

Upper Mekeng (Cambodia) River are now friendly to our missionaries, and that the Roman Catholics have not yet made an entrance to the field. If we can strike in this great region now, we have a free field; when once the Jesuits have appeared there, the history of the past and of other countries tells us that our opportunity as Protestants will be more limited, if it does not disappear altogether.

Rev. G. E. Stone, Arabia: Arabia is (1) A land of possibilities. (a) A country much more fertile and populous than generally supposed. (b) The people are largely town people, not ignorant Bedouin. (2) Arabia is a land of opportunity. (a) Politically, only partially under Turks. The interior is independent. The eastern and southern coasts under British influence. (b) People not as bigoted as in Turkey. Preaching in streets and bazaars at Bahrein. (c) Opportunity because everything is yet to be done. Only three missionaries at present on east coast, and one on the southern coast, with the reinforcements going out this year only nine or ten missionaries for ten million people. Arabia is promised for Christ, and He will give the victory.

Rev. H. Blodget, D.D., China: The West River has recently been opened in all its length to trade and trading vessels. The Yangtze has been opened in like manner. These rivers flow through densely populated countries, and large numbers of missionaries are needed to reach the multitudes of people. A steamer has past through the rapids of the Yang-tse, and the fifty million of Szchuan are now accessible by steam communication. The number of missionaries there needs greatly to be increased. The province of Hunan has now two resident missionaries. This province has been intensely hostile to foreigners. No foreign missionary, until very

lately, has been allowed to locate within its borders. They have been hunted out with insult, abuse, and violence. Here have originated the vile placards and tracts against missionaries so widely circulated in China. The twenty million of this province call for a large number of laborers. China must be converted by Chinese. Christian workers must be trained in the field, yet a large number of missionaries from western lands will be needed to form the link to convey the blessing from the church in the West to the church in the East.

Mr. B. B. Blachly, Mexico: There are now about twenty colporteurs in Mexico. The great cry is, send us more colporteurs to work from house to house. Mr. H. P. Hamilton, Bible agent at Mexico City, said that thousands more copies of the Bible could be circulated if there were more workers. The great cry of the people is, give us the Word of God. The American Bible Society *must* have help, or their society will be a thing of history.

Dr. Cyrus Hamlin, Turkey: The portion of the field of the American board which calls loudly for occupancy is that which borders the eastern part of the Bulgarian mission, comprising a portion of the Albanian—a very brave and heroic people, for whom Christianity has hitherto done little good. The Greek Church has converted about half of them; Islam has the other half. It is a common saying that they are bad Christians and bad Moslems, but splendid soldiers. They are now accessible to one missionary in Bulgaria. There are educated native agents ready to go to them with the Bible in their own language, and with Christian education they would be gladly received. Only a few thousand dollars are needed to inaugurate a

most intensely interesting mission without demanding a single new American missionary. The native force is ready for the work.

Rev. T. W. Woodside, Africa: I read a short time ago in one of the leading missionary magazines of the new mission station at Lake Moero, and there they remarked, "Now there is a chain of mission stations right across the Dark Continent." Let me explain just what that means: From Benguela inland for two hundred and fifty miles (twelve days' journey) there is not a station, not a missionary. There a station, with two families, then four days, and you come to another station; again three days, and you come to a third station. From there you make forty camps, or forty days' journey, to the little station Kavungu, of the English mission. From there another jump of fifteen days to the Garaganze mission, where you find two lone men, missionaries; another leap of fifteen or more days to Lake Moero, and this is the "chain of mission stations." These stations are mere points, lone links, and then to the north and south are large tracts where there is not a missionary.

Rev. J. W. Baird, Turkey: Sadder than the sway of the Turk over the holy places of Christianity is the reign of spiritual death over the Eastern Church of Salonica. Tho a thriving city, it is not now "the faithful city," nor, as a thousand years ago, do missionaries of the Gospel take the light of the Gospel to surrounding peoples. There is no preaching or other means of spiritual enlightenment. Education is coming in very rapidly. The Gospel can find an entrance. To the west of Macedonia are the Albanians, a most promising people, entirely without the Gospel. Servia and Bosnia, too, need missionary work at once,

### Questions from Our Mail-Bag.

The editors of this REVIEW are constantly receiving more inquiries for information than it is possible to find time to answer in personal correspondence. It is proposed to select from time to time, from among questions which have a more or less general interest, some few for categorical answer or for editorial comment. The space which can be given to this is necessarily limited, and the form will be varied. Queries will be welcomed.

J. T. G.

*Question 1.*—The impression was made on some persons at the annual meeting of the International Missionary Union in June, that the American Bible Society is in specially straitened circumstances for money to carry on its work. Is it correct to say that the society is in a "crisis?"

*Answer.*—There is no warrant for using the term "crisis," if thereby is meant a threatened financial embarrassment. That might have been true eighteen or twenty months ago, when its managers began to be alarmed at the shrinkage in receipts, and when they were constrained to curtail their work and to appeal to the society's friends for relief. From November, 1896, to May, 1897, there was great solicitude among the officers of this noble institution. The condition of things has materially changed since then.

*¶* This question being thus categorically answered, we take this opportunity to say that the missionaries everywhere esteem the American Bible Society as an integral part of the missionary agencies of the world. Progress on many lines of missionary work is restricted by limitation in the income of the American Bible Society. Two years ago they were reluctantly compelled to say to the

Presbyterians that they could not print some Benga books which the missionaries were anxious to receive for West Africa; to the Methodists that Dr. Richard's Tonga Testament must remain unprinted, and to the American Board that the funds of the Society did not permit them to reprint the Marshall Islands' New Testament. But funds came from Pennsylvania, at Bishop Hartzell's instance, and he took the Tonga Testament with him to Africa. More funds came specially appropriated for the Benga Scriptures, and they also have been printed and sent forward. And now in answer to appeals made by Miss Crosby, they are getting money for the Marshall Islands' Scriptures, and are completing their arrangements for putting them through the press.

In the same way liberal contributions are being received to meet expenses connected with the distribution to our soldiers and sailors, and the number of individual givers has increased in the most gratifying way, while receipts on legacy account also have been unexpectedly large and gratifying. But this society needs the living interest and cooperation of the churches all the time, as a constituent part of the missionary work on foreign fields, as well as in this country.

J. T. G.

*Question 2.*—At the International Missionary Union meeting in June, a question was asked which has come to us repeatedly, and we are pleased to give the answers made there by experienced Chinese observers. The question was: "What is the prospect of the nations of Europe partitioning China among themselves?"

*Answer.*—Rev. Dr. Henry Blodgett: "Spheres of influence are establishing. If these are to become possessions of foreign nations, it will be gradually and by unforeseen contingencies. We may reflect that these western nations come, not to kill, plunder, and destroy. They come to open mines and bring forth the wealth of China, for ages buried in the earth, for the use of the people. They come to construct railways, to spread out telegraphic wires, to bring all the blessings of modern civilization to the Chinese.

God will overrule their doings for If they have wronged the nation, the establishment of religious liberty, and for the material good of the people."

Rev. Gilbert Reid: "Dr. Martin has written me that the Mayor of Peking called upon him for suggestions on the future of China. Dr. Martin said: 'First, there was no danger in opening new ports; second, that China should not grant, even in speech, any "sphere of influence." China has kept from this danger. She allows new ports, open or exclusive, and concessions for mining and railroads. China may be divided, but only if she refuses to progress.'"

Rev. J. E. Walker, China, says: "It is a mistake that the Chinese have no national spirit. They have a strong race and national spirit. To partition China would be a very different thing from defeating soldiers fighting for an intruding dynasty. If China were as advanced as Japan she would be a serious menace to the rest of the world. China civilized and not Christianized would be a terrible misfortune."

Dr. S. L. Baldwin: "I do not think there will be any partition of China. England has taken Wei-hai-wei, but her purpose is only to keep an effectual check on Russia. She has no desire for further territorial aggrandizement. Her interest is to make China a wide-open mart for the world; and in this, as in most other matters, America's interests are identical with England's, and the interests of Japan are not different. These three nations, acting together, can control the destiny of Eastern Asia. I believe England will see to it that China is not dismembered; and when the time is ripe will withdraw from Wei-hai-wei, and see to it that Russia withdraws from Port Arthur at the same time. China's government will have to be improved, and she must move in the line of Western civilization and progress. There are some cheering signs that the movement is beginning, and can be carried on with the help which will be gladly given by Western nations. These facts, in connection with the magnitude of the country and the immense population, present the greatest opportunity and the most urgent demand of the hour."

## IV.—FIELD OF MONTHLY SURVEY.

Papal Europe,\* The Papacy,† Reflex Influence of Missions.‡

BY DELAVAN L. PIERSON.

## War and Missions in Spain.

The mission-school of the American Board at San Sebastian, Spain, was, at the outbreak of the war, transferred to Biarritz in France, hardly more than an hour's ride by rail from the old location in Spain. The missionaries had no fear of any discourtesy from intelligent people, but it was thought that there might be turbulent demonstrations from some of the lower classes, which might be beyond the power of the authorities to control. Rev. William H. Gulick wrote to the parents of all the pupils, telling them that their children would be returned to their homes if desired; but all have approved of their remaining. The school marched in procession to the railway station. There was no hostile demonstration. Mr. Gulick writes that his Spanish colleague and wife, and one of the native teachers, are in the house in which the mission was conducted, and that they will carry on evangelistic work and conduct a day-school.

\* See also pp. 321 (May), 409 (June), 561, 573, 591, 596 (present issue).

NEW BOOKS: "The Spaniard in History," J. C. Fernald; "Spain in the Nineteenth Century," Elizabeth W. Latimer; "With a Pessimist in Spain," Mary F. Nixon; "Italians of To-day," Rene Bazin; "The Story of France," Thos. E. Watson; "France" (Political and Social), J. E. Courtney Badley; "Modern France," André Lebon.

RECENT ARTICLES: "The Crisis in Spain," *Fortnightly Review* (Dec. '97); "The State of Spain," *Westminster Review* (Dec. '97); "The Ruin of Spain," *Contemporary Review* (June); "Demoralization of France," *Contemporary Review* (Mar.); "The Albanians, A Neglected People," *Missionary Herald* (Mar. '98); "The Misgovernment of Italy," *Fortnightly Review* (June); *A Voice from Italy* (Quarterly).

† See also pp. 291 (April), 517 (July), 596, 598 (present issue).

RECENT ARTICLES: *The Converted Catholic* (Monthly); "Priest and People," *Arena* (Dec. '97).

‡ See p. 444 (June).

## Religion in Portugal.

Lisbon has quite a colony of British people, who sustain two churches, one an Episcopal one, the other Presbyterian. The latter carries on a very interesting work among the Portuguese, supporting a Portuguese minister, and having both a day and a Sunday-school. The Presbyterian church is located in an old convent. The British Bible Society also has a depot here.

The work among the Portuguese is, in some respects, very encouraging. Their services are well attended, and their singing especially is always quite inspiring. Even before I understood their words, I used to enjoy hearing the old familiar tunes, such as, "Pass me not, O gentle Savior," "I gave My life for thee," and others. When, some time ago, the Rev. George C. Grubb and Mr. H. Maxwell Wright were here—the latter speaks Portuguese like a native—and conducted a two weeks' series of special meetings, the Portuguese turned out in such crowds every night that the room was barely able to furnish even standing room. An even larger work than at Lisbon is done among the natives at Oporto, where the Wesleyan Methodists also carry on a flourishing mission. Space does not permit to speak of the many strange and interesting sights of Lisbon, a city which is set on many hills, and which presents a very striking appearance from the river. Nor do I feel competent to give judgment of the character of the people. They are not as licentious as I had anticipated; dirty they certainly are, and religiously supremely indifferent. One rarely sees a priest on the street,