lebanon, 250,000, the orthodox Greeks, 233,000, the Papal Greeks or Greek and Armenian Catholics, 80,000, the Jacobites, 15,000, and in Kessah, Antioch, and Aleppo, some 10,000 Armenians. The Maronites, 250,000, represent the ancient Syrian Church, and get their name from John Maron, monk, priest, and patriarch, who died A. D. 707. Since the twelfth century they have been in communion with the Latin Church, although adhering to the oriental rite. Their service is conducted in the Syriac, a language not understood by the people. The only sin unpardonable by the priests, is reading the Bible. Their head is the Patriarch of Antioch. Their inferior parish priests are allowed to marry." Many of the early trials of the missionaries came from the Maronites. One of the earliest blasts of opposition came from the Patriarch in 1827, in a warning to his people. "After speaking of the 'infernal hardihood which the unhappy and wretched Lattoof el Ash-shi and his sons had reached in having dared to associate themselves with the family of a Bible man,' and that too, in spite of many warnings, he proceeds: 'We, therefore, make known to all that those sons of wickedness, Lattoof el Ash-shi and his sons, together with all the rest of the family, male and female, have fallen under the heavier excommunication, and now we, by the word of the Lord, which is almighty, do confirm this curse upon them. They are therefore accursed, cut off from

all Christian communion; and let the curse envelop them as a robe and spread through all their members like oil, break them in pieces like a potter's vessel and wither them like the fig tree cursed by the mouth of the Lord himself; let the evil angel rule over them by day and by night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form or manner, but let them be avoided as a putrid member and as hellish dragons." [1]

"The orthodox Greeks, 233,000, Arab in race, Greek in religion, are under the Patriarch of Antioch, resident in Damascus. They are more liberal than any other Christian sect, and allow the people to read the Scriptures. Thousands of their boys and girls have been trained in Protestant schools, and in 1896, the Prince Gargarin, superintendent of the 130 Russian schools, recently established in Syria and Palestine, directed the Arabic Bible, printed at the American Press, to be used in all their schools. The Greek parish priests are married men. A strong patriotic feeling is growing among the Arab Greeks in favor of having all their bishops selected from the Arab race. But the Hellenic Brotherhood, of the Holy Sepulcher in Jerusalem, generally succeed by lavish bribes in electing a foreign Greek as Patriarch of Antioch." In the early days many of the missionaries' best friends were found among the members of the Orthodox Greek Church, beginning with Professor Bombas of the Island of Scio who entered most heartily into the evangelical views and plans of the mission.

"The Jacobites, 15,000 in number, are a small

[1] Bird, *Bible Work in Bible Lands*, p. 233.

body of dissenters from the Greek Church, monophysites, holding to one nature in Christ, and were named from Jacob Baradai, Bishop of Edessa, who died A. D. 587. They number some 15,000 in Hums, Hamath, Suddud and vicinity. The Greek Catholics are converts from the Greek Church to Romanism, retaining the Arabic language in their service, and their priests are allowed to marry. They number about 50,000, and are among the most wealthy and enterprising of the native Christians of Syria. The other Latin sects number some 30,000. The Greeks look for protection to Russia, the Maronites to France, the Greek Catholics to Austria, the Druzes to England, the Protestants to England and Germany, the little sect called Latins to Italy, and the foreign Jews to the countries from which they emigrated. Politics and religion are thus hopelessly entangled. The Empire being an absolute despotism there can be no discussion of national politics, and the natural passion for political discussion expends itself in discussing European politics.

"The difficulties which met the first missionaries were various and great:—

I. The illiteracy of the people. Few could read. With the exception of the Moslem schools for teaching the Koran, there were no schools in the land.

II. The mediæval tyranny of the ecclesiastics of the oriental churches, who had the power to imprison and torture heretics, and who terrorized their adherents.

III. Religious liberty was unknown. The Turkish Government allowed all to remain unmolested in their own sect, or if they changed from one to another, it must be from one sect of infidelity to another. One of their Muftis de-

clared that infidelity is but one sect, but apostasy from Islam was death. In 1843 a young man was publicly beheaded in Constantinople on this account.

IV. The intense conservatism of the Syrians and their hostility to any innovations secular or religious.

V. The nonexistence of educational and religious books, especially a correct Arabic version of the Bible.

VI. The religious and political hostility of the various sects, the unsettled political state of the country, resulting civil wars and commotions, the intrigues of papal emissaries among the oriental churches, and the lavish use of money to bribe them over to accept the supremacy of Rome.

VII. The jealousy of the Ottoman Government of all foreign influence educational and religious.

VIII. The pride and overbearing arrogance of the Mohammedans as the ruling class, and their regarding all Christians as creature worshipers. In consequence of the saint worship, picture worship, and virgin worship, of the oriental churches, Protestantism was looked on as merely another sect of the creature worshipers.

IX. Add to these the difficult Arabic language and the climate unknown, and a country largely unexplored in modern times, and it will be seen that the first missionaries met with obstacles which could only be surmounted by strong faith, heroic courage, and patient perseverance."

Some of these difficulties arise from oriental character. Many of them lie wholly within the so-called Christian bodies, but others spring from the fact that these bodies are and have been for centuries under the rule of a Mohammedan government. On this account and to the extent that the missionaries have hope of influencing Islam

itself, we must give heed to the real character of that faith and the sort of political government which it produces. On the unfavorable side it is true that Islam practically divorces morality and religion, that it is fanatically intolerant, that it destroys the family through polygamy and concubinage, that it degrades woman, that it has not checked immorality of the basest kind, or falsehood, and that it is not represented by one clean, respected government. So far as Turkey is concerned, Syria suffers with the rest from the condition which Freeman has described: "The rule of the Turk is not government; it is not even mis-government. It is the mere domination of a gang of robbers." [1] And a Turkish officer writes in The Contemporary Review, April, 1899, "Simultaneously with the absorption of power by the Sultan, the administration of the country grew worse and worse, until it is what it is to-day, a sickening and shameful parody of government."

Both as religion and as government Mohammedanism presses bitterly on the Christians of Turkey. As government there is incessant oppression. The Turk seems to be mad in his atrocious taxation, which destroys energy and paralyzes progress. The spirit of his religion is illustrated by the prayers used throughout Turkey and daily repeated in the great Mohammedan University in Cairo: "I seek refuge with Allah from Satan the accursed. In the name of Allah the Compassionate, the Merciful! O Lord of all Creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! Make their children orphans, and defile their abodes! Cause their feet to slip;

[1] Freeman, *History and Conquest of the Saracens*, preface to second edition, p. xii.

give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems, O Lord of all Creatures!"[1] And the union of Church and State in Islam makes this religious hatred effective in legal enforcement. Thus even after the public execution in 1853, in Adrianople, of a young Mohammedan, who was judicially condemned to death for no other crime than having "declared that Christ was the true prophet, and that having him we had no need of Mohammed, who therefore was a false prophet," and who exclaimed with his last breath, "I profess Jesus Christ and for him I die," when the British Government protested against the law by which he was condemned, and declared, "The Christian Powers will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it," a memorandum was agreed upon, containing these words: "As all forms of religion are and shall be freely professed in the Ottoman Dominion, no subject of his Majesty the Sultan, shall be hindered in the free exercise of the religion that he professes, nor shall be in any way annoyed on that account. None shall be compelled to change their religion;" but the other and objectionable law of the Koran protested against was not abolished, because, "being regarded as invested with divine character, it could not be annulled or abrogated by any human authority whatsoever." It was merely held in abeyance.[2] And the story of Kamil[3] and many

[1] Green, *The Armenian Crisis in Turkey*, p. 75.
[2] Koelle, *Mohammed and Mohammedanism*, p. 474 f.
[3] Jessup, *Kamil.*

other stories which have never been written of suffering and oppression tell only too well the tale of constant and cruel opposition by Church and State alike.

The position of members of the Christian churches in Turkey has been only one degree better than the position of the apostate from Islam. From the beginning, "the subjugated Christians in the Mussulman State were placed under the most humiliating and irksome disabilities. They had to submit to Mohammedan courts of law, where their testimony was not received against a Moslem, and the judge considered it a religious duty to favor the party belonging to his own faith. In social life they had to defer to the meanest Mussulman as their superior in rank. In their mode of traveling, in their dress, in their dwellings, and even in their graves, they were to be marked by a badge of inferiority. For the maintenance of their religious institutions, and the instruction of their children, they received no help whatever from a Government whose revenues they had to swell. Many of their churches were demolished or converted into mosques, and those permitted them were not allowed to be increased in number by the building of new ones. The exercise of their religion was deprived of its publicity, and of everything which might have appeared as a recognition or sanction of Christianity by Government. Hence all religious processions had to be discontinued, the church bells were to be destroyed or silenced, and all the crosses removed from the tops of ecclesiastical edifices, or any other places, where they might have offended the Moslem eye. In short, the Christian communities could not become organic parts of a Mohammedan State, and were not even counted worthy to bear arms and to defend the common country on an

equal footing with the Moslems. The Christians were treated as if they formed a mere colony of helots within the State, tolerated and protected by the ruling class and for their benefit, on about the same principle on which domestic animals are kept and fostered by their masters. Accordingly, the poll tax, collected from every male adult of the Christians, was designated by a word (*jizyeh*) properly signifying 'ransom, satisfaction,' because it was, as it were, generously accepted in lieu of their lives, which in the eyes of Islam had legally been forfeited. The land tax they had to pay was called by a word (*kharaj*) which had originally been employed as a designation of that portion of a slave's earning which he had to pay to his master for being allowed to exercise a trade on his own account. So, likewise, the term *Raya*, ordinarily applied to the Christian section of the population under a Mohammedan Government, has its meaning thus rendered in Lane's well-known Arabic-English Lexicon, 'Cattle pasturing, cattle kept, tended or pastured; especially cattle kept or pastured for the Sultan, and upon which are his brands and marks.' "[1] And yet even cattle are better cared for in a Christian land than the Christian peoples of Turkey have been cared for by their Sultan.

The history of the Syria Mission, which until 1870, was one of the missions of the American Board of Commissioners for Foreign Missions, may be divided into four periods.

*First Period*, 1819–1840. The first missionaries were Levi Parsons and Pliny Fisk. They sailed from Boston in the autumn of 1819. They wished to lead the Christians of Western Asia to lay aside their superstitions which were a stumbling-block to Moslems, and to make them co-

[1] Koelle, *Mohammed and Mohammedanism*, p. 474 f.

workers in reaching the followers of Mohammed. Parsons and Fisk went first to Smyrna, where they found friends from England and America and some English missionaries. One of their first movements after learning the language was to visit the places where once stood and flourished the Seven Churches of Asia. After this it was decided that Mr. Fisk should remain at Smyrna and Mr. Parsons go to Jerusalem. The two brethren went on board the vessel which was to separate them, and "there," the story quaintly says, "they sang 'Guide me, O thou great Jehovah,' united in prayer, commended each other to the Divine protection, and gave the parting hand." Mr. Parsons met with great kindness at Joppa, and he was cordially welcomed in Jerusalem by Bishop Procopius, who was a sort of vice-patriarch and president of all the Greek convents or monasteries and also one of the foreign agents of the British and Foreign Bible Society. On his way to rejoin Mr. Fisk, Mr. Parsons learned of the terrible massacre at Scio or Chios where the Turks deliberately butchered 20,000 men and women and little children, many of them priests and nuns of the Greek Church. From Smyrna Parsons and Fisk went to Egypt, where it was hoped the former would be able to throw off a threatening cough; but the hope was disappointed, and the first American missionary to Western Asia or to the Mohammedan world passed away in Alexandria on February 10th, 1822. Shortly before he passed away, he wrote in one of his letters: "It seems that this shattered frame will not long endure so great weakness. With brother Fisk I talk freely of finishing my work and of meeting my final Judge, the Lord of missions. Heaven looks desirable—to obtain the perfect image of God, to know more

of the existence of God as Father, Son, and Holy Ghost, to see without a glass the exceeding love displayed on the cross, to observe the stations, orders, and employments, of angels, to know how saints are employed in relation to this and to other worlds, to see how God overrules sin, and why it is *through great tribulation* that he brings his children to glory,—in a word, to see God in all his attributes and his angels and saints in all their glory." [1]

Before leaving Egypt Mr. Bird made a tour of the Nile with Jonas King and Joseph Wolff, distributing 800 copies of the Scriptures in twelve languages, and 2,000 tracts. The next year, 1823, Mr. Fisk went to Jerusalem, and in the following year was joined by Jonas King and Isaac Bird. In 1824 Fisk and Bird were arrested at the instigation of the Latins for distributing the Scriptures, which the accusers declared to be books neither Mohammedan, Jewish, nor Christian, "which contain," said the judge, "fabulous stories that are profitable for nobody, and which nobody of sense will read;" and flung the book, which he was holding, contemptuously upon the floor. In 1825 Mr. Fisk reported having distributed in the preceding three years, 4,000 copies of the Scriptures, and 20,000 tracts. That year the Pasha of Damascus came to collect his tribute, and the city and country were thrown into utter confusion, so that the missionaries withdrew. Jonas King went to Greece soon after, to work there. Mr. Bird remained in Beirut, where Mr. Fisk died on October 25th, 1825.

The station at Jerusalem was suspended for nearly nine years. Later efforts to reëstablish it were not successful, and it was finally abandoned

[1] Bird, *Bible Work in Bible Lands*, p. 48.

in 1844. Beirut had become the headquarters of the Mission. Mr. Goodell who had come out in 1823 had been there alone during the winter of 1824 and 1825, and was reinforced by the return of the Mission from Jerusalem. Mr. Goodell removed to Constantinople in 1828. He was every way a remarkable man, scholar, preacher, counselor. "Dr. Hamlin says of him that he had substantially Puritan theology, Puritan saintliness, and Puritan patriotism, and his saintliness was adorned by the most sparkling cheerfulness. His wit and mirthfulness were a perpetual sunshine. When his friend and colleague, Father Temple, reproved him, saying, 'Brother Goodell, do you expect to enter heaven laughing?' 'I don't expect to go there crying,' was the quick reply. His sagacity and judgment were remarkable, and it was owing largely to his good judgment with that of his associates, Riggs, Schauffler, and Dwight, that the Earl of Shaftesbury said in 1869, 'I do not believe that in the whole history of missions, I do not believe in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything equal to the wisdom, the soundness and the pure evangelical truth of the body of men who constitute this mission.'"

From 1825 to 1828 the Mission worked on at Beirut. During these years Protestantism was unrecognized by the Turkish Government, and "all inquirers after the truth and adherents of the new faith were persecuted, imprisoned, and in some cases put to death. And this was almost invariably done by the ecclesiastics of the oriental churches, who, aided by the diplomatic agents of the Greek and Latin governments, combined to incite the otherwise apathetic Turk-

ish rulers against the defenseless converts." The first day of January, 1827, says Mr. Bird, "was a solemn and joyful day. It was the day of the general concert of prayer for the spread of the gospel. It was the day of our communion season at Beirut, and, what was more, it was the day of the ingathering of the first fruits of our Syrian labors. One of these converts, Asaad esh Shidiak, received the martyr's crown. He was an educated young Maronite teacher of theology and science in a Lebanon convent, and afterwards in a boys' school in Beirut. Converted to Protestant Christianity, he was arrested, imprisoned and enchained in the Patriarch's monastery of Kannobin (Greek, Koinon Bion), and afterwards walled in and starved to death, his body thrown down the mountain side among the jagged rocks in 1829 or early in 1830."[1]

On account of the disturbed political condition of the Levant, it seemed best for the missionaries to retire temporarily, and from 1828 to 1830 they worked in Malta. In 1833, after returning to Beirut, they removed from Malta the press which had been established there in 1822, and which at once began under the direction of Eli Smith, who had joined the mission in 1827, its great career. Eli Smith spent thirty years in the work in Beirut. "He was familiar with the ancient Classics, and with French, Italian, German, Turkish, and Arabic. He superintended the cutting and casting of the beautiful fonts of Arabic type from the most perfect models of Arabic calligraphy, collected the philological library for use in Bible translation, and prosecuted the work of translation from 1849 until his death in June, 1857. He had put into Arabic the entire New Testament, the Pentateuch, the historical books of the

[1] Bird, *Bible Work in Bible Lands*, p. 211.

Old Testament, and the books of Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, and Nahum." His ideal of perfection was so high that it was difficult for him ever to be satisfied with his work. Of the many other great names associated with the Mission during this period, is that of Dr. Wm. M. Thomson, who wrote The Land and The Book, and who loved to itinerate through the country, preaching to the people.

From 1830 to 1840 Syria was held by Mohammed Ali, Pasha of Egypt, and governed by his son Ibrahim Pasha. They proclaimed religious liberty, and there was remarkable security throughout the country. "Village schools multiplied, comprising several hundred pupils. Two hundred and thirty-three Greek churches in Cyprus were supplied with Bibles. The Beirut Seminary for boys opened with six pupils in 1833. In 1834, Mrs. Eli Smith opened a school for girls in Beirut. In 1836 a chapel was opened in Beirut for Arabic preaching.

*Second Period*, 1840–1860. This period began with the expulsion of Ibrahim Pasha from Syria by the allied forces of Turkey and Great Britain and Austria and the restoration of the country to Turkey. Civil wars between the Druzes and the Maronites in 1841 and 1845 made the work difficult, but it continued to grow. The Protestant body which had never had official recognition in Turkey before, and had accordingly been harassed on both sides, by Moslems and by the authorities of the recognized oriental churches, now received, on November 15th, 1847, a charter of rights "guaranteeing protection to the Protestant sect, and forbidding all interference in their temporal or spiritual concerns on the part of the Patriarch, monks, or priests, of

other sects. This charter, being simply ministerial in its character and authority, and not having the authority of the Sultan, was liable to repeal. Accordingly, a new charter was granted to the Protestants by the Sultan Abdul Majid, in November, 1850, appointing a Wakil or agent to represent them at the Sublime Porte, and pledging them full protection and security in the exercises of the usages of their faith. Prior to the granting of these rights in 1843, there was a Protestant movement in Hasbeiya, on the north side of Mount Hermon, when 152 men left the Greek Church. Severe persecutions followed, headed by the Russian Consul of Damascus, but the truth triumphed, and in 1851 an Evangelical Church was organized, which continues to this day." The sort of Christians of which this little, sorely tried church was composed is shown in Dr. Thomson's account of a visit to one of them, a vine dresser, who lived on the side of Mount Hermon. On his table lay the Arabic Bible, Thomas à Kempis, and a little book of prayer and one on the Holy Spirit, all well worn. "It was good to be there," said Dr. Thomson, "on that mountain side, in that lodge beneath that olive, among those clustering vines, with that old man of humble mien and tearful eye, the voice of prayer ascending from full hearts to the canopy of heaven above our heads. Yes, it was good to be there. I crept forth from this humble lodge with eyes bedimmed with tears. In the afternoon," continued Dr. Thomson, "as the old man was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand, he said, 'Ever since you left me this morning I have been looking up into heaven, and I see nothing there but Christ,' and gazing up into the clear blue sky, with a voice so earnest that it almost frightened

me, he repeated, '*I see nothing in heaven but Christ, I see nothing in heaven but Christ!*' "[1]

"The first Evangelical Church of Syria was organized in Beirut, March 31st, 1848, with nineteen members, four of them women. In 1859 there were four churches with about 100 members, and an aggregate attendance of 550. There were thirty-two schools and 967 pupils, 176 of them girls. The number of pages printed at the press in 1859 was 3,638,000. Protestant communities had been organized in sixteen different centers, from Tyre on the south to Hums on the north."

"In this period occurred one of the epochal events in the history of Syria,—the translation of the Bible into the Arabic language. The version hitherto printed and circulated by the British and Foreign Bible Society was a reprint of the Roman Propaganda edition of 1671, which again was an ancient translation revised by a Maronite bishop of Damascus during the pontificate of Pope Urban the eighth. It is a servile imitation of the Vulgate, and neither classical nor grammatical. A new version was imperatively needed." Dr. Eli Smith began the work and it was completed by Dr. C. V. A. Van Dyck, and issued in 1865. Dr. Van Dyck had opened a boys' school in Abeih in 1846, of which Simeon H. Calhoun took charge in 1849, and which the latter conducted until he left Syria in 1875. "Its pupils were for years the most noted and useful teachers and preachers in Syria, Palestine, and even in Egypt, and the impulse it gave to intellectual life was the inciting cause of all the schools of the various sects and societies established in Syria. The Syrian Protestant College is the child of Abeih Seminary." Of the missionaries who

[1] Bird, *Bible Work in Bible Lands*, p. 378.

joined the Mission during this period, Van Dyck and Calhoun are the best known. "The former was a remarkable man, a linguist and philologist, an astronomer, a chemist, an eminent physician, a fascinating teacher and an acceptable preacher —he was beloved and admired by Syrians of all sects and classes, and on his jubilee year, testimonials were presented to him by the Syrians one of which was a purse of two thousand dollars. He received the honorary degree of LL. D. from the University of Edinburgh. His Arabic works were about twenty-five in number, including the crown of them all—the Arabic Bible," in which he had been assisted by a learned Moslem Mufti, a graduate of the Azhar University in Cairo, and the proof sheets of which had been submitted to Arabic scholars throughout the East and in Germany. Simeon Calhoun was the "Saint of Lebanon." The Druze sheiks hung on his lips with rapt admiration, and had he died in Syria his grave would have become a sacred shrine of those who almost worshiped his holy character, his political sagacity and his Christlike simplicity. He was the counselor of diplomats and governors; he was the gentle servant of Christ, and his dying words were, "If the Church of Christ were what she ought to be, twenty years would not pass away before the story of the Cross were uttered in the ears of every creature." Another worker, whose godly life and Christian enthusiasm wrought wonders in Zahleh and the Bukaa, was Gerald F. Dale, whom Dr. Hodge called, "the model scholar, the model Christian, and the model gentleman, of Princeton."

*Third Period*, 1860-1880. This period began with a frightful massacre of Maronites and Christians. It was accomplished through a civil war between the Druzes and the Maronites in the

spring of 1860, "fomented by the Turkish Government. The war soon degenerated into a massacre, the Turks disarming the Christians, and then handing them over to the Druzes to be massacred. Fifteen thousand Christians, Greeks, Maronites, and Protestants, were killed. Nearly 20,000 refugees crowded the gardens of Beirut, and were fed and clothed largely by the Anglo-American and German Relief Committee, chiefly through the labors of the American missionaries. For a time darkness rested on the land, the labor of years seemed lost, the minds of the oriental Christians were filled with despair and revenge, politics excluded all thought of religion. But order soon emerged from the confusion. A fleet of twenty-five British ships occupied Beirut harbor, and 6,000 French troops encamped in Beirut and Lebanon, on behalf of the European powers; and with the consent of the Sultan, Mohammedan fanaticism in Damascus received a permanent check. Swift punishment fell on the Pasha and civil and military officers implicated in the massacres, and 160 of them were publicly shot. Hundreds were exiled. The military conscription was enforced for the first time on the Moslems of Damascus. A new Christian government was organized in Lebanon, with a Latin Christian Pasha under the protection of the European powers. Under this new régime, feudal and ecclesiastical power was broken. There was a great increase of foreign Christian interest in Syria, especially in America, England and Germany. In 1862, the American Female Seminary was reopened in Beirut. In 1860 and 1861 the British Syrian Schools and Mission were founded by Mrs. Bowen Thompson, and during this period up to 1898, they had not less than 4,000 girls under instruction in Beirut, Damascus, Lebanon,

and the Bukaa, in fifty-one schools. At the same time the Kaiserswerth Institution sent deaconesses to Beirut, to found an orphanage and boarding school, and to furnish nurses for the new hospital of the Knights of St. John. In 1865 the college was formally opened in Beirut with sixteen pupils, and December 7th, 1871, the corner stone of the new building at Ras Beirut was laid by the Hon. Wm. E. Dodge, of New York. In 1880 the number of pupils had risen to 121, sixty-four having taken the degree of B. A., and fifty that of M. D. The St. John's Hospital of the Knights of St. John of Berlin, was founded in 1860, and the professors in the American Medical College are its physicians. A boarding school for Mohammedan and Druze girls was founded by Miss Jessie Tailor in 1865, and also a boarding school for girls in Shemlan, Mount Lebanon, by Mrs. E. H. Watson. In 1862 the American Girls' Boarding School in Suk El Ghurb was transferred to Sidon. In 1875 a boarding school for girls was opened in Tripoli, Syria, under the care of the Mission. In 1877, the Mohammedan Society of Benevolent Intentions opened schools for girls in Beirut, Damascus, Tripoli, and other places. This was a new and radical departure forced upon the sheiks and Ulema, by the multiplication of Christian girls' schools, and the determination of Moslem parents to have their girls educated. It began a new era in the history of Islam in Syria."

As already stated it was in 1865 that the Arabic Bible, so long in translation, was issued from the press. "Its completion makes this period, from 1860 to 1880, an epoch in the religious history of Asia and northern Africa. It is the loving gift of the one hundred and forty millions of Protestant Christians to the two hundred millions of

Mohammedans, of whom sixty millions speak the Arabic language, while the rest use the Arabic Koran as their sacred book, and are scattered all the way from the Canary Islands, through north Africa and southern Asia to Peking in China. Since then the printing and sale of the Arabic Scriptures has steadily increased, the largest sales being in the Valley of the Nile, from Alexander to Khartum. The word of God is on sale in Arabic, in Jerusalem and Damascus, in Alexandria and in Cairo, in Constantinople and Aleppo, in Mosul and Bagdad, in Busrah and Muscat, in Teheran and Tabriz, in Delhi and Agra, in Calcutta and Bombay, in Shanghai and Canton, in Batavia and Singapore and Peking, in Zanzibar and Khartum, in Algiers and Tunis, in Liberia and Sierra Leone, and among the Syrian colonies in South America and Australia."

In 1870, on the reunion of the Old School and New School Churches, and the withdrawal of the latter from association with the A. B. C. F. M., the Syria Mission was transferred by the A. B. C. F. M. to the Presbyterian Board, the majority of the members of the Syria Mission being Presbyterians. The churches of Syria have been organized into three presbyteries, without organic connection with any synod or assembly in the United States, the missionaries retaining their connection with their presbyteries in America. The only work which the Presbyterian Church had done distinctively in Turkey, had been in Smyrna in 1836, and had not been satisfactory.

"In 1869 the Ottoman Imperial Press and School laws were promulgated. By these laws all schools must have a legal permit, and the manuscripts of all books to be printed must be submitted in duplicate for approval to the Mejlis el Maarif in Constantinople. In May, 1869, a regu-

lar Theological Seminary was opened in Abeih, and Rev. S. H. Calhoun, D. D., Rev. W. W. Eddy, D. D., and Rev. H. H. Jessup, D. D., were appointed instructors. In November, 1873, the seminary was removed to Beirut, and owing to the resignation of Dr. Calhoun, in view of his expected departure to the United States, Rev. James S. Dennis, D. D., was appointed in his place. In May, 1875, the water of the Dog River was introduced into Beirut by a London Company, and has proved an unspeakable blessing to its thousands of people. In April, 1877, Russia declared war against Turkey, owing to the Bulgarian massacres. One result of the war was the emigration of tens of thousands of Circassians (who had fled into Bulgaria from the Caucasus) into Syria and southern Asia Minor, thus adding another fanatical tribe to the already numerous and discordant factions of Syria. They are a brave, hardy and industrious race of Indo-European stock, using European methods in their farming, but the most intense and fanatical of men in their devotion to Mohammed and the Koran."

*Fourth Period*, 1880-1901. This period was introduced by the dedication in Beirut of a beautiful Sunday-school hall, given as a memorial of a little American boy, namesake of the missionary, Gerald F. Dale. It has been a center of activity and the most attractive public hall in Syria.

"In 1888 there were 15,000 children in Protestant schools in Syria, of whom 7,000 were girls; the number cannot now be less than 18,000, and the whole number of Protestants enrolled as a civil sect is about 6,000, and in the whole empire it cannot be less than 75,000. In 1887, in the enforcement of the Press Laws, no book was allowed to be sold or transported by sea or

land without the Imperial Stamp of approval. As great difficulties were raised by the Constantinople authorities with regard to affixing this stamp, and they even demanded that the words 'for Protestants only' should be printed on the title page of every book, the Protestant ambassadors intervened, and finally the objections were withdrawn. As a result, the Mejlis El Maarif, or Board of Public Instruction, of His Imperial Majesty the Sultan, the Caliph of Mohammed, placed the seal of authorization upon thirty-three different editions of the Arabic Scriptures and parts of Scriptures. The local board in Damascus also approved 330 different Arabic publications of the Press in Beirut. The number of publications on the Press Catalogue is now 677, all of which bear the Imperial seal, and can be sold and distributed throughout the Turkish Empire. The American Arabic Press established in Malta in 1822, and transferred to Beirut in 1834, has in these seventy-seven years, set in motion forces that have awakened the popular mind throughout the East. Presses have multiplied, newspapers have been established, a generation of readers has been trained, and the East will not again lapse into intellectual slumber."

At a meeting of the Mission in 1862, it was voted to establish a college in Beirut. This college was organized under a separate Board of Trustees, in order to enlist special support, though it has always worked in closest coöperation with the Board of Missions. The college has now nearly five hundred students, with a faculty (in 1889) of twenty-seven, of whom sixteen were Americans. The Rev. Daniel Bliss, D. D., has been the president from the beginning. The college property is valued at $350,000. It has graduated 309 students from the Preparatory De-

partment, 167 from the Collegiate, 163 from the Medical, and fifty-three in Pharmacy. The majority of these are in Syria, but others are scattered in the United States, Brazil, Argentine, Australia, Johannesburg, Berlin, London, Manchester, Cyprus, Constantinople, Smyrna, and the Soudan. Dr. Wm. Thomson was the one who thought out the scheme of the college, and nominated Dr. Bliss for its president.

Since 1840 the medical work of the Mission has been prominent. In 1893 Dr. Mary Pierson Eddy, daughter of Dr. Eddy, returned to Syria, and was the first woman to receive the sanction of the Turkish Government to practice medicine within the Empire.

There are now two boys' boarding schools, one in Sidon, where about 100 boys are in training as carpenters, shoemakers, tailors, and stone masons, and where twenty orphans are taught practical farming on the school farm of 100 acres. The other school is in Suk el Ghurb, and is favorably located for reaching the Druzes. Three girls' boarding schools are located at Beirut, Sidon, and Tripoli. The Beirut pupils come from all the sects of the land, including Moslems. The Sidon Seminary is for Christian girls and is conducted on the Mt. Holyoke plan.

"Twenty-eight evangelical churches have been organized by our own Mission, and not less than twenty by other missions in Syria and Palestine. The number of communicants in the twenty-eight churches is about 2,400 and in these missions about 2,000. Great as are the defects of these churches in the matter of self-support, they are centers of evangelical truth preached in its gospel simplicity, and have demonstrated to the Moslems that Bible Christianity is neither idolatrous nor immoral. There are four ordained native pastors, thirty-eight

licensed preachers, 136 teachers, 5 stations, 110 out-stations, 28 churches, and 2,400 members, about equally divided between men and women."

All this has been a great work done by splendid men and women. But its ultimate issues are not yet understood. They reach far out into the future, and affect Islam. The Press and the School have always deeply impressed the Moslem world. The preaching of the gospel is to do the same. Dr. H. H. Jessup, who has been for years one of the pillars of the Mission, tells of having taken into the Mission church at Beirut an Arab sheik, Mohammed Smair, who looked about the plain, unadorned room, and then at the Bible on the desk, and said solemnly: "Truly, this is the house of God. There is no image or idol here, only the house of God and the Book of God." It was to make the Moslems feel this that Fisk and Parsons left America to found the Mission eighty years ago.

# THE MISSIONS IN PERSIA

## CHAPTER IX

### THE MISSIONS IN PERSIA

THERE are many mission fields in which the Presbyterian Church works side by side with other churches. There are others where her missionaries occupy the ground practically alone. Northern Persia is one of these. In the extreme southern part of the country the British missionaries of the Church Missionary Society work at Ispahan, Kerman, Yezd, and other points. But north of the thirty-fourth parallel of latitude the field is ours, and practically no other evangelical mission is at work in it. There are a few Roman Catholic missionaries. There is some work for Jews in Teheran. A ritualistic Anglican mission works among the Nestorians, and there are two German orphanages, one at Urumia and one at Khoi. Perhaps 5,000,000 people live in the territory for which we are thus responsible.

And the religion of the vast majority of the people is the hardest religion to conquer which Christianity confronts. Yet the Mohammedans of Persia are in many ways more accessible than the Mohammedans of Turkey. In the first place, the Church and the State are not identified as they are in Turkey. The Shah and his officials are intimidated by the Moslem ecclesiastics and fear to offend them, but there is sufficient separation of Church and State to make the latter more tolerant and the former less capable of political persecution than in Turkey. In the second place,

the Persian Mohammedans are regarded by other Moslems as heretics. They are Sheahs, while the Turks are Sunnees, the Sheahs holding that Ali, the son-in-law and cousin of Mohammed should have been his heir and successor, and that his descendants should have retained the Caliphate. The month of Moharrem every year is given up to lamentation at his fate and the fate of his sons, and to keeping alive in Sheah breasts their traditional hatred of the orthodox wing of Islam. In Persia also, the Moslem system is broken up by various schisms. Sufism, a mystical pantheism, has existed for centuries, and affects the ideas even of Moslems who would not confess that they were tinged by it. Omar Khayyam's poetry shows how fully it has permeated Persian feeling:—

"There was a Door to which I found no Key;
There was a Veil past which I could not see;
Some little talk awhile of ME and THEE
There seem'd—and then no more of THEE and ME."

The great Bab heresy, which has grown up within the last forty years and which has led off thousands of the faithful, is another of the many evidences of the disintegration of Persian Mohammedanism.

The people of Persia are polite and courteous, full of oriental grace; and though often bigoted and fanatical, are as a rule kindly and hospitable, save where religious consistency obliges them to despise and humiliate Christians. They are intellectually bright and imaginative, fond of conversation and social intercourse. Poetry is one of their passions. Minstrels wander about the country, and in the villages or on the caravan trail the weird music of the people is constantly heard. "Modern Persia is in that state of cul-

ture in which minstrel poetry is the passion of all classes, and quotations from the classic authors are common upon the lips of even the modest peasantry and shepherds." But the people can be cruel and unjust; otherwise their government would have wholly to change its character. And priest and people are full of superstition and ignorance. Mr. Bassett tells a story of a Mollah's reverence for the Koran which is illustrative of the spirit of the whole people. "One day," the Mollah told Mr. Bassett, "my knife was stolen. I did not know who had taken it, but I determined to try and find out the thief. I wrote a verse of the Koran on three strips of paper, and on the back of each strip I wrote the name of a suspected person. Then I made three little balls of clay, and put one strip of paper on each ball. I then put the balls in a basin of water. They all sank at once, but the clay of one soon parted and dissolved, and the paper which I had put in it rose to the top of the water. I read on it the name of the suspected person. I went to him and accused him of the theft. He immediately confessed, and gave up my knife. Such is the power of the Koran." [1]

If more tolerant than Turkey, the government is still very weak and wretched. During the reign of Nasr i din it was stronger, and made headway against the power of the ecclesiastics, but the present Shah has a feeble hand, although recently he has seemed to display greater strength, as in the introduction of Belgians to take charge of the Customs. The government is an absolute despotism, and the common people are only serfs, taxed beyond endurance, though not so dishonestly as in Turkey. The government is marked often by that cruelty which accompanies absolutism. There

[1] Bassett, *Persia, Eastern Mission*, p. 40.

are still punishments as dreadful as the one recorded by Dr. Perkins, when two men were beheaded, their bodies split in two, and the halves hung over the gates of the city. The village people who make up the great body of the population, live in little mud houses with earth roofs, with an oven in the center of the earth floor where all the baking is done with dried manure as fuel. Little grows without irrigation, and when the waters fail famine ensues, and the poor who have laid nothing by, die, while the rich who hold the grain sell at high prices and increase their hold upon the poor. Of one of the frequent famines in Urumia, Mr. Wilson says that, "the majority of the population were without food, without work and without anything to sell. They lived on from week to week on a mere handful of grain, with a little meat, herbs, milk, blood, entrails of animals, anything they could obtain by selling their very houses, or household furniture and clothes, or by begging and stealing. (The digging of roots and herbs in the field was the occupation of thousands of women.) One thousand people died in a day within sight of the mission station. To an appeal of a band of women, begging at his door, a nobleman was reported to have said, 'You have not yet eaten your own children.'"[1] Where the water is abundant, on the other hand, the country is green and fruitful, and the gardens of almond and fruit trees, the rows of willows and poplars, the vineyards and melon yards, are fair and beautiful.

Modern missionary work was begun in Persia by the Roman Catholic monks in the sixteenth century, among the Armenians. The earliest Protestant work was done by the Moravians, who came in 1747 to evangelize the fire worshipers,

[1] *Persia, Western Mission*, p. 292.

of whom there are now about 5,000 left in Persia, though fire worshiping was once the established religion of the land. In 1811, Henry Martyn passed through Persia and spent about eleven months in Shiraz, where he preached Christ boldly. Though in Persia so short a time, and already enfeebled by disease, Martyn completed his translation of the New Testament, and he stamped his influence indelibly on some hearts. "Just as I was leaving Persia," said Dr. Perkins, forty years ago, "I fell in with a Chaldean bishop about seventy years old, in the district of Salmas, with whom Martyn had stopped as a guest for a week, forty-seven years before. This aged man is the only Persian I have met who personally recollected Martyn. He was charmed with the missionary, pronouncing him the finest Englishman he ever saw; and his remembrance of him was very vivid so long afterwards. He spoke of him as social, active and inquisitive, writing from morning till night, yet always ready to engage in conversation with all who called—as very temperate, eating (as the bishop figuratively said) an egg for breakfast, and dining on a chicken wing. When riding out to visit antiquities in the region, he was accustomed to propose a topic for discussion; for instance, when they mounted their horses one day, Martyn said to the bishop, 'Let us discuss the question, Was darkness created? You take one side, and I will take the other, and see what we make of it;' showing Martyn's taste for metaphysics, and his knowledge of the Persian tastes and mind. The bishop represented him as small in stature and frail in appearance. There must have been wonderful power, as well as singular fascination, in Martyn to have left so enduring and grateful an impression on that Persian." [1]

[1] Perkins, *Missionary Life in Persia*, p. 187.

Dr. Perkins himself was the first American missionary to settle in Persia. In 1829 the American Board had sent Messrs. Smith and Dwight of the Mission in Turkey to explore northwestern Persia. Their welcome in Moslem villages was very different from the welcome missionaries receive now that the people know and respect them, and have been made grateful for the medical help and treatment which have done more than anything else to break down Mohammedan hatred. "It was a Moslem village," writes Mr. Smith, of one of the last stopping places as they neared Tabriz, "at the entrance of a pass in the mountains, which conducts to the Lake of Urumia. A corner of a miserable stable was the first lodging place that offered, and the best that the villagers could be persuaded to give us. Dirty as it was, I was never so glad to reach the best American inn; nor did ever a fire seem more cheerful than the burning cow-dung which was blazing here when we entered. I remember no more, for a stupor, which had been gradually increasing during the morning's ride, now completely overcame me. I sank upon the ground, and remained unconscious of what passed for two days. My companion could not obtain from me an answer to the simplest questions, nor had I the strength to turn in bed, if that name may be given to what was under me. It was a cloak and a carpet laid upon the ground, and made, at length, somewhat softer by the addition of some coarse weeds, procured with difficulty from our Moslem host. The stench of the cattle, which filled our stable at night, polluted the air, and the lowing of the calves disturbed us. No motives my companion could use were sufficient to procure another room, or even to cause the cattle to be removed from this. And such was the dread

of ceremonial pollution from Christian contact, that the slightest conveniences or attentions were denied us, or given with the greatest reluctance. Our food even had to be cooked in our own dishes, by our own servant."[1] Among the Nestorians their reception was quite different. "Hardly had we dismounted," wrote Mr. Smith of their reception at Ada, which was repeated elsewhere, "before nearly the whole village crowded around us. They followed us to our room, and filled it almost to suffocation. Pleased as we were to see such an interest excited by our arrival, we feared it would seem to their rulers like a tumultuous rising, and would gladly have persuaded many of them to retire. But our remonstrances were in vain, and the bishop, when urged to exert his authority, assured us that the whole was but the overflowing of pure love to us, and we must bear with them. They listened to our conversation until late at night, and were finally persuaded to retire only by our declaring that we were going to bed."[2] When Messrs. Smith and Dwight had examined the situation, they reported advising the establishment of a mission to the Nestorians. Mr. Smith said, "For myself, I felt a stronger desire to settle among them at once as a missionary, than among any people I have seen," and though he pointed out that it would be a lonely position with no Europeans near, and Constantinople eleven hundred miles away by land, and Trebizond, on the Black sea, five hundred, and very dangerous, yet he added, "We must not calculate too closely the chances of life," and he was sure that the

[1] *Researches of Smith and Dwight in Armenia*, Vol. II., p. 140.
[2] *Ibid*, p. 234 f.

missionary who should come here would "feel the advantage of his position; that he has found a prop upon which to rest the lever that will overturn the whole system of Mohammedan delusion, in the center of which he has fixed himself; that he is lighting a fire which will shine out upon the corruptions of the Persian on the one side, and upon the barbarities of the Kurd on the other, until all shall come to be enlightened by its brightness; and the triumph of faith will crown his labor of love." [1]

On the basis of this report the Rev. Justin Perkins, a tutor in Amherst College, with his wife, was sent out in 1833, and in 1835 Dr. and Mrs. Grant joined them in Tabriz, and the party removed to Urumia to reside among the Nestorians. "Our arrival to reside among them," says Dr. Perkins, "was welcomed with the strongest demonstrations of joy by all classes of that people, and with at least a high degree of satisfaction by the Mohammedan population. The Nestorians, in some villages, marched out in masses to meet us, with their rude trumpets and drums, to express their gladness on the occasion, and would not be dissuaded from doing so by our earnest remonstrances." [2]

The missionaries were instructed to have as their object in establishing this Mission: "(1) To convince the people that they came among them with no design to take away their religious privileges nor to subject them to any foreign ecclesiastical power; (2) To enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." [3]

[1] *Researches of Smith and Dwight in Armenia*, Vol. II., p. 264 f.

[2] *Missionary Life in Persia*, p. 42.

[3] *Historical Sketches*, p. 250.

What was the Nestorian Church? It was the branch of the Christian Church which followed Nestorius, Bishop of Constantinople, who was deposed and excommunicated by the Council of Ephesus, in 431. One of the prominent charges against him was that he refused to apply to the Virgin Mary the title "Mother of God." The people do not call themselves Nestorians, but Syrians, and their language is Syriac. Their chief bishop, who resides at Kochannes, in the Kurdish Mountains, in Turkey, styles himself "Patriarch of the East." They were once a great missionary Church carrying the gospel far into China, but for twelve centuries they have been subject to Mohammedan rulers, and their missionary spirit has been broken, though not their loyalty to the Christian name. In the sixteenth century a schism divided the Church, one section submitting to a Patriarch residing at Mosul. This section is known as Chaldeans, and a large portion of it has conformed to the Roman Catholic Church. Our Mission has worked almost wholly among the Nestorians subject to the Patriarch at Kochannes, of whom there are perhaps 100,000, a third of them in Persia and the rest in Turkey, in the mountains just west of the Urumia plain.

Though Christians in name, clinging with tenacity to the forms of their religion and reverencing the Bible, tolerating no images, and keeping at least some of the commandments, the masses of the people were "very ignorant, degraded and superstitious, leaving the care of their souls for the most part to the priests, and having no just conception of the character and work of Jesus Christ. They look upon his ministry simply as that of a *teacher*, and see in his tragic death only a martyr's end."[1] The missionaries began their work

[1] *Historical Sketches*, p. 246.

quietly and tactfully. They established village schools and seminaries for training young men and women as preachers and teachers; but they "had not expected to enter their churches as clergymen and formally preach the gospel," said Dr. Perkins, "for we apprehended that the native ecclesiastics, much as they rejoiced in our more general labors, would be likely to regard themselves in danger of being undervalued by their people in their clerical capacity, by a comparison with the missionaries, and so take offense at the measure, were we to assume the attitude of regular preachers in their churches." [1] But in 1840 they began to be urged by the most influential ecclesiastics to go into the churches every Sunday and preach. "The scene was more interesting," said Dr. Perkins, "than can possibly be conceived, as we took our places in those venerable churches, a Nestorian bishop standing usually on one hand and a priest on the other, and a congregation of both sexes and all ages seated on their mats, on the simple earth floor, crowded shoulder to shoulder, and listening to the words of life as they fell from the speaker's lips, with an eagerness of countenance that would almost loose the tongues of those of our number who had not yet learned the language, and inspire them with the power of utterance. It is always an unspeakable privilege to preach the gospel of salvation, but especially under such circumstances." [2]

In these years, 1840–1850, came the first great revivals among the Nestorians, revivals of which Dr. Perkins could say, "They have reminded me more of the revivals associated with the labors of Nettleton, in the days of my youth, than any

[1] *Missionary Life in Persia*, p. 76.
[2] *Ibid*, p. 77.

others I have witnessed."[1] It was in one of these revivals that Deacon Gewergis, the mountain evangelist, was converted. He was a noted thief and robber, of notorious reputation for courage and crime. He had brought his two daughters down to Miss Fiske's seminary, and came over to visit them during a revival. He and his companions bristled with deadly weapons, and at first he was angry at the sight of the deep conviction of the pupils; but some words from Miss Fiske went like an arrow to his heart, and a conversion like Paul's wrought a like transformation in his character, and he spent his life going up and down the Assyrian Mountains, with which the name of Samuel A. Rhea will always be connected,[2] suffering reviling, abuse, and beating, dying at last in a delirium, crying, "Free grace! free grace! free grace!" Of one of these revivals in the young men's seminary, Deacon Gewergis wrote to a friend: "Glory to God, there has been such an awakening among the boys as I have never seen—a lamentation, a mourning for sins, that is wonderful. Many of the boys prostrated themselves on the floor to pray; others left the room; and there rose such a sound of weeping in the yard, prayer closets, and elsewhere, as to melt our hearts; and this continued until midnight."[3]

As years went on, and the spirit of a warm evangelical Christianity spread through the Nestorian Church, it became increasingly difficult to maintain the integrity of the Old Church. The missionaries had hoped to reform the spirit of the Church without interfering with its organization; but at length a separation came, and the evangel-

[1] *Missionary Life in Persia*, p. 119 f.
[2] See his life, *A Tennesseean in Persia*.
[3] Perkins, *Missionary Life in Persia*, p. 156.

ical element broke off from the Old Church, and formed an evangelical knooshya or synod, with five presbyteries, three in Persia and two in Turkey. The separation was unavoidable. The Patriarch became hostile, and tried to destroy the evangelical work in the Church. In 1844 his brothers issued this order against the girls of Miss Fiske's seminary: "Be it known to you all, ye readers at Seir, that if ye do not come to us to-morrow, we will excommunicate you from our most holy Church; your finger nails shall be torn out; we will hunt you from village to village, and kill you if we can." The converts became restless under the abuses and unscriptural practices of the Church which they could not reform. They demanded also better pastoral care and instruction than the dead language in use in the churches and the old rituals allowed. So the disruption came quietly and naturally, through the converts and the missionaries uniting in the Lord's Supper. In time those interested in the reform met, and, in 1862, held the first conference or knooshya. Though a large section of the Church broke off in this way, it was not the occasion of the cessation of the reform within the Old Church. That has continued to this day, and the missionaries still preach and work in and for the Old Church as well.

There are some who disapprove of our American missions to the oriental Christian churches because they have in this way established separate reformed organizations. But they never did this until forced to it, and until in some cases the evangelical element was practically excommunicated. It may be suggested, however, that there is adequate reason for the organization of these powerful churches, in the fact that only thus can we hope to commend Christianity to the Mo-

hammedans, who have despised the unreformed churches for their impotence, their superstitions, their gross idolatrous ritualism and practices. As Sir William Muir says: "It is no wonder that Christianity in the East has made little way, but has remained, all these twelve centuries, passive and helpless under its oppressive yoke. And so it will remain with any effort of the churches themselves, and not less of those who would work in conjunction with them. In establishing an Eastern propaganda, for which the path is now being thrown so marvelously open, it would be a fatal mistake to attempt the work hand in hand with the unreformed churches. The contempt of centuries would attach to it. The attempt, so far as concerns its influence on the Moslem world, is doomed to failure. Far otherwise is it with such efforts as are now being made by the churches which distinctively call themselves 'evangelical,' planted in Syria and adjoining lands, and rapidly extending there in numbers and in influence. They come into the field as a young and vigorous force, which at once socially, politically, and spiritually, command from the Mohammedan races surrounding them, inquiry and respect."[1]

Besides the direct preaching of the gospel and the medical work, the school and the press have coöperated to secure the great results which have been accomplished among the Nestorians. The College has sent out scores of young men to lift up their nation; and Fiske Seminary, named after Fidelia Fiske, one of the most remarkable missionaries ever sent out from America, has been a fountain of light to Persia and Turkey, sending out women who have renovated their villages and churches and homes. The press was established in 1840. Among the first pub-

[1] *Sweet First-Fruits*, p. 17 f.

lications was a part of the Bible. "Some of the ablest of the Nestorian clergy had aided in the translation, and the contents of their rare ancient manuscripts were now given back to them in a language which all could understand. They stood in mute astonishment and rapture to see their language in print; and as soon as they could speak,' the exclamation was, 'It is time to give glory to God, since printing is begun among our people.'"[1] In thousands of homes there have been light and truth because of these schools and this press.

When the missionary first went to the Nestorians, the people, as Dr. Perkins said, "were in a night of deep darkness. Ground down to the dust by their Mohammedan rulers and masters, toward whom, in that relation, they naturally cherished a bitter hostility, as sore oppressors, luxuriating in idleness and voluptuousness on the fruits of their own severe and ill-requited toil, they still contracted many of the prevalent vices of those hated oppressors. Falsehood, among those nominal Christians, also, was nearly universal. The Sabbath was a day of business, trade, and recreation, and almost every command of the Decalogue was habitually violated with little compunction or even shame. Indeed, in their morals, the Nestorians were nearly on a level with the corrupt Mohammedans around them. . . . The Nestorians were very ignorant, as well as immoral, their ignorance doubtless being a fruitful cause of their immorality. Not a female among them could read, except the sister of the patriarch, who being regarded as belonging to a higher order it was deemed befitting that she should possess that peerless accomplishment. And but very few of the men could read,—hardly any except their eccle-

[1] *Historical Sketches*, p. 257.

siastics,—and most of them being merely able to chant their devotions in an ancient and unknown tongue—the Syriac. They had no printed books, and but very few in manuscript."[1] In the seventy years which have passed since, a complete change has come over the people. Thousands have been converted to a living faith. Educated priests have taken the place of ignorant priests. Native doctors have been trained in modern medical science. Hundreds of village schools taught by the graduates of the College and Fiske Seminary have spread enlightenment through the whole nation. Every home is supplied with books and the Bible in modern Syriac. The people have a secure position before the Moslems, and all the Nestorians, whether Evangelical, Old Church or Romanist, perceive and acknowledge their unmeasured obligation to the "Mission to the Nestorians."

From the beginning, the relation of the Mission to the Mohammedans and other peoples of Persia had been kept in view, and in 1869, its name was changed to "The Mission to Persia." In 1871, at the time of the Reunion of the Old and New Schools, the Persia Mission was transferred by the American Board to the Presbyterian Church, with the Syria Mission, and at once plans for enlargement were made. "It was felt to be a duty to embrace within their work the Armenians and Moslems of Central Persia. Accordingly Rev. James Bassett, who had reached Urumia in 1871, made an extended tour the following year, visiting Tabriz, Hamadan, and Teheran, the result of which was that in November, 1872, he was sent to occupy the capital city of Teheran, where he was warmly welcomed by both Mussulmans and Armenians. Here is a

[1] *Missionary Life in Persia*, pp. 104–106.

population of 200,000, most of whom are Moslems; but there are 1,000 Armenians, 5,000 Jews and several hundred Europeans."[1] "We occupy," wrote Mr. Bassett, "the only tenable ground for labor designed to reach either Eastern Persia or the Tartar tribes of Turkestan. The Turkish language spoken here enables a person to pass quite through Turkestan to the birthplace of Tamerlane and Genghis Khan, into Chinese Tartary and far to the northward, while the Persian makes accessible all central and southern Persia, through Khorassan, to Afghanistan, and even large populations of India. Central Asia has in nearly all the past been neglected by the Church of Christ; the result has been that it is the great source whence have proceeded the scourges of mankind; and the Tartar and Iranian hordes have, age after age, as in great tidal waves, quite overflowed Christendom, overthrowing its civilization and nearly extinguishing its light."[2]

The Rev. J. L. Potter, D. D., soon joined Mr. Bassett, and in 1876 the Evangelical Church of Teheran was organized, of eleven Armenians and one converted Moslem. In 1879 and 1880 great interest was manifested by Mohammedans. "So numerous and prolonged were the calls upon the missionary," says Dr. Potter, "that it was sometimes difficult for him to find time for his meals." The Persian Government was alarmed and notified the missionaries through the British minister that they would not be allowed to remain if they continued such work. In consequence, the Mission discontinued meetings for Moslems, but they soon began to come to the public services of the Mission, so that these services in the Mission chapel

[1] *Historical Sketches*, p. 263.
[2] *Ibid.*

had to be discontinued until 1882, when the Shah so far relented as to consent practically to the attendance of Moslems at the chapel, while he warned them against apostasy. At the Friday meetings now, groups of white-turbaned Mohammedan priests are often seen, and they come to the missionaries for personal conversation. Teheran is so large a city that men are under less surveillance than in the villages, and are less cautious about manifesting interest in Christianity. The government has grown much more friendly as years have passed. At times the majority of boys in the Teheran Boys' School are Moslems, many of them sons of officials; and in 1890, the Shah himself visited the Mission premises, and so gave a sort of imperial sanction to the work. Dr. Potter describes this event: "One morning word reached us of the intention of His Imperial Majesty. Immediately all was excitement, and we began to put the place in readiness for so great an honor. His Majesty was met at the outer gate by the male missionaries. The pupils of the boys' school were drawn up in line on either side of the avenue leading in from the gate, and as the august visitor advanced they strewed flowers in his pathway. He first proceeded to the residence nearest the gate, where refreshments were served, and a little experimental telephone, which had been set up between two residences, was shown him, one of the missionaries running over to the other house to speak with him over the wire. Next he advanced to the court of the boys' school, where the boys were again drawn up in line. Here an address of welcome prepared by the Persian teacher in flowing language was read by one of the boys. His Majesty, however, did not enter this building, but went over to the girls' school,

and with a number of his ministers he entered the beautiful schoolroom. After saluting his picture hanging on the wall, he sat down. He desired one of the girls to write on the blackboard, but she being very much embarrassed, the Shah himself proceeded to the board, and taking the chalk in hand wrote, both in Persian and in French, '*Hakeem-al-Mamalek*,' — The Physician of the Kingdom. This has since been framed with a glass over it, and there the 'blessed handwriting' remains until this day. A hymn in Persian was sung by the school, and his Majesty proceeded through the hallway to the dining room, where he seemed greatly impressed with the scrupulous neatness of the place, for he exclaimed: '*Timeey, timeey*'—clean, clean. Next he proceeded to the corner of the property where the work of drilling the artesian well was in operation, and the various processes were explained to him. He was here served with coffee in his own golden cups, and then took his leave without entering the Mission chapel, which stands conspicuously in the center of the grounds, and around which he had made a complete circuit."

The third station to be established in Persia was Tabriz, about 140 miles from Urumia, and northeast of Urumia Lake. The city had been often visited by missionaries, but the first to take up permanent residence were Mr. and Mrs. Easton and Miss Jewett. The foundations of the work, as in Teheran, were laid among the Armenians. Perhaps for this purpose these little bodies of Christians have been preserved in this Moslem land, where without them for a base of work Christian missions would find their position almost impossible. The Armenians in Persia number less than seventy thousand. Their race is one of the oldest in Western Asia, and was one

of the first to embrace Christianity. The people are quiet, with bright minds, skillful in trades, and they are the shrewdest merchants in the country. They have progressed greatly during the century, having favored education, and spent their money very generously on schools. But they are a conceited people and the religious ones are superstitious, and the irreligious tinctured with French infidelity. Their racial patriotism binds them to the Gregorian Church and has filled them with nationalistic dreams which are not likely ever to be realized and which have taken the place of religion with the young men. They have shown themselves in some of their relations to the missions almost devoid of the grace of gratitude. In Hamadan, the Armenians have been less touched by the nationalistic movement and the quasi-civilization of Tabriz and Teheran, and are more like the simple and ingenuous Nestorians. The Patriarch of the Gregorian Church lives at Echmiadzen in the Caucasus. The Church holds to the seven sacraments of the Roman Church, and believes in the mediation of saints, the adoration of images, and transubstantiation.

Apart from the difficulties both in educational and evangelistic work which the Tabriz station has encountered among the Armenians, there has been more opposition here from Mohammedans than at any other point. In 1874, the Armenian priests stirred up the Moslem mujtahids, or ecclesiastics, and a number of Moslems attending the services on Sunday were seized and beaten, one of them to death. In consequence, more Moslems than ever came to hear the missionaries, and to learn what it was that so offended the priests. In 1885 again fanaticism broke out, and the city was in an uproar against a Moslem,

Mirza Ali, who proclaimed belief in Christianity, and who had to flee from the country. In 1892 the government without any notification locked up the doors of the church and school, and put red sealing wax over the keyholes. When at last an explanation could be obtained, the reasons assigned for sealing up the buildings were, "lack of proper permission to build the church, having the Ten Commandments written in the interior of the church in a Mohammedan language and in the sacred blue color, having a water tank under the church in which to baptize converts, having a tower in which we intended to put a bell, baptising Mussulmans, of whom Mirza Ibrahim was now in prison, receiving Mussulman boys into our school and women to the church, having Dr. Bradford's dispensary near the church."[1] After explanations and a long delay, the seals were removed, the government issuing the following order to the missionaries: "That we must not receive Mussulman women and children to our schools or church, that we must not take photographs of Mussulman women, that we must not conduct ourselves contrary to custom."[2] Since then the work has not been stopped, and the boarding schools for boys and girls, the church, the medical work, and the itinerating work which the Tabriz station has done far and wide, have scattered the gospel through thousands of homes and scores of villages.

The fourth station in Persia was established at Hamadan in 1881, by the removal thither of the Rev. James W. Hawkes. Hamadan is identified as Ecbatana (Ezra 4: 2), the place where Darius found the roll with the decree of Cyrus for rebuilding the temple. An old domed brick build-

[1] Wilson, *Persia: Western Mission*, p. 189.
[2] *Ibid.*, p. 191.

ing is said to be the tomb of Mordecai and Esther. There are about 4,000 Jews in Hamadan now, and one of the two churches established there is composed of Jewish and Moslem converts. The poor Jews have suffered as even the Christians have not under Islam, and frequent riots in Hamadan have the Jews for their victims. Mr. Wilson describes one of these in 1892, when the Mussulmans charged the Jews with being the cause of the cholera. Some were seized and beaten, and the Mollahs, who led the people, "in order to disgrace them and restrict their liberty commanded that the Jew should wear a cloak of two colors, should have a badge of red on his coat to indicate his race, should not come out on a rainy day; if while riding he met a Mussulman, he should dismount until the latter passed; that the Jewish women should wear black veils; that the houses of the Jews should not be higher than those of their Mussulman neighbors; that Mussulmans should not barter with Jews nor call their doctors."[1] This is the spirit of their treatment throughout Persia. "Despised and persecuted," as Mr. Cohen, of Bagdad, wrote of his own race, "they are unable to command respect or to arouse feelings of humanity in the breasts of their oppressors. They passively submit to the vilest insults, while petty acts of persecution gradually become habitual. A Mussulman child may with impunity pull a Jew's beard and spit in his face. The word 'Jew' is considered a term of disgrace and is never used by the Persian without an apology for giving it utterance."[2]

The Mohammedans of the Hamadan field are much more accessible than those of the province of Azerbijan, in which Urumia and Tabriz are

[1] *Persia: Western Mission*, p. 239 f.
[2] *Ibid.*, p. 242.

situated, and their children are sent both to the Faith Hubbard School for girls, and to the boys' school. And there are multitudes of them to be reached. In the Hamadan field are eight cities with populations from 10,000 to 60,000, and scores of plains dotted with villages. In one small plain in which we thought there would be about fifteen villages, we found when we had ridden through it that there were fifty-one. How can the little company at Hamadan give the gospel to so large a multitude?

Two other stations at one time occupied by missionaries have been given up. Salmas, established in 1884, is now absorbed in the Tabriz field, and the work carried on by itineration; and Mosul in Turkey, occupied by the American Board in 1841, and transferred in 1892 to the Presbyterian Board, is now transferred to the Church Missionary Society of Great Britain, while the work among the mountain Nestorians, which was in part connected with it and in part with Urumia, is now carried on exclusively from the latter.

One of the most powerful agencies of the work in Persia is medical missions. No one can know the full power of a consecrated medical missionary until he has seen what it has accomplished in a Mohammedan land. A volume could be written of the work of each of the medical missionaries, and of the hospitals in Urumia, Teheran, and Tabriz. Dr. Cochran saved Urumia in 1880 from capture by Sheik Abidullah and his Kurds, through the influence he had acquired over them by his kindness and skill. In Tabriz, Dr. Holmes so commended the religion of Jesus that even an infidel was heard to remark, "If there is a heaven, Dr. Holmes will go to it." When the late Shah was shot, Dr. Wishard was called to see him. Dr.

Vanneman was the only man the new Shah could trust to bring his family to Teheran, and Dr. Holmes was at once summoned to become his personal physician, and could only with difficulty avoid obeying. Such instances as this, told of the Urumia hospital, could be multiplied a hundredfold: "The Mohammedan ruler of a farming village had been bitterly opposed to having any Christian work done among his tenants, even among his nominally Christian subjects. The missionaries sent a preacher to his village. The ruler ordered him away; that not availing, he ordered the preacher's goods and furniture to be put out of the house into the street. Later the ruler's son was sick. He needed to have an operation performed, for which he must be taken to the hospital. The father accompanied him and afterwards kept visiting the hospital, occasionally spending a night, thus keeping well acquainted with all that was done for his son. He watched the workings of the establishment. When well enough the son was sent home, and later the father called for a Christian preacher in his village, and attended service himself, carrying his own Persian Bible, a translation made by Henry Martyn, often comparing passages and asking questions and discussing the Christian faith. This course excited comment. Mohammedans asked, 'What does this mean? Recently you drove the preacher from your village, and now you are attending services and reading the Bible.' 'Well,' replied the ruler, 'I will tell you. I did not know these people. My son was sick, and I sent him to their hospital, and I got acquainted with the missionaries, and I know they are good people, and I wish their teachers, and I am going to have them.'"[1]

[1] Wilson, *Persia: Western Mission*, p. 280 f.

The Mohammedan is always surprised also at the Christian view and treatment of women. A Tabriz Mollah declared in a discourse in a mosque: "They tell us there are dragons and scorpions in hell. My two wives, with their jealousies, quarrelings, their demands for dress, etc., give me no peace. I could well leave them for other torments."[1] And Miss Jewett says: "I have had women, after hearing that wife-beating is not allowed in my country, ask in surprise, 'Why, how do your men make their wives mind them?' The mother-in-law, too, may beat and abuse her daughter-in-law. Ordinarily there is little love in the family. A woman said to me once: 'Oh, yes, I love my husband, I love him as much as a sieve holds water.'"[2] The Persian proverb is, "A man's worst enemy is his wife." It is not strange that a Persian woman watching a missionary and his wife together, and noticing their loving ways, should say: "Your Prophet did well for your women; ours did not. I shall have words with our prophet when I meet him in the next world."

But Islam is cruel to others than women. It is murderous toward apostates. How hard the work of the missionaries in Persia is, and how hard the lot of any Moslem who turns to the true Prophet, is shown by the story of Mirza Ibrahim. He was a Mohammedan of Khoi who found peace in Christ for his troubled heart, and was publicly baptized, in 1890. The Mollahs reasoned with him, and tried to bribe him. His wife and children left him, and took all his property according to Moslem law. While he was going about the village preaching, he was arrested and taken before the governor in Urumia. When

[1] Wilson, *Persian Life and Customs*, p. 266.
[2] Jewett, *Twenty-five Years in Persia*, p. 20.

he spoke for Christ, saying, "He is my Saviour," they cried, "Beat him." He was beaten and reviled, but he only replied, as his face shone, "So was my Saviour beaten." After a short imprisonment he was removed to Tabriz. As he was led away from the prison, he solemnly called his fellow-prisoners to witness that he was free from their blood if they should reject the way of life, and "they all rose with heavy chains on their necks and bade him go in peace, while they prayed that his God and the Saviour whom he trusted would protect him." One of the Mohammedan officers who had watched him, said to the Mohammedan crowd in the yard: "This is a wonderful man. He is as brave as a lion. A Mollah has just been trying to convince him of his error, but he replies to everything, and the Mollah has gone away with his head hanging down. He says that Mohammed is not a prophet, and that unless they can prove that he is, from the Holy Books, he will not give up his faith in Christ, even if they cut off his head." [1] His last request as he set out for the capital of the province was: "Pray for me that I may be a witness for Christ before the great of my people. I have no fear though I know that I shall die. Good-by." [2] Some of the officials in Tabriz and Urumia seemed to be in real sympathy with the prisoner, but he was cast into the dark dungeon at Tabriz, chained to vile criminals, beaten, stunned and deprived of his clothes and bedding. One night when he witnessed for Christ to his fellow-prisoners, they fell upon him, kicked him, and took turns in choking him. His throat swelled so that he could scarcely swallow or speak, and on Sunday, May 14, 1843, he died from his injuries.

[1] Wilson, *Persia: Western Mission*, p. 33 f.
[2] *Ibid.*, p. 34.

When the Crown Prince was informed of his death, he asked, "How did he die?" And the jailor answered, "He died like a Christian."

"He through fiery trials trod,
And from great affliction came;
Now before the throne of God,
Sealed with his almighty name,
Clad in raiment pure and white,
Victor palms within his hands,
Through his dear Redeemer's might
More than conqueror he stands."

He was buried by night in the grave of a rich Moslem, whose body had been removed. Like his Master, he made his grave with the wicked and with the rich in his death. His martyrdom sent a thrill through Persia, and brought many a weak and secret Christian face to face with the possible consequences of an open confession of his faith. [1]

Our Church has undertaken the most difficult task ever set for men in these missions in Persia and Syria. But some day the chains will be taken from the people, and they will be free to turn to Him whose truth has been so long obscured and his name so long profaned by Mohammed. That that day may be hastened in Persia, all who wish to see Christ in his rightful place in Moslem lands must pray, as the missionaries in Teheran pray each Sunday afternoon in the little service held for English Christians:—

"Almighty and everlasting God, we are taught by thy holy Word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom. We beseech thee to bless thy servant Muzaffar-ed-din, Shah of Persia, and all

[1] Wilson, *Persia: Western Mission*, pp. 31-39.

who hold authority under him, and especially those upon whom new responsibilities may come, and so overrule and direct their actions that thy name may be glorified and thy kingdom advanced. We beseech thee to open a great and effectual door for thy truth, and to establish religious liberty in this land and throughout all the earth. Grant this, O most merciful Father, for thy dear Son's sake, Jesus Christ, our Lord. Amen."

# THE MISSIONS IN NORTH AMERICA

# CHAPTER X

## THE MISSIONS IN NORTH AMERICA

THE earlier missions of the Presbyterian Church to the Indians have been referred to in the chapter on the development of the missionary work of the Church at home. After the organization of the Western Foreign Missionary Society in 1831, the first mission to the Indians that was undertaken was among the Weas, in what is now the state of Kansas, and the ambitious spirit which animated the Church in its plans was shown in the resolution of the Synod of Pittsburg in 1833, to sustain the Society "in attempting the immediate supply of every unsupplied and accessible tribe of the Western Indian Reservation, with the means of grace." In 1835 the Iowa and Sac Mission was formed, and as the Weas numbered only a few hundred, the workers among the Weas were transferred to the new mission. The atrocious whiskey trade played havoc with these poor Indians.

The Chippewa Mission was started in 1838, in the north of Michigan, and the great missionary among the Chippewas was Peter Dougherty, who opened a school, taught the people how to build log houses, stirred them up to become total abstainers from liquor, taught them to be good farmers, published a Chippewa spelling book, and established a true Christian village. When, in 1852, the new Constitution of Michigan permitted them to become citizens, they removed to the west side of Grand Traverse Bay, and pleaded

with Mr. Dougherty to accompany them. This mission was discontinued in 1871.

In 1842 a mission was commenced among the Creeks, who had been forcibly removed in 1837 from their homes in Georgia and Alabama to the Indian Territory. The Indians were sullen and angry at their removal, and even before the removal had been opposed to missionaries. The Rev. R. M. Loughridge soon won their regard, however, and in six years they were giving $50 yearly per scholar in two schools, for whose erection they gave $6,000. The Civil War broke up this mission, most of the Indians joining the South, but it was resumed in 1866, and the Creeks, now numbering nearly 14,000, largely on account of missionary influences are counted among the civilized tribes.

One of the best of the Indian missions was established among the Choctaws in 1845. Spencer Academy, which had from the Choctaw nation an annual endowment of $6,000, and $2,000 from the Indian Department, was under the Mission's care, and for years turned out men who were a power for good throughout the nation. There were many revivals too, but the war brought this Mission also to an end, and it was not resumed until 1882.

The Omaha and Ottoe Mission was commenced in 1846. Together these tribes numbered about two thousand. They were very poor, "both men and women being clothed in skins, and their children, even in winter, nearly naked." The Sioux, moreover, had driven them out of their old villages above Council Bluffs. It was hard and discouraging work among all these tribes. An account which Mr. Rankin, then Treasurer of the Board, wrote of his visit with the Hon. Walter Lowrie, to the Ottoes, in 1858, gives an interest-

ing picture: "Our arrival awakened little interest in the camp; a few came around us, but most of them took no notice of the strangers. Groups of men and boys were playing marbles, others were stretched full length on the grass; some were grotesquely ornamented. One young Indian was passing by on a pony, with his head shaved and his nude body painted throughout. Not a man or boy was at work. Their cornfield was a little distance off, but it was tilled by the Government farmer, and for all other work, when not on their hunt, the women are hewers of wood and drawers of water and bearers of burdens. A number were shifting tents, and one woman was bent under a load of tent poles that would have borne down a strong laboring man, while another had upon her back all the utensils of her lodge and its canvas covering. One squaw standing near turned up to me her infant's face, as it lay in its blanket-bed on her shoulders, and said, with a pleasant smile, 'Pappoose.' One cannot but admire these Indian children, with their bright, intelligent faces and athletic forms. I do not wonder that our missionary teachers among other tribes become so much attached to them. I looked into some of the tents; nothing was to be seen but a little fire in the center and a few cooking and eating utensils. Men, women and children, with yelping dogs, were sitting or lying down on deer or buffalo skins. All wore blankets, save some of the younger children, who were naked. We were disappointed in finding most of the chiefs away on a friendly visit to the Pawnees and Kaws, and that no general council could be held. But one of them was at home, Big Soldier, who came up and saluted us. He was a fine specimen of the red man, with an expression of intelligence and energy. He held

together with one hand his blanket thrown loosely over his shoulders, while in speaking he gesticulated with the other. Several times, when specially animated, his blanket fell partly aside and disclosed a manly form, entirely naked, save a bandage of dressed skin bound round his loins, with rings and beads pendant from three openings slit in his ears. . . . It was a sad sight, next to being in an insane retreat, to see such childishness on the part of full-grown men and women."[1]

The Mission among the Seminoles was formed in 1848. They, like the Creeks, had been forcibly removed to the Indian Territory from Florida, and were embittered by it; but the Mission won its way, breaking down their hostility, and abating the drunkenness and idleness. In 1854 a revival came, and proved the turning point in the history of this poor tribe, turning their course at last upward to thrift and righteousness.

The Chickasaw Mission began in 1852, on the Chickasaw reservation in the territory on the Texas line, and prospered until the Civil War, when the Southern Presbyterian Church assumed it.

In 1856 a school was started among the Kickapoos, about 227 in number, in northeastern Kansas, about twenty miles south of the Mission among the Iowas. It had a troubled history, and closed in 1860.

No new Indian missions were established between 1856 and 1868, when work was undertaken among the Navajoes and Pueblos of New Mexico, each about 6,000 in number. This work was transferred to the Home Mission Board in 1877. In 1868, also, a missionary was sent to the Winnebagoes, who had been driven from their homes in Minnesota by the Sioux, and who were living on the Omaha Reservation.

[1] Rankin, *Hand Book*, pp. 89, 90.

The work among the Senecas, the remnants of the "Six Nations," about 3,000 in number, and living in Western New York on seven reservations of about 87,677 acres of land, was begun in 1811, by the New York Missionary Society, and after passing under the care of two other Boards, came to our Board in 1870. The Rev. Asher Wright, who died in his 72d year in 1875, was "the only white man who ever acquired a satisfactory knowledge of the Seneca language." He constructed for them a written language, and translated the four gospels. A man of great ability and of great loveliness of character, he bore himself with such good will as to win the love of all, and when he died he was buried among the graves of his Indian brethren. He had "emptied himself" to live with the Senecas, and he made his grave with them in his death.

The noble Mission among the Dakotas or Sioux, was begun in 1835, by the American Board. These Indians constitute one of the largest and most warlike tribes. In 1835 they numbered 50,000, now about 30,000. They spread out over the whole northwest, east of the Rocky Mountains, removing to their reservation in 1853. After the terrible massacre of white settlers in 1862, and the swift punishment they received, hundreds of them were converted and baptized. In 1871 a portion of the Mission with its churches was transferred to the Presbyterian Board, with two of the noblest missionaries who ever worked for the Indians, the Rev. Thomas A. Williamson, M. D., who founded the mission, and his son, the Rev. John P. Williamson, D. D., who is still at work among the Dakotas. There are now more than 1,400 members of the Presbyterian Church among the Dakotas, and some years ago Dr. Williamson wrote that the people

were so closely attached to the church at Flandreau, that they could "only be kept away on Sabbath by the severest necessity. One of the stormy days last winter," added Dr. Williamson, "Paksikan, a man so deformed in his legs that I had imagined he could scarcely walk forty rods, walked eight miles to church. His clothes were so thin he was afraid to ride lest he should freeze to death." In 1892 every adult member of the Flandreau community was a member of some church, and there were many faithful ordained Dakota preachers. The work spread to the Pine Ridge agency, and into Montana; and in 1900 there were twenty-five churches, all with Indian pastors, which had been organized into a Dakota Presbytery. Dr. Thomas Williamson died in 1879, at the age of eighty, having just completed the translation of the Bible into the Dakota language, after a life of narrow escapes from death and many perils, and of endurance and devotion that won the confidence of all men and the abiding love of the Indians. After the massacre he went on to Washington in behalf of the Dakotas, in whom he believed unswervingly, and secured a commutation of their sentence to a removal to the upper waters of the Missouri. When the Indians learned of the expense to which he had gone for them, they desired to refund it, and earned by making bows and arrows and other trifles enough to pay back more than half of what he had spent. With all his work he was a scholar of no mean quality, in French, Dakota, Hebrew, and Greek. The spirit which he impressed on the Dakota Christians abides in them to this day.

In the year 1871, the Board took up work among the Nez Percés in Idaho, appointing to the Mission the Rev. H. H. Spaulding, who had

been with Dr. Whitman at the massacre in 1847, when Whitman and others were murdered, and whose wife and Mrs. Whitman were the first white women to cross the continent. On returning to the Nez Percés in 1871, his work was at once greatly blessed. He baptized in the three years preceding his death, in 1874, more than nine hundred Nez Percés and Spokans, translated the Gospel of Matthew for them, and a collection of hymns. The other best known names of missionaries to the Nez Percés are Miss Kate and Miss Sue McBeth, women of apostolic zeal, who have trained preachers, taught and preached and established homes.

The only other Indian Mission was among the Sac and Fox tribes, begun at Tama City in 1883.

"The record of the Board from its organization to 1886, shows a list of 453 missionaries of all classes who were engaged in these missions, and an expenditure for the Indians of $525,000, the free gift of our churches, besides $520,000, intrusted to it by the government for educational work. Over 3,000 persons were brought, during that time, from heathenism into the Christian Church (exclusive of nearly 2,000 transferred from the American Board, converts among the Choctaws, the Senecas, and the Dakotas), besides many thousands more who were elevated in character and morals by the Bible light and influence around them, but who never united with the Church. At least 6,000 children were taught in the mission schools, besides great numbers more who received instruction in the government schools, and were thus prepared for useful lives. These missions were certainly the chief agencies in the civilization, or semi-civilization, of many tribes,—the Senecas, some of the Chippewa and Dakota bands, the Omahas, Iowas, Creeks, Semi-

noles, Choctaws and others."[1] One by one the missions that have not been discontinued have been transferred to other Boards, a few at the time of the Civil War being taken up by the Southern Presbyterian Church; but the majority have passed under the care of the Board of Home Missions, the last, those among the Dakotas, Nez Percés and Senecas, having been taken over in 1893.

The first mission work undertaken in North America apart from the Indians, was among the Chinese, who began in 1848 to pour into California from Canton, at the tidings of the discovery of gold. The wealth of America was grossly exaggerated to the Chinese by the shipmasters and others, and in 1856, 43,000 had come, 11,000 in June and July, 1852. That year the Board sent the Rev. William Speer, who had been a missionary in Canton, to open work among these Chinese. "The immediate urgent need," writes Dr. Speer, "was medical relief. The greedy and merciless ship people at Hongkong had packed hundreds together under the hatches, as had been done with Africans in the old slave trade, often in small vessels or abandoned hulks. The promised voyage of a few days was prolonged to weeks or months. This, and bad and insufficient provisions, brought on scurvy, beri-beri, dysentery, and the death in some cases of a quarter to a third of those on board, who were cast into the sea. Many of the survivors, broken down, feeble, dropsical, lay long in the Companies' houses, or among their own people. . . . The anxiety of all, especially the younger and more enterprising men, to learn English filled an evening school, and gave opportunities to enlighten them upon geography, astronomy, and the true

[1] *Historical Sketches*, p. 227.

teachings of nature, Providence and Divine revelation. Shocks of electricity that made them jump and their eyes to start out, experiments in galvanism and magnetism, showed them the falsehood of their old idolatrous superstitions and fears. A microscope, a globe, a telescope, and other apparatus, opened new worlds beneath, around and above them. . . . Some undertook manufactures by American methods and machinery. Others became intelligent and trusted employees in American financial and commercial establishments. One remarkable man was helped, through a noble Christian friend, to perfect himself in engine and steamer building. He constructed at San Francisco a beautiful and complete steamboat a few feet long, and a railroad track which his friends claimed was the first passenger railroad on the Pacific Coast. After returning to China, he became connected with the Imperial Arsenal at Shanghai." Much of the persecution of these early days was modified by the influence of the Mission. After Dr. Speer was obliged by ill-health to leave in 1857, the work was taken up in 1859 by the Rev. A. W. Loomis, who had been a missionary at Ningpo, and he was joined in 1870, by the Rev. I. W. Condit, who is still in charge of the work.

These Chinese come from one small section of the province of Kwangtung in China. They are mostly young men, who come to make money, and who then return to China. The Companies that bring them contract to carry their bodies back to China for burial in their own soil if they die here. From the beginning their distinct national superstitions, their frugality and industry, their irresistible competition, have aroused hostility, and the Restriction Laws of 1882 and 1884 became the "Exclusion Act" of 1888. The Chinese

have steadily decreased ever since, and while they are not excluded wholly, the law is as little evaded as most laws.

Schools, Young Men's Christian Associations, and churches, have been the means of reaching the Chinese men. The women's work has been specially important. There is only about one Chinese woman here to each thirty men, and many of those who have come have been brought for immoral purposes. Over five hundred of these have been rescued, often at great risk and peril, from such a wretched fate, through the "Chinese Rescue Home" in San Francisco.

The work among the Chinese is supported now in most of the cities where the Chinese have spread, by local churches; but in San Francisco, Portland, Los Angeles, and New York, it is still helped by the Board. Far more than is now expended upon it comes back in the reflex influence of this work upon China. Hundreds of these Chinese have gone back as earnest Christians, and the district in South China, from which they come, is full of beautiful chapels which have been built with money sent from America. The Chinese here have regularly organized missionary societies for the support of the work in South China. It is a great thing to send back such men to China to counteract the influence of those who have seen only the vile and vicious side of civilization. I met in his home village in Kwangtung, one happy-faced young man, converted in Portland, who was supporting himself by photography and carrying on work in his town. He had just built a Christian school. Some people, he said, had threatened to "put the rock on it, but," he added, "they cannot, for it is put upon the Rock." No one could measure the good that would be accomplished if the Christian Church

should set herself to reach each of these Chinese who have come to the Church's very doors.

In 1885, to this work among the Chinese was added a Mission to the Japanese on the Pacific Coast, under the charge of Dr. and Mrs. E. A. Sturge, formerly in Siam. Many of the Japanese were Christians, and in the main they were of a much better social grade than the Chinese, although the students who came at first have been largely succeeded by artisans, farm laborers, etc. A strong Japanese church of over two hundred members exists in San Francisco, and the young Japanese men bear the expense of the work of the church, the two homes where many of them live, and the Young Men's Christian Association.

The greatest mission field on this continent now under the care of the Board is Mexico. Some are disposed to question whether a country like Mexico, so progressive and enlightened and with a form of Christianity, should be made a Protestant mission field. But Christ's Christianity was not brought to Mexico when the pious soldiers of Cortez subdued the land in "the holy war" of 1521, and his priests baptized four million people in a few years, one man baptizing about five thousand in one day, and not desisting until he was unable longer to lift his hands. The effect was inevitable. "The introduction of the Roman religion," declared Humboldt, "had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony." On such a Church feasted a corrupt and crafty priesthood, the support and product of the tyrannical political system which lasted from Cortez's conquest for three centuries. In the struggle for freedom from the eccle-

siastical bondage which lasted even after the yoke of Spanish authority had been thrown off, Señor Lerdo compiled, in 1850, as Minister of Public Works, a statement of the wealth of the Mexican hierarchy, showing that it owned 861 estates of the value of $71,000,000, and 22,000 city lots valued at $113,000,000. This was but a partial revelation. The yearly income of the priests was estimated at $25,000,000, while the whole banking business, loans and mortgages, was in their hands, and a bankrupt government was helpless before them. Of nearly half the property in the City of Mexico the archbishop was the virtual owner. The Church possessed wealth in other forms. Three bejewelled petticoats of the Virgin of Remedios, a figure of the Virgin Mary, in the Cathedral of Puebla, were believed to be worth $3,000,000. The profligacy and corruption consequent upon this wealth were fearful. Twelve bishops in 1793 had an income of $539,000.

In this luxury and wealth Mexicans had but little share. The priesthood was a Spanish incubus, working ever toward the subjection of the native peoples and the maintenance of European control. From the beginning the Aztec had no part in it, and at the end of its supremacy it was alien to the people whom it had oppressed. It was a heavy oppression. There were at one time more than fifty monasteries and convents in Mexico City alone. Robertson says: "In the year 1644 the City of Mexico presented a petition to the King of Spain, praying that no new monastery be founded, and that the revenue of those already established might be circumscribed, otherwise the religious houses would soon acquire the property of the whole country." In Mexico City the monastery of San Francisco covered four

large blocks, while at San Luis Potosi was another nearly as large, many of its walls, still standing, being six or eight feet thick. On one corner of the property is now a Presbyterian church, while in Mexico City the Methodist church and printing establishment occupy a part of the great monastery—the greatest in the New World, and peopled at the time of its confiscation by fourteen monks! The heavy walls of many of these old monasteries furnished safe and secret sepulcher for the victims of the Inquisition. Corruption was the fruit of this evil supremacy.

The Church controlled marriage, and fixed the fee so high as to force the mass of the people into concubinage. Formal marriage was beyond their means. She controlled education, and was happy to insure the permanent ignorance of the people. She controlled baptism and burial; held the keys of life and of death, and by all the curses of the life that now is and of the world to come drove into darkness those whom she should have led into light. At the outset she substituted for the living Christ an image of the Virgin, a wooden figure, "Virgin de los Remedios," brought over from Spain by the army of Cortez.

Mary and the saints constitute the Mexican pantheon. The living God is not known, and the Christ is afar off. If there was a true faith in the past, only its corpse or its ashes remain. If we lift the covering to-day, as Hopkinson Smith says, the dead body can be seen. Liberalism is the religion of the men who rule Mexico, while the Indians worship their Christian idols and the women the Virgin. The roulette wheel spins at the church fair, and tawdry bullfights and cockfights afford Sunday delight. Apparitions of the Virgin are still discovered on the leaves of the maguey plant and worshiped. Idolatry is not

forbidden by the Ten Commandments as given to the people by the Church. In the Mexican decalogue the second commandment is, "Thou shalt not take the name of God in vain;" the third, "Thou shalt keep the feasts;" and the tenth commandment is divided into two to make out the number, the second command as given to Moses being wholly omitted, and the fourth distorted into the injunction to observe the feasts.

The marvel is that after three hundred years of this, the oppression of the Spanish tyrants and the deadening paralysis of the Church of Rome, unchecked by the atmosphere of freedom, any manliness, or strength, or spirit was left in the Mexican nation. The conquest had been most cruel and repressive. Even Clavigero, the Jesuit historian of Mexico, confessed that the Spaniards "in one year of merciless massacre sacrificed more human victims to avarice and ambition than the Indians, during the existence of their empire, devoted in chaste worship to their gods." The soldiers of Cortez destroyed the records of the Aztecs—records of untold value. A system of peonage was introduced that was slavery. One good priest, Las Casas, is remembered now, almost a solitary exception to the great mass, as the protector of the Indians. From Cortez until 1821 sixty-one viceroys in succession governed Mexico, enforcing legislation devised in Spain, destroying all industries which might compete in Spanish markets or shut Spanish goods out of home markets, ruining the land under forms of law, or robbing it without law, pillaging its mines of silver and the hearts of its people of the joys of life and the peace of death. It is a testimony to the strength and worth of the nation that all this did not destroy the spirit of liberty, did not crush from them that passion after right which makes

true children of a living God everywhere readier to fight and die for truth and justice than to live in the tame bondage of a lying peace. Mexico won her freedom against odds, and in a contest compared with which our struggle for independence was child's play. Hidalgo, Morelos, and Nicolas Bravo, are names to be set beside any of ours. They show that there were some, at least, even among the priesthood, who loved liberty, and counted the far-off vision of it sweeter even than the breath of life. If they failed, yet over their dead bodies the cause of Mexican independence moved steadily on, and at the last they failed not.

"They never fail who die in a great cause."

Benito Juarez, a pure Indian, in 1855–57 established free institutions, a free constitution, religious liberty, free speech, free schools, the secularization of the ill-gotten wealth of the Church, and, in advance of the Emancipation Proclamation, freedom and protection to all slaves who entered the national territory. The Maximilian fiasco was only a sad episode. Mexico had a better destiny.

Before his death, Juarez, whom Mexicans reverently and rightly regard as their Washington, declared: "Upon the development of Protestantism largely depends the future happiness of our country." Protestantism had entered Mexico in 1847 between the covers of the Bibles carried in the knapsacks of American soldiers. It entered to remain and to increase. Melinda Rankin, from her seminary at Brownsville, Tex., sent Bibles and Christian pupils into Mexico, and in 1864, after ten years' work, herself crossed over to Monterey. In 1865, in Mexico City, Francisco Aguilas, who had withdrawn from the Roman

priesthood, gathered those who were seeking to follow a pure religion, and on the coming of the Rev. Henry C. Riley, in 1869, sent by the American and Foreign Christian Union, this company formed the first Protestant church in Mexico City, which was soon mightily reinforced by the conversion of Manuel Aguas, a Dominican friar, who had been chosen as the antagonist of Mr. Riley. This church in Mexico City was not the first Protestant church in the country. In 1867, as the result of Miss Rankin's colporteurs' work, an independent evangelical congregation was formed in the house of Juan Amador, at Villa de Cos, a village fifty miles northeast of Zacatecas. The field was ripe to the harvest, and in 1872 the Presbyterian missionaries entered, the Methodists in 1873, the Congregationalists in 1880, and the Baptists the next year. The Spirit of God had gone before the missionaries. Independent congregations had sprung up in many places, the fruit of scattered Bibles. In 1871 a Mexican opened a bookstore in Zitacauro, and offered for sale four hundred Bibles and tracts. The State of Michoacan, in which Zitacauro is situated, has always been peopled with bold and independent men. The liberators were born there. Its people were most stubborn in their resistance to Spanish oppression, and most fearless of Romish superstition. In the war for independence they took the images out of the churches and piled them up for bonfires, saying, "If these are gods they won't burn, and if they are not gods they might better burn." The Bibles spoke the needed message to them, and congregations sprang up in a score of places. Sr. Rodriguez, an aged and blind preacher, able and refined, living at Zitacauro, said he could remember the early days, when the Bible was wrapped up with

the lunch to be taken to the day's work, the noon-day prayer meetings, when laborers gathered for their meals, and the moving lights nightly on the hillsides, marking the course of the people gathering for worship and praise. These were days of apostolic fervor, when those who had learned of Christ went everywhere preaching him.

The fervor and devotion of these early days, yet to be revived, were met by fierce hostilities and persecution. In the excitement aroused by the preaching of Manuel Aguas, forty Protestants were killed. In 1873 the Rev. J. A. Stephens, a Congregational missionary, was shot at Ahualulco by soldiers while appealing to them for protection, and his body was barbarously abused. Preachers or members of Presbyterian churches suffered martyrdom at Acapulco, where six were killed; at Almoloya, at Ahuacualtitlan, where Abraham Gomez, the newly ordained preacher, was beaten to death with his own large Bible, which was then put under his head in mockery for a pillow, and at El Carro, a hacienda near Zacatecas, where Gregoria Monreal was stoned to death and then decapitated. One of the missionaries declared five years ago that the martyr roll of the Protestant Church in Mexico included sixty-five names. The days of martyrdom have perhaps passed away, but it requires courage still to be a Christian in Mexico.

The work of our own Mission in Mexico began when the first missionaries, Messrs. Thomson, Phillips and Pitkin, with their wives, reached Mexico City. One of the first Protestant Christians to join them, the Rev. Arcadio Morales, is still living, and pastor of the leading church in Mexico, a man of great power and devotion, and unusually beloved. From Mexico City the work has spread through the Federal District and the

States of Mexico, Guerrero, Michoacan, Vera Cruz, and down to the extreme south in Yucatan and Tabasco. In the north it has spread from Monterey and Saltillo and Zacatecas and San Louis Potosi. There are two good normal schools for girls at Saltillo and Mexico City, a seminary for boys at Coyoacan, a suburb of the capital, and a printing press which issues nearly 3,000,000 pages a year, of tracts, books, Sunday-school lesson leaves and religious papers. The Rev. T. F. Wallace, D. D., is "Father Wallace" to the mission, having joined it in 1878, six years before Mr. Brown and Mr. Boyce, the next in seniority of service.

"When I cast my eye over into that priest-bound country, my heart yearned for its emancipation from the dreadful tyranny of papal laws. But upon my distressing thoughts a light suddenly arose by ascertaining that Bibles were being carried over into that dark land by the Mexicans on the American side of the river. Although I knew the transfer of Bibles into Mexico to be a direct violation of the laws of the country, yet I felt no conscientious scruples in lending them my aid; for I felt God's word to be above all human law, and no earthly power had the right of withholding it from any of God's accountable creatures." This is what Matilda Rankin wrote in her Twenty Years Among the Mexicans. Those laws have been completely changed since. Shall we not feel as eager to carry the pure gospel to the Mexicans now when the door is open, as Miss Rankin was when the door was closed?

The last foreign mission of our Church in North America is in Guatemala. The opportunity for its establishment was opened by President Barrios. He had become President in 1872, and broke the power of the

Jesuits, declaring the order extinct, crushing the monasteries, confiscating their property, and banishing or killing many nuns and priests. In 1873 he proclaimed religious liberty. A correspondent of the New York Sun, who visited Guatemala several years ago, wrote with reference to its present freedom from church control:—

"In Guatemala City the situation was remarkable. The government has confiscated church property right and left—church buildings as well as convents—and has turned them into public schools. The National Military Academy occupied one of the finest church properties in the city, including a whole block. It had once housed great colonies of cowled monks and nuns, and it needed very little alteration to make it a comfortable West Point for the nation. In another block that had been taken from the priests, I saw a pretty well managed trades school. Weaving with a hand loom was taught by a man who knew how to produce artistic effects. Shoemaking by hand was thoroughly well done. Cabinet work of a plain substantial character was turned out. The blacksmithing was first-rate in ordinary work, but when the teacher got ambitious and turned out a brass breach-loading cannon mounted on a carriage of his own design, he got too high above his anvil."

In 1882 Barrios visited the United States, and while here urged the Board to send a missionary to Guatemala, even agreeing to pay his expenses out from America. The first missionary was sent the same year. The force has never been large, and there have been some serious disappointments in the work.

The population of Guatemala is "about a million and a quarter. Of these about 180,000 are whites, largely Spaniards, 300,000 are

Ladinos, or of mixed blood, and the remainder are indigenous races, the so-called Indians. Many of these are descendants of the ancient Toltecs, who were driven by the Aztecs from Mexico, and whose civilization has left many interesting monuments in Guatemala. These Indios of the present day are described as a peaceable, docile, honest and cleanly race; not warlike but an agricultural people; not nomadic, but living in villages; not savage, but semi-civilized; tilling the soil, weaving cloth, making pottery and building houses. They are so honest and peaceable that Central America is the safest place in the world in which to travel, and altogether, to an American, with our idea of the Indian as a painted savage, they are quite an attractive people. But they, poor things, are the 'beasts of burden' of the country, pack mules being so rare that almost everything is transported on Indian backs, and the amount they carry is wonderful. The burden is placed in a wooden cage or basket, to which a strap is attached and passed around the head, so that the weight comes upon the forehead. In this manner, with a weight of over a hundred pounds, they trot off at a queer but rapid pace, making twenty or twenty-five miles a day, and for this arduous work they are never paid more than a *real* (twelve and a half cents) a day. The upper classes, of more or less pure Spanish blood, are characteristically Spanish in customs and ideas. The evil effects of three centuries of tyranny and absolute rule are nowhere more evident than in the character of the dominant race. With all the charm of Spanish courtesy and hospitality, the most charitable critics cannot deny that the moral tone of society is very lax, and vice rampant and respectable. Gambling prevails to an

alarming extent; men and women are inveterate smokers, boys sometimes beginning this habit at three or four years of age. 'The family relation,' writes Mr. Haymaker, 'is a mere form for those who wish to keep it up. Flagrant violations of the seventh commandment in one form or another are more than common among the lower classes—they are general. Equal to this evil, if not worse, is the crime of drunkenness, which among the poor is all but universal, including among its victims not men only, but also women and growing boys.' A startling degree of ignorance prevails throughout the country. A few years ago the percentage of illiteracy was estimated at ninety per cent, but this has been much diminished of late through the system of public and compulsory education."[1]

Guatemala has been peculiarly the exclusive field of our own Church. If any are to be held responsible for the people's ignorance of the gospel, we shall be. There are only two ordained men of our Church in the country. Within a radius of seventy-five miles are fifteen towns, with populations of from 5,000 to 25,000, with no missionary resident in them, and the pure gospel seldom mentioned by them. Is it enough that we should think of those of our own household and of the stranger of distant continents, and overlook the need of the poor lands lying before our door?

[1] *Church at Home and Abroad*, March '93, p. 193 f.

# THE MISSIONS IN SOUTH AMERICA

## CHAPTER XI

### THE MISSIONS IN SOUTH AMERICA

WHILE the world is the field for all Christians and Christian nations, there are special fields for each. In a peculiar degree Great Britain is responsible for the evangelization of India, France for the evangelization of the Niger Valley, while we have confessed our responsibility for the nations to the south of us by the famous declaration of President Monroe in his annual message to the Eighteenth Congress, on December 2d, 1823: "With the governments which have declared their independence and maintained it, and whose independence we have on great consideration and just principles acknowledged, we could not view an interposition for oppressing them or controlling in any other manner their destiny by any European power in any other light than as a manifestation of an unfriendly disposition toward the United States." This assumption of political responsibility, as the tutelary power of this hemisphere, we have at no small pains maintained. But by it we have made ourselves responsible for much more than the independence of the American republics from European invasion. We have charged ourselves publicly with the obligation of giving to these neighbors the only secret of stability and strength for free nations. This at least the Christian man dare not refrain from reading into the Monroe doctrine, as, in its highest sense, a missionary declaration. If there are any

special duties in this world, our duty to evangelize South America is one of them.

But does South America need to be evangelized? Is not Christianity known there? In a sense, yes; in a larger sense, no. It is not known as a spiritual religion. "Romanism," writes Mr. Blackford, "after 300 years of undisputed, uninfluenced power over the education and religion of the Indians, negroes, and amalgamated masses, of South America, has left them little better than pagans, with an admixture of papal forms based in Christianity."[1] It is not known as a moral power, although no church has ever had so long and unchallenged influence in any land as the Roman Catholic Church has had in South America. The Plenary Council of Latin America, held in Rome in 1899, in its decrees regarding South America, declared, "Greatly to be deplored and condemned is that infection of fornication far and wide diffused, but especially the most infamous pest of concubinage which, spreading publicly and privately, whether in great states or in humble villages, brings not a few people of all conditions to eternal destruction." It is not known as a force of social progress and political righteousness. "The whole apparatus of republicanism in these countries is a farce," says Mr. Theodore Child in The Spanish American Republics (p. 329), "and in spite of the sonorous speeches of after-dinner orators, they have not yet begun to enjoy even the most elementary political liberty. A brief glance at the past history of the South American republics will explain why this is so. For convenience' sake we will take the Argentine as an example, the history of the others being in all essential points analogous and parallel. After the separation from Spain in

[1] *The Neglected Continent*, p. 79.

1810, the Argentines, prepared by three centuries of Spanish domination to look to their rulers for everything, and to dispense with initiative of all kinds in the organization and administration of their national and economical life, were at a loss what use to make of their newly-acquired liberty. They were free citizens, but they did not know what citizenship means. They had vague ideas of their rights, but no idea of their duties—a condition, by the way, in which they have remained to the present day, therein resembling very closely the French, who have spent a whole century in learning that citizens of a republic have duties as well as rights, and that the citizen who values his rights and desires to retain them intact must give himself the pains to be continuously and zealously an active voting citizen. However, from 1800 onward the Argentines passed through a long period of revolutions until 1852, when the nation seemed at length to have achieved pacific possession of its destinies; but being still without the practical and self-reliant spirit of democracy, it sought support as an example for a future history in the past experience of the United States. Thus the text of the American Constitution and its federative doctrines were adopted, and the political heroes and jurisconsults of the United States acquired new admirers and new disciples south of the equator. The modern Argentine Republic found its salvation in imitation, but the salvation has not been complete, because the imitation of North American institutions has been in the letter rather than in the spirit. . . . The Argentines have eliminated virtue from their democracy; they have forgotten that they ever had souls; and yet they talk of their greatness and revel in prodigious statistics. But in what does a nation's greatness

consist? To quote the words of James Anthony Froude, in his Oceana: 'Whether [a nation] be great or little depends entirely on the sort of men and women that it is producing. A sound nation is a nation that is composed of sound human beings, healthy in body, strong of limb, true in word and deed—brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where duty is first and the rights of man are second—where, in short, men grow up and live and work, having in them what our ancestors called 'the fear of God.'" And that fear of God Romanism has not supplied in all these centuries of domination. It has given South America neither the religion, the ethics, nor the politics, of the Bible.

Sometimes it is said that South America is backward and politically dilapidated because of the character of the people, not because of their religion. Dr. Lane, of the Brazil Mission, has answered this view: "Much has been written about the decline of the Latin races, as if certain races were doomed because of their ancestors. It would be a monstrous thing, from a Christian standpoint, if a nation or an individual *must* fall behind in the race of life under the *fatal* influence of the blood in their veins. We do not believe it, but agree with Emil de Lavelye, who wrote on the subject some twenty-five years ago, that it is rather a question of religion than of race. Centuries of wrong thinking—acting from wrong motives, the effects of vicious education or no education, will make the people of any race weak; but there is in an education based upon the principle of a *pure* Christianity that which will make the people of any race strong; the power of Truth in God's word, on the intellects and hearts of men, will regenerate a nation as surely as it will an

individual, purify its politics and straighten out its finances." [1]

The history of the Roman Catholic Church in South America fully justifies the stern judgment of Dr. Blackford, who, for nearly twenty years, worked under her shadow in Brazil. "It is not necessary to speak of Romanism as a system of ecclesiasticism, except to say that wherever it has become the faith of a people it has in some way deprived the gospel of its transforming and sanctifying power, it has interfered with liberty of conscience, it has trampled under foot the rights of men, it has subsidized everything it could grasp for its own aggrandizement, and has seized upon the control of education and the reins of political influence. As a religion it has ignored the simplicity of the gospel, corrupted and degraded many of the doctrines of the cross, and adapted itself to the human heart by pandering to its pride and self-seeking by means of penances and meritorious deeds. As a Church it is bitter, relentless and persecuting toward others, and in itself it is the monopoly of pride and arrogance, worldliness and error, idolatry and superstition." [2]

What Mr. Child says about the Argentine Republic, one of the most progressive of the South American states, is of special interest, because the first missionary work of our Church in South America was undertaken in Buenos Ayres, in 1827. The disturbed state of opinion in the Argentine, ill health and the inability of the Board to find suitable men to send out led to the discontinuance of the Mission, awaiting the changes of time and "the improvement of an ignorant and deeply depraved population." From 1853 to 1859, a missionary, who was a French-

[1] *The Brazilian Bulletin*, Vol. I., No. 1, p. 4.
[2] *Historical Sketches, old edition*, p. 288.

man by birth, was supported at Buenos Ayres, but when he accepted a position in a college, no one was sent to take his place.

The first permanent mission in South America was commenced in 1856 at Bogota, in what was then New Granada, by the Rev. H. B. Pratt, who is still living and working actively near New York City. While in some respects Colombia has advanced, in others what the Rev. M. W. Graham, of Bogota, describes as the condition of the country now was its condition then :—

"The Church has almost destroyed the public school system, and the government suppresses private schools in which Liberal sentiments prevail. Charities, whether administered by the State or by private organizations, are inadequate and inefficient. Begging is a fine art, and pauperism a profession. Leprosy abounds. The number of lepers is estimated at 27,000.

"An outward conformity to religious observances and an inward depravity of heart are compatible in human nature, and are very real facts here. Gambling is an amusement universally popular, a fashionable vice, and in the form of lotteries a business, to which even the Church lends itself. Intemperance is a crying evil. The wayside saloon and the corner liquor store are as ubiquitous here as in any other part of the world. The social evil flourishes. Concubinage is widely practiced, and has some legal recognition. In Bogota the illegitimate births usually outnumber the legitimate, and in Barranquilla for several years past they have been three-fourths of the whole number. Marriage is made difficult, and outside of the Catholic Church is almost impossible. A licentious priesthood, heedless of moral restraints but jealous for ecclesiastical authority, set the standard for the people. Their opposi-

tion to evangelical truth is strong. The Archbishop of Bogota, who by his pastoral letter placed under condemnation of mortal sin all who should attend Protestant services or funerals, go to the Protestant schools or read their books or papers, is the same one who tried to secure the insertion in the last postal treaty with the United States of a clause forbidding the transmission of Protestant Bibles and religious books. Popular ignorance of the way of salvation through Christ, deep-seated superstitions, and undisguised idolatry in the worship of the Virgin and the saints, are characteristic features of the religious life of Colombia."

The work of the Mission was confined for more than thirty years to Bogota. In 1888 Barranquilla was occupied, at the mouth of the Magdalena River, and in 1899, Medellin. In 1897 Mr. and Mrs. Pond were located at Caracas, in Venezuela, though without the intention of permanently establishing a mission in Venezuela. Schools in all the stations in Colombia, and preaching in the churches, and general visitation, have been the chief agencies in the work. There have been great difficulties. "The bitter opposition of the priests is less harmful than the apathy and irreligion of the people. The intelligent classes are largely indifferent or skeptical; the poorer people appallingly ignorant. It is not unusual for men to come asking the missionary to buy their souls for money, which the priests tell them he is commissioned by the devil to do. The unsettled political condition of the country, with the frequent rovolutionary disturbances, is also a great drawback."[1] Mrs. Pond has set forth some of the discouraging aspects of the work in Barranquilla:—

[1] *Historical Sketches*, p. 336.

"In Barranquilla the people are not bigoted as in Bogota and other interior towns, but atheism, indifference, and superstition, are harder to overcome. I have been asked, 'Is not the Catholic religion good enough for those people?' The truth is, they are not acknowledged as Catholics by those Catholics who come from Europe and the States. They say, 'These people are *not* Catholics—they are *heathen*.' I have no words with which to picture the degradation, the horror, of these lives, and it is none the less sad that many of them are content to live in sin and misery. The priests are vile men, and known to be so. One who died in Barranquilla, some years ago, left bequests to fifty children whom he acknowledged as his own. Grown men and women, now, they go by his name. I have heard of churches in the country being used as places for cockfights, in which priests, as well as people, delight. The religion of priests and people consists in shows and ceremonies, and those who take part in the processions of Good Friday and Easter are assured of forgiveness for all the sins committed during the year, and lay up for themselves merit, especially if they can bear some weight of the heavy platform on which is carried the image of Christ."

Colombia is not as completely under the dominion of the Roman Church as Ecuador. The Roman Catholic religion is established by law, but other religions are permitted so long as their exercise "is not contrary to Christian morals or the law." But in many ways the missionaries can be hampered. They are hampered most by the fact that they are so few, seven ordained men and twelve women to reach 4,000,000 people, another parish committed almost wholly to the Presbyterian Church.

The next mission planted in South America was opened in 1859 in Brazil, by the appointment of the Rev. A. G. Simonton. Three hundred years before, the first effort of the Reformed Church to engage in foreign missions was made in behalf of Brazil. Parkman tells the story of it in The Pioneers of France in the New World. After the ruin of the colony, some of the colonists who did not return to Europe, fled to the Indians and the Portuguese. One of the latter was a Huguenot preacher named Boles, who proclaimed his faith with great eloquence and success, and who, after lying in prison in Bahia for eight years, was put to death on the site of the present city of Rio de Janeiro. "The blood of John Boles," wrote Mr. Blackford, "and his faithful fellow-servants, who were there slain for the testimony of Jesus, has been crying to God from those shores for over three hundred years; crying, not for vengeance on their persecutors, but for mercy to their descendants; that cry comes still to-day to the descendants of the Huguenots in this land, and to all who, by the grace of God, have obtained a like precious faith, beseeching them to carry the light of the gospel to that beautiful land, over which the darkness of Romanism has hung like the shadow of death for three centuries."[1]

From 1531 to 1822 Brazil was a dependency of Portugal. In that year the son of the King of Portugal proclaimed the independence of the country, and became the first Emperor. His son succeeded him, and after a visit to the United States in 1876, went home to plan liberal and progressive measures for his country. After a fairly progressive reign, a revolution, without bloodshed, in 1889, made him an exile, and Bra-

[1] Blackford, *Sketch of the Brazil Missions*, p. 7.

zil a republic, with a constitution which substituted for the old clause tolerating the worship in private houses of other than the Roman Catholic churches, guarantees of complete religious liberty, allowing to all liberty of worship public and private, and forbidding all alliance between Church and State.

Even under Dom Pedro II, however, the mission work had become widely extended. Mr. Simonton was one man among ten thousand to establish such a work. The condition in which he found religion in Brazil is indicated in one of his earliest statements. "To my mind the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Unless I am mistaken, Brazil is singular in this respect, even among the most thoroughly Roman Catholic nations. Not only has religion degenerated from being a thing of conviction to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of churchgoers is very small. Confession is falling into disuse. Priests are dissolute, and not unfrequently scoffers. A pure and universal indifference seems to reign. The extremity of the Pope has produced no public prayers, and Garibaldi and Cavour are heroes. It is said that no people can be without a religion; if so, nations cannot be much more destitute than Brazil. There are special occasions, however, which show that he would be greatly deceived who imagined that their religion is like that which is found in Protestant countries. At times they become religious. One of these times is the hour of death. Then the priest is sure of employment and pay. Confession, absolution, the sacrament, and extreme unction, are the sources of trust in that hour when all men would be religious if they could."

After acquiring the language Mr. Simonton opened a place for preaching in Portuguese in Rio de Janeiro, in May, 1861. "It was a small room in the third story of a house in one of the narrow central streets of that great city. His first audience consisted of two men to whom he had been giving instruction in English. They attended as an act of courtesy to their teacher. They were interested, and at the next meeting brought a companion with them. At a third meeting half a dozen were present; and thus for some time the number gradually increased; in fine, the work has gone steadily on from that day to this."[1]

In 1863 the city of Sao Paulo was occupied by Mr. Blackford, but for nearly twenty-five years the field was under the care of the Rev. G. W. Chamberlain, D. D., who has preached the gospel far and wide in Brazil, with a zeal and a fidelity which have not abated with the years. The State of Sao Paulo is the wealthiest and most enterprising State in Brazil, and its coffee trade has been enormous. Here great mission schools have been built up, with an attendance of 500 pupils covering all grades from kindergarten to college department, all organized now under a separate Board of Trustees, as in the case of the Beirut College. Many self-supporting churches have been built up in the Synod, and the churches have given liberally besides to home mission work and to the equipment of a theological seminary. The coffee trade has not been so prosperous lately, but in 1889 the British Consul at Santos, the port of Sao Paulo, said in his report to his Foreign Office: "Taken conjointly with the export trade, the monetary value of the over-sea traffic of the Province the past year shows a grand total of about £12,000,000; or, approximately, thirty per

[1] Blackford, *Brazil Mission*, p. 8.

cent of the value of the trade of the whole Empire of Brazil. No other country in the world, with a population of barely 1,500,000 inhabitants has ever attained a like degree of prosperity."

The mission work of our Church extends over the States of Sao Paulo, Rio de Janeiro, Santa Catharina and Parana in the south, and over the State of Sergipe, and the great State of Bahia in Central Brazil. The Southern Presbyterians are working in other States, and with our own missionaries have joined in establishing one united Presbyterian Church in Brazil, which is independent of the churches in America.

The gospel spread of its own power in many parts of the land. In Brotas, a town about 170 miles northwest from Sao Paulo, was a priest who, before he was excommunicated from the Roman Catholic Church, had been teaching evangelical truth in his church. The Mission sent him books and Scriptures, which he distributed, and in 1865, after repeated calls, some of the missionaries went to visit him. "It was a tedious and laborious journey," one of them wrote, "on horseback or muleback, over rough roads and sometimes through mere bridle paths. The mode of work was to go from neighborhood to neighborhood and from house to house, preaching, reading, and expounding the Bible. The Spirit of God had been there preparing the way, and was present to seal his word on the hearts of men. The truth took deep hold on those rustic but intelligent minds. Desperadoes who had been the terror of their neighborhoods sat meekly at the feet of Jesus; men and families who had sunk very low in ignorance and corruption were saved and lifted up. In November of the same year, 1865, a church was organized there, consisting of eleven converts from Rome who were baptized into the

name of Christ. The meeting at which that church was organized was held in a rude hut, made by planting poles or rails in the ground and covering it over with grass." Nine churches grew out of that little church at Brotas, and more than a thousand were received into these various churches as a result.

At Botucatu, not far from Brotas, one of the early converts built at his own expense a chapel and residence for a missionary, and furnished a large school building, and at his death bequeathed additional property and considerable endowment for the school. Curityba, 300 miles southwest of Sao Paulo, has been the center of wide-reaching work through Parana and Santa Catharina, and the same spirit of self-help has characterized it. Miss Dascomb and Miss Kuhl, who have worked with great tact and efficiency in the mission for nearly thirty years, have had charge of the successful girls' school in Curityba since 1892. No women have done more to help the women of Brazil. Both had been successful teachers in America, Miss Dascomb having taught at Vassar and Wellesley.

Of the women of Brazil, Mrs. Agassiz wrote: "Among my own sex I have never seen such sad lives—lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant." The women of Brazil, however, seem to have maintained higher, more wholesome tone than the women of any other South American State, yet, as Dr. Lane says, "Brazil inherited from Portugal a social system which regarded woman as a mere incident in man's affairs; an appendix, a pleasant device for his gratification and use, a necessary and perhaps wise enough provision for perpetuating the race, but always subordinate and inferior. Man, under the old

régime, was lord and master, disposing of his daughters in marriage as business interest or convenience dictated. The wife was in complete subjection, and the females of the family were guarded with Turkish jealousy. If any degree of deference or respect was shown woman, it did not grow out of a recognition of her rights or an elevated conception of her character, but rather a regard for the rights of some man to her and her services. In old colonial times she can hardly be said to have had separate existence. After separation from Portugal, the condition of woman began to improve. Still, less than three decades ago, it was a common thing for men to lock their wives and daughters securely in the upper story of the house when they went to business, or if they were to be absent any length of time to deliver them to a convent for safe-keeping. . . . All this has been changed in New Brazil and the 'woman question' has come to the front; already we have several women's journals; she has invaded literature, business and professional life, and has entered many of the walks of life supposed to belong exclusively to men." [1]

The Sao Paulo schools are coeducational. The plan has been wholly satisfactory, and one of the most promising and powerful agencies at work in Brazil is the Brazilian woman, whose life has been broadened by the gospel and her mind quickened by its truth, and who has felt the transforming influence of the mission work.

The most difficult field in the Brazil Mission is the State of Bahia, which with Sergipe and Pernambuco constitute the Central Brazil Mission as distinguished from the Southern Brazil Mission. After John Boles, no Protestant preached the gospel in Bahia until in 1805. Henry Martyn, on

[1] *The Brazilian Bulletin*, Vol. I., No. 2, p. 60.

his way to India, touched here. "The ardent young soldier of the cross landed and ascended to the battery that overlooks the beautiful Bay of All Saints. Amidst that charming scenery his heart was burdened, and he sought relief in prayer. There, riding at anchor, was the ship that was to carry him to his distant field of service; there, close beside him, lay out-spread the city of Bahia, or San Salvador, teeming with churches, swarming with priests, but with tokens of unbelief or blind superstition on every side. As he gazed upon the scene he repeated the hymn —

> 'O'er the gloomy hills of darkness
> Look, my soul, be still and gaze.'

Before resuming his voyage, he found opportunities to enter the monasteries, Vulgate in hand, and reason with the priests out of the Scriptures. Fascinated by the tropical glories of coast and interior, and keenly interested in the Portuguese dons, the Franciscan friars, and the negro slaves— 'What happy missionary,' he exclaimed, 'shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the Cross be held up?'"[1]

Bahia is the oldest city of Brazil. It was founded in 1549. The State has great resources, and the harbor is one of the best in South America; but the people are unenterprising, dissolute, ignorant and indolent. Bahia was once headquarters of the African slave trade, and still feels its accursed influence. The principal part of the population is the blacks and their descendants.

[1] *The Neglected Continent*, p. 88 f.

Above all, this is the seat of the Archbishopric of Brazil and full of bigotry and fanaticism. Here for twenty-six years the missionaries have struggled to lay the foundation of a pure faith, but how poorly has the Church fulfilled Martyn's longing in sending three men to possess this vast State, larger than the State of Montana.

It is estimated that there are 1,000,000 Indians in the interior of Brazil, occupying about four-fifths of the country; but as yet it has been possible to undertake little for their evangelization.

Here is a noble field for the Church. "All this vast country," as one of the missionaries writes, "is open to the Christian missionary. In one important particular, at least, the mission problem in Brazil, and we believe throughout South America, is very different from that in pagan lands. The missionary has not to wean men from gross pagan beliefs, setting up against them the pure gospel of Christ, and win men to a new faith, but rather to re-Christianize an intelligent and highly civilized people whose Christianity has been perverted, and who have lost sight of the standards of life found in their own belief—whose mental processes and moral natures have been warped by centuries of wrong teaching, which has robbed society of its ethical basis and Christianity of its spiritual significance." Nowhere else in South America is there such a hopeful field. Can conscience rest easy under the sense of its neglect?

The last of the Presbyterian Missions in South America, the Mission in Chili, was transferred to the Board by the American and Foreign Christian Union in 1873. The Union was an interdenominational organization, established to carry on mission work on the Western Hemisphere. As the missionary organizations of the various

churches grew there was ever less and less interest taken in such a general society, and its work has been slowly transferred to other agencies.

The great character in the establishment of Protestant Missions in Chili was the Rev. David Trumbull, D. D., who landed in Valparaiso on Christmas Day, 1845, at the age of twenty-six. He had responded to an appeal of the Foreign Evangelical Society in behalf of the West Coast of South America, then without one evangelical missionary. Yet he went out without fear. One of his prayers on the voyage, as he thought of his home, fast receding, was, "May God assist me to a pure purpose of being his, and of sincerely asking where I can do the most good, and of going freely." God heard and answered that prayer. If ever a man came to his work in the appointment and strength of God, David Trumbull did, in Chili. He was a man of radiant personality, genial and cordial, and a man of great ability and power. He at once won confidence and friendships in Valparaiso, and built up a strong Union Church of foreign merchants and other residents, while he reached out constantly toward the evangelization of the Chilians. Dr. Trumbull died in 1889, at the age of sixty-nine.

Two other eminently useful lives spent in the Chili Mission were those of the Rev. J. M. Allis, D. D., a man of the same genial and hearty spirit as Dr. Trumbull, who died in Santiago in 1899, and of the Rev. Edson A. Lowe, who died in Santiago in 1900.

The work which was begun in Valparaiso, has extended to Santiago, Copiapó, Chillan, Talca, and Concepcion. The only boarding school in the Mission is the Instituto Ingles in Santiago, which enrolls now more than one hundred pupils, and is exerting a widening influence. It has its

difficulties, however. Dr. Browning, who is in charge of the school, suggested some of these in a recent report on the school work:—

"One lady brought her grandson, and requested that he be given a certain brand of wine at his meals, saying that he had always been accustomed to it. Upon being told that he could have no brand whatever while in the school, she was very much amazed, but agreed to let him have beer instead. Upon learning that not even beer was allowed in the house, she declared that her boy could not possibly enter such a place. It was suggested to her, more as a joke, that the boy might bring cod liver oil, if she wished, and, strange to say, she took up the suggestion, and sent the boy well provided with 'La Emulsion de Scott.' The school has to deal with difficult problems in the moral lives of the boys, and the atmosphere of the homes from which they come. The vice in the homes of some is almost beyond belief, and they are taught to scoff at anything that savors of purity of life and thought. Language that would in our country mark a man as anything but a gentleman is here used by so-called Christian mothers, with a lightness and freedom that would appall a stranger to the country. In the office of the Director, when boys are brought for matriculation, family skeletons are brought out and paraded in all their hideousness. Fathers tell in the presence of their sons of the impurity of mothers, and mothers tell of the unfaithfulness of fathers. With such teaching it is not strange that one of the boys boasted of having three sisters, all of whom were leading low lives. Such may be extreme cases, but they show the tendency." [1]

Charges against the character of religion in Chili do not emanate only from missionaries.

[1] *Annual Report, 1900*, p. 250.

Several years ago, Cardinal Rompolla, in behalf of the Pope, addressed an Encyclical to the clergy in Chili, charging them with extravagance and other misdemeanors. The Cardinal Archbishop of Santiago replied:—

"Our method of life is not different from that of other dignitaries of the Church. Nearly all cardinals live in greater pomp, splendor, and grandeur, than we do. The Archbishops of Paris, Madrid, Berlin, and Ireland, live in magnificent palaces and the greatest comfort that modern inventive skill has been able to devise. Their fine carriages are drawn by full-blooded horses. And then, the magnificence of the Vatican by far surpasses that of any European royal palace. When, several years ago, we had the honor of visiting the residence of the successor of St. Peter, we were completely overwhelmed by the oriental luxury that prevailed there everywhere; and the Cardinal Treasurer impressed it most forcibly on our mind and memory that we should send large contributions to the Holy Father. In confidence he informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs. . . . Then too, we must take into consideration our surroundings. In Chili nobody is respected unless he is rich. Rank signifies nothing without money. Therefore it is necessary that the highest representative of the Church should expend large sums of money, so that our religion may appear in greatest grandeur and be honored by the people accordingly. And yet, incredible as this may seem, in spite of all our efforts in this direction, the evil spirit is making rapid progress, and the present times can be called the age of Satan, but not the age of order or fear. Our method of living is not more magnificent than that of church

dignitaries elsewhere; and we have the purpose of continuing this splendor as heretofore, for the purpose of unfolding the glories of the Church and our religion and for the greater glory of God."

It is fortunate that these ecclesiastics do not have it in their power to seek the glory of God by political oppression of Protestantism, as well as by splendor and magnificence. There is a real religious liberty, and the Mission has a charter which provides that "those who profess the Reformed Church religion according to the doctrines of Holy Scripture, may promote primary and superior instruction, according to modern methods and practice, and propagate the worship of their belief obedient to the laws of the land."

Chili is an alert and progressive land, as South American States go, and it is an attractive country. "I had no idea," writes Mr. Child, "that Chili was such a pleasant country so far as concerns physical features, climate, and landscape. As for the Chilians, naturally I had met some in various parts of the world. I am convinced, too, that there are agreeable people to be found in all lands; but still I had not, in the slightest degree, anticipated the comparative completeness of the material organization of civilized life in Chili, the general comfort and conveniency of existence in the principal towns, the many facilities for living without friction and without immoderate effort."[1] But this is all that can be said. Chili is no nearer a sound nation than the Argentine, and will never be so until that power of the gospel, which alone can create character in a man or a nation, does its necessary work in the Chilian and in Chili.

[1] *South American Republics*, p. 71.

# THE MISSION IN THE PHILIPPINES

## CHAPTER XII

### THE MISSION IN THE PHILIPPINES

WHEN the naval battle in Manila Bay, on May 1st, 1899, and the Paris Treaty transferred the Philippines to the United States, the Church felt at once that she was called to go in and take possession. It had not been possible before. A navy chaplain was not even allowed ashore in clerical dress, and the bodies of dead sailors could only be carried to a burial place in a common carriage. The government was the mere tool of the Romish Church. But the hatred of the Filipinos against the Spaniards was in some measure also a hatred of the Spanish representatives of Rome, and the Filipino's desire for liberty was in some measure a desire for the freedom of thought and life which only Protestantism could bring. Accordingly, the Board decided at once, under the urgent pressure of the Church and of many friends who were eager to give money for the establishment of work in the Philippines, to send a mission there. In April, 1899, the Rev. J. B. Rodgers was requested to remove from Brazil, where he had worked for ten years, to Manila. He has since been joined by other missionaries, and stations have been established at Manila, Iloilo, and Dumaguete, on the islands respectively of Luzon, Panay, and Negros.

The work has succeeded beyond expectation. Within a year Mr. Davidson was able to write:—

"All Presbyterians will rejoice to know that our Church is in the forefront here. At the pres-

ent time Rev. James B. Rogers, our pioneer missionary, is the only missionary who is preaching to the natives. He has five or six services in Spanish every week in various parts of the city, and the results of these services, though not great, are most encouraging. We have already a church organized with fifteen members, and others are seeking admission. Amongst this company of fifteen members are two or three whom we hope to train for preachers. Already one of those first baptized by us has gone out to preach, having been ordained deacon in the Methodist Church. We have another who wants to go out and preach for us, but we fear to send him until he has had a little more instruction. He was formerly a sacristan in the Catholic Church. He has already done some preaching. Another young man, upon whom we are counting a great deal, has come to us from Cæsar's household, having formerly been in the employ of the Archbishop. The first Sunday of the month we had a Communion service in our mission rooms on Calle Sacristia, and, as I told my colleague, Mr. Rodgers, it was worth coming all the way from America to see that body of Filipino Christians seated around the Lord's Table, and to look upon the dusky faces and earnest black eyes of the four who stood up and boldly confessed Christ."

Of the resources and natural characteristics of the islands a recent visitor writes: "The Philippines are among the richest islands in the world. Their mineral resources are practically untouched. The soil is rich as a garden, and even on the land longest under cultivation fertilizers are not required. Not more than one-third of the arable land in the valleys of Luzon has been brought under cultivation. The mountains are rich in

the most valuable timber to be found anywhere in the world. While some of the valleys have been denuded of the forests, Spanish official obstruction has effectually spared the valuable trees in the interior. It is not a bad thing that it required about two years' effort and a large fee in order to get a license to fell a single tree, and a heavy duty before it could be exported.

"The climate is a continual summer, and it is not unhealthful for Europeans. The cold or dry season is from November to February, inclusive; the hot season from March to June, and the wet season from July to October. Or, as an old resident said: 'We have four months of rain, four months of dry, and four months of anything.' The average temperature for the year is about eighty-one degrees Fahrenheit. The most common diseases among Europeans are malarial fever, diarrhea, and dysentery."[1]

"Before the war there were 60,000 Spanish officials, friars, and soldiers, in the islands. The Chinese population is 85,000, besides over 200,000 Chinese Mestizos or half-breeds. Most of the Chinese immigrants come from the city of Amoy, in the Fuhkien province; a very small proportion, only about five per cent coming from Canton. There are scarcely any Chinese women in the islands. In 1886 out of a population of 67,000 Chinese, only 194 were women. The Chinese men almost without exception marry Philippine women, a fact which accounts for the large number of Chinese half-breeds. In Manila they form about one-sixth of the population. As a class they are more cunning and treacherous than the pure natives. The Spanish half-breeds and Creoles form a distinct class, as well as an influential one. Formerly the Spanish Government

[1] *Bible Work in the Philippines*, p. 5.

encouraged marriages between Spaniards and native women, and such alliances are quite common. The Spanish Mestizos, like all Eurasians, are more shrewd and intellectual than the pure Asiatic, but they are more suspicious and vacillating, and seem to have inherited the worst traits of both races. Among the native population the Tagals are the principal tribe in Luzon, and the Visayas of the southern islands.

"In the mountains of nearly every one of the inhabited islands, native races are to be met with which are supposed to be the aboriginal inhabitants. They have not been subdued by the Spanish conquerors of the islands, and even in Luzon there are some of these tribes which have never so much as heard of the Spaniards. The Negritos are to be found in most of the islands. They are a very low type, both intellectually and physically, and will probably disappear before the advance of civilization. The Igorrotes are the chief mountain tribe in Luzon. They are perhaps the best of the aboriginal races. They are very tenacious of their beliefs, and after repeated efforts the Spaniards abandoned the idea of subduing them as an impossibility. There are a number of Igorrote Chinese, who are supposed to be the descendants of Chinese soldiers abandoned by their chief, the renowned Corsair, Li Ma Hong, in his unsuccessful attempt to effect the conquest of the Philippines in 1574. The soldiers fled to the hills on the departure of their chief, and their intermarriage with the Igorrote women has produced this peculiar race, still distinguishable by their oblique eyes and Chinese features. There are not less than thirty different languages officially recognized. There are four or five of these spoken in Luzon. The Tagalo, the principal dialect spoken in Luzon, is used by

one and a half millions; the Visaya by over two millions. Spanish is the language of Manila and of the principal ports of the islands." [1]

The Philippines were discovered by the Spanish Navigator Magellan, on March 12th, 1521, and about fifty years later, were occupied by Miguel de Legaspi. And the islands were then named in honor of Philip II, the King of Spain. After four centuries of Spanish occupation, the Military Notes published by the United States Government, in 1898, declared, "Education is much neglected, and both the institutions for higher and primary instruction are antiquated in their methods and far behind the times." And the report of the Philippine Commission in 1900, asserts:—

"In the old days it was not altogether safe for a native to avail himself fully of the educational facilities theoretically afforded him at the institutions within the archipelago, and if he went abroad to pursue his studies he was a marked man after his return. This fact was strikingly illustrated in the case of Dr. Rizal, who was eventually executed without just cause. His fate has been shared by many other prominent Filipinos in the past."

It is not surprising that there was rebellion, both against the State and the Church. Indeed Aguinaldo "stated that the primary causes of the Philippine revolution were the ecclesiastical corporations, which, taking advantage of the corrupt Spanish Government, robbed the country, preventing progress and liberty; he claimed for the Filipino priests the right to appointment to the duties of bishops and parochial priests; he denounced as dangerous to the interests of the Philippines the allowance to the regular Spanish clergy to continue their rule in the islands, be-

[1] *Bible Work in the Philippines*, pp. 4, 5.

lieving that they would incite a counter revolution in the interests of Spain." [1]

All this is past now, and the missionary outlook is bright and hopeful, among a people ready for the work of missions which bring a pure Christianity and able to appreciate it. "During my stay in the Philippines," said President Schurman, a member of the Commission, "nothing surprised me more than the appearance, intelligence, and deportment, of the educated natives. Their characteristics are often pleasing to the foreigners. For one thing they are very temperate and cleanly. I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cockfight there, and permitted the taverns to flourish. One emphasized the Filipino frailty and the other the American vice. I suppose wherever there are 65,000 Anglo-Saxons there will always be some drunkards, and it seems difficult to prevent it. But it was unfortunate that we introduced and established the saloon there to corrupt the natives and to exhibit to them the vice of our race. I have never seen a Filipino drunkard. They will take a small wineglass of liquor, and be content with that, and this temperance in drink is characteristic of their moderation in many other things. Probably no one thing has damaged the American people in the eyes of the natives more than this great vice of ours of indulging too freely in drink. In Manila, which is really a cosmopolitan city, in Iloilo, and other cities of the islands, you will find educated Filipinos, who are bright and pleasing to meet socially. It is a good thing that we have such a

[1] *Report of the Philippine Commission*, Vol. I., p. 130.

nucleus of education to begin with. Many of them know French and German, as well as Spanish and their native tongue. The great masses of course are ignorant, but one good thing in their favor is that they thirst for knowledge. They recognize their ignorance, and regret it. They have been in contact with Europeans long enough to know that education will help them to become more powerful. This is why the fortunate few have obtained their education, and they exercise a power over their own people that they could not otherwise have secured. It is promising for the future that we have examples of the educated few to show us what can be accomplished. With good American schools on the islands the leaven of general education will produce results for the masses that will develop the race rapidly. I hope the missionaries who go there will provide American schools, and they will find a hearty welcome. The people are ready for good, honest education, and knowing the value of it they will be very tractable pupils in the hands of their teachers. The Filipinos have many other good characteristics. They are honest by nature, and show it in their dealings, although suspicious of the white men. I do not say they have the straightforward, sturdy honesty of the Anglo-Saxon. For centuries they have been deceived by the Spaniards until they have learned to practice some of their subterfuge. But we have substantial ground for hope that when we establish a government there we will succeed."

And we will succeed in establishing a living Church, too. As the missionaries write:—

"For the mission there is an open door that should appeal to every American Christian. Never in the history of the American Church has such an opportunity been offered or such respon-

sibility been placed on the American public. Conditions in the Philippines are similar to those in Germany when Luther arose: A renegade priesthood, a dead Church, a people that has been starved, earnestly pleading for the water and bread of life. The conditions are ripe for a wholesale revolt from Rome."

And until Rome changes and deals honestly with the hearts of the people their only spiritual hope is in revolt from her dominion.

## CONCLUSION

THE missions of our Church thus girdle the world. There is never an hour when our missionaries are not telling to some hearts the glad tidings of the Saviour. On every continent, save Europe, and among the adherents of every religion our representatives are at work; in North America, South America, Asia, Africa, and the Islands of the Sea; among Hindus, Mohammedans, Buddhists, Confucianists, Shintoists, Shamanists, Fetich worshipers, and degraded forms of Christianity. It has been estimated that nearly one hundred and fifty million people in the countries occupied by our missionaries have become the charge of our Church, and will hear the gospel from us or from no one. Shall we give it to them?

What right to the gospel have we which is not also a right of theirs? If the gospel is not for them, it is not for us. If it is worth anything to us, it is worth as much to them. Is not our Saviour the Saviour of the world? That is his desire and his prayer. And his will for us is that we should carry him to the world, should lift him up before the world, that, being lifted up, he may draw all men unto himself.

It is for this that the Church exists. In reading about her missions, we are not reading of any incidental or secondary enterprise. This is her chief business. If we are ignorant of what the Church is doing to evangelize the world, we are faithless to her. Those are her true children who

know and love the story of her triumphs, who with eyes upon the uttermost parts of the earth, and hearts embracing all the peoples, pray ever sincerely, "Thy kingdom come, thy will be done on earth," and who toil for the fulfillment of their prayer.