

ence and Power of Music in Missionary Work. He referred to the fact that the world uses music to influence the mind and heart. Music is utilized in the bazaars to draw a crowd, that the Gospel may be preached to them. The natives do not know very much about foreign music, and prefer to sing their own native airs instead of translations of our hymns. All their music is in a minor key. All missionaries are beginning to recognize the great evangelistic power of sacred song. The people in the rural districts of India sing these native Christian songs in the evenings, after their day's work is done. Dr. Waugh and his wife, son, and daughter, sang several of these Hindustani hymns illustrating his remarks.

Bishop Penick, of the Protestant Episcopal Church, referred to African music, and said he never heard in Africa anything like the music on the plantations in the South. All African music was an imitation of sounds in nature. Dr. Jessup, of Syria, said the Arab race had no conception of harmony. He told of organizing a singing school when he first went to the mission field and of the difficulties encountered, but said there had been great improvement, and the music in many of their churches was very good. He sang an Arabic song.

One hour of one of the mornings was devoted to the discussion of industrial schools in mission fields. Mr. Henry J. Scudder told of one in connection with the Reformed Church in India that had been a great success, the pupils being compelled to study part of the day and devote the other part to learning some useful branch of industry. Such schools have been tried in some fields and had been failures. What is successful in one mission may not be in another. Africa needs something different from India.

MOHAMMEDAN LANDS.

Rev. E. W. McDowell was for eight years in Mosul, on the Tigris River. He spoke chiefly of the Nestorians, reviewing their history. In the early cen-

turies the Nestorians sent out great men as missionaries, but afterward became corrupt, and they are now low, degraded, and ignorant. They have their Scriptures in manuscript, but their priests are unable to read them. Sixty years ago work was commenced among these Bedouin Arabs and Koords, by Drs. Perkins and Grant. They have now six organized churches, and a number of preaching stations, with twenty or thirty village schools. Rev. James Cantine, of Arabia, followed, and his theme created great interest, as very little is known of that far-away barren unevangelized land, the home of Mohammed, the false prophet. There are only four mission stations on the four thousand miles of coast, and no missionary in the whole interior. It has been entirely neglected until recent years. Formerly Arabia had a great caravan trade; but since commerce left the land, and chose the sea, the entire country has suffered and become in a sense deserted. The country is low, hot, rainless, and almost barren of trees or vegetation. The Arabian mission, as represented by Mr. Cantine, was organized in America in 1889. Three coast stations have been entered—viz., Busiah, Bahrein, and Muscat. In the latter city a Bible-and-book-store has been opened, and villages in the surrounding country visited. Some effort was made to start schools, but the Government interfered with all educational work. Rev. S. G. Wilson, of Tabriz, spoke of the great improvement in many things during the forty-seven years' reign of the present Shah. There was oppression still, but many things had been changed. The Jews have been and are still oppressed; but the Government issued an order saying, "Let any Jew be a Christian, or any Christian a Jew without molestation." In 1880 two native Christians visited England in order to bring before the Government the condition of native Christians. The Government is capricious, and sometimes suddenly shuts up churches and school-houses without any explana-

tion. Mr. Wilson gave several instances of severe persecution by the officials of native Christians, and told of one case which resulted in the death of one of their most prominent native preachers.

Dr. Jessup, of Syria, said the Turkish Empire was shrinking in dimensions constantly. The Mohammedan religion was a religion of works, it has nothing to do with moral character whatever. A Mohammedan may say his prayers, or make a pilgrimage to Mecca, then do what he pleases without restraint. He graphically described these pilgrimages to Mecca, the filthy habits of pilgrims, the great cause of outbursts of cholera during these pilgrimages, and stated that in 1893, 50,000 died of that disease. He exhibited a curious certificate, a little over a yard in length, covered with extracts from the Koran, and illustrated. It is a certificate given in Mecca to all pilgrims as a passport to Paradise. It was given to a friend of the doctor's who had given medical help to a pilgrim. He stated that there were 100,000,000 of Mohammedans under Christian rule, and the Queen of England rules over many more than the Sultan of Turkey. The American colleges were doing a great work in educating the young men. These are located at Beirut, Aintab, Harpoot, Marsovan, and Constantinople. There are 26 Protestant female seminaries, with 2000 young women under Christian training, and 75,000 children studying the Bible. The printing-houses in Constantinople and Beirut are great lights in a dark land. The Bible is printed in eleven different languages, and the Arabic Bible is sent out over large parts of the Mohammedan world. Dr. Jessup by request gave the Muezzin, or call to prayer, which is heard from the mosque five times a day.

SOUTHEASTERN ASIA.

Rev. R. Morrison, of the Punjab, spoke on the movement among the lower classes. He said the country moves in masses. Caste is found only in India, and it must be saturated with

Christian thought. Dr. J. W. Waugh compared the present condition of India with what it was thirty-three years ago, when he entered the country. It was a mistaken policy to begin with the highest classes. The poor have the Gospel preached to them. He gave examples of caste being broken down by Christianity. Every method known in missionary warfare is used.

Miss T. Kyle spoke of village work in North India, giving a description of a native village, pastor's home, and the way people live and support themselves; Mrs. Clark spoke of Assam as being a road to Thibet, and of the great success among the aborigines, the Kohls, and of the early work of herself and husband. Dr. E. Witter referred to work among the hill tribes; Rev. W. C. Dodd told of the Laos people in Upper Siam, of the remoteness of the field, the few laborers, the people, deadly climate, religion, and demon worshippers. The mission was organized over forty years ago, and does not need money as much as it does laborers.

Rev. S. L. Howland, principal of the Jaffna College, in Ceylon, said that there is scarcely a person in Jaffna who had not a knowledge of Christ; the mission work there is largely self-supporting, the missionary board now giving very little toward the work. Dr. John Scudder took for his theme, Are Missions a Failure? There were signs all over the vast country of India where he had labored of the power of the Gospel elevating the people. Hinduism was organized in its opposition to Christianity, and in all his thirty years' experience he had never known such opposition as in the past few years, and he took it as an encouraging sign. Hindus have their own tract societies, reform movements, such as those to prevent infant marriages, societies to encourage widows to remarry giving a bonus to every one who will marry a widow, and they utilize the press and send out their missionaries to teach Hinduism. A native prince issued a proclamation that no girl in his territory should be married under six-

teen. He was asked if he didn't get discouraged, but said such a word was not in the missionaries' vocabulary. Discouragement came when he could not supply help to those who wanted it, and he had to tell them to go back to their idols. He was discouraged by the apathy of the Church at home, and not by his work.

CHINA, AFRICA, MEXICO, BRAZIL, ETC.

Rev. Dr. S. L. Baldwin spoke on the Chino-Japanese War. He did not believe there was any great necessity for the war. The Chinese are not cowards in war. "Why have they met with such disasters?" was asked. "Because the Chinese were unprepared and her officials corrupt. The Chinese Empire is not and will not be destroyed and is not going to be disintegrated. China will take a new course, and will be ready to be taught by foreigners. There is a strong movement toward Western civilization. That was a significant fact, the presentation of the Scriptures to the Empress dowager. Christianity and Western life will and must come to China."

Dr. Ashmore followed, and said: "The missionary progress in China was by stages, bordered every time by war. After the opium war five ports were opened and missionaries entered; the opening of other ports followed, and now there are seventeen hundred missionaries. The war is a blow to Chinese official corruption and to Chinese education, and to the whole system of Confucianism." Dr. Ashmore spoke for some time and was roundly applauded. It was probably one of the most comprehensive accounts of the war and its possible results ever given to an American audience.

One evening session was devoted to the consideration of work in Africa. Thomas Moody, for some years on the Congo, made the opening address. He delineated the low state of morality among the people and the wonderful success of mission work. There are now 150 missionaries working on the

Congo. Rev. G. A. Goddhun, of Batanga, spoke of the needs of educational work and a trained native ministry, while Dr. C. Laffin emphasized the power of medical ministrations in winning the people. Rev. G. D. Adamson, who has been on the Kussie, one of the tributaries of the Congo, told of the habits and customs of the natives. Bishop Penick, now advocating the work of the Protestant Episcopal Church among the colored people, made an address, which was replete with bold pictures of coincidences which marked the singular providential movements for the advancement of the interests of the African race, all of which mark the fact that God has some great purpose to work out for and through the African peoples.

A whole session was devoted to missions in the Roman and Greek-Church Lands, Mexico, Bulgaria, Brazil, etc.

SOME SPECIAL TOPICS.

Rev. Dr. Blodget, of China, read a paper on How Shall They be Sent? He referred to the young men and women of the Student Volunteer Movement, saying many were now ready, and more were preparing, and it was a question whether existing boards could send them, or whether other measures should be devised. The whole subject of the economical administration of missions was considered. He proposed that young men and women should tender their services to the boards under pledge of ten years' service as unmarried missionaries, favoring thus Dr. Cust's suggestion of the establishment of missionary "brotherhoods." The paper covered, besides, the sending out of married and unmarried missionaries, the style of living on the field, the economizing in various ways to help the various boards to carry on and extend their work. A vigorous and spicy debate followed the reading of this paper. In this connection there were many touching incidents brought out of self-sacrifice on the part of the workers, of how they had suffered, health had been impaired, and even

death had followed, because missionaries tried to live too economically in climates where they should have every protection and comfort in order to do their work successfully. The best economy was to take good care of missionaries. The discussion almost snowed under Dr. Blodget's proposal of pledging ten years of unmarried service. But he was not disconcerted. He did not expect it would meet with favor, but anticipated confidently that ten years hence it would be commonly adopted.

WOMAN'S WORK.

The session devoted to Woman's Work presented a panorama of the various mission fields of the world. Fifteen women took part, and spoke briefly and comprehensively of their various forms of work. There were three women on the platform whose aggregate time of service reached one hundred and twenty-five years—Mrs. Hepburn, of China and Japan; Mrs. Scudder, of Southern India, and Mrs. Blodget, of China.

Miss Houston, who had worked on the Mexican border for fourteen years, told of the influences that led her to be a missionary. Mrs. Logan, who had been connected with the work in the Caroline Islands, stirred every one by her story. She had been on the island of Ponape when the work had been interrupted by Spanish occupancy. The work west of Ponape was begun and carried on for years by converted natives, supervised by American missionaries. They practically reduced the language to writing, which was revised by Mr. Logan, who translated the New Testament into the language. The work spread until it reached the lagoon of Ruk, where there is a population of 12,000 to 15,000 people. In 1834 Mr. and Mrs. Logan were sent there. They found the people fierce, savage, and treacherous. There was no law and no regard for rights of property or, indeed, of human life. Mr. Logan lived only three years, and Mrs. Logan has carried on the work since, having no connection

with the outside world only as the mission steamer visits the island once a year.

Mrs. Hepburn gave some reminiscences of her early life and connection with missionary work in Japan, and her house-keeping experiences. Miss Scudder, of the Arcot Mission, India, located at Vellore, told of work among the zenanas. Mrs. Large, connected with the Methodist Church of Canada, made a brief address on her school work. A few years ago Mrs. Large's husband was murdered by the Japanese, and to this day the police have no clue of the perpetrators of the deed. They entered the house, it was supposed, for robbery. She has heroically carried on her work.

Mrs. Richie, of Tungchow, told of her connection with the college in that station, she also carrying on work that she took up after her husband's death. Every student who had gone out from the school was a Christian. Mrs. McClure, of Honan, said she was the only white woman in the province, and was located three hundred miles from a post-office. Scarcely a Chinese woman in the province could read.

Mrs. McDowell, of Turkey; Mrs. Dr. Ashmore, of China; Miss Smith, of Burma; Miss Van Hook, of Tabriz, Persia; Mrs. Jessup, of Syria, and Mrs. Clark, of Assam, also took part.

MORAVIAN MISSIONS.

A paper on Moravian Missions was read by Mrs. W. H. Belden, formerly of Bulgaria. She said:

"The Moravian Church is, above all churches, a missionary church. Its policy is and always has been to go to the very lowest of the heathen, and to difficult and dangerous fields where no one else goes. So unworldly and unobtrusive is this church, so pure and simple its doctrines and life, that from a worldly view it seems an unimportant denomination. It has stood for one hundred and sixty-three years an example and inspiration to all Christendom. The home of the Moravians was mostly in Moravia and Bohemia. They were the followers of John Huss, who suffered