

#### IV.—EDITORIAL DEPARTMENT.

##### The March of Events.

The most colossal event deserving a chronicle is the signing of the treaty providing for general arbitration between the United States and Great Britain. The two men most closely connected with this triumph of diplomacy are Secretary of State, Olney, and British Ambassador, Sir Julian Pauncefote. The further consideration of this subject we naturally postpone until it is ratified, with or without amendments, by the Congress of the United States. But, in advance, we candidly and confidently put on record our judgment that no event of the century will, if it shall thus emerge from the present controversy concerning its formal acceptance, with the cordial and unanimous action of the ratifying bodies, stand out more conspicuously as a sign of the ethical and religious advance of the race. No one can estimate the possible blessings and benefits of such a compact of peace between the two leading Protestant nations of the world. Such a step is a stride toward universal peace, and its effect on missions may be incalculable. We can not but think that the United States Senate will not disappoint the expectations of the Christian public by failing to give such a treaty its solemn sanction. And when this is done, it will be next to impossible for other nations to stand outside of the embrace of a compact so eminently wise and philanthropic. War is, in fact, becoming well-nigh impracticable, if not impossible, by the very destructiveness of the new machinery made available. It is no longer a question of numbers, wealth, valor, or endurance, as to what party shall win in martial strife; but a matter of the possession of the latest, most effective, and most destructive weapons. To-day, if the foremost people of the world—foremost from every moral and intellectual point of view—were to engage with a power otherwise insignificant, but which hap-

pened to have just got control of some new method of wholesale murder, brave armies might be annihilated before a foe not only smaller in numerical force, but mean and contemptible. And about the only advantage we can see in much of the modern inventions in the way of their annihilating fatality is that they are making war too perilous for nations to undertake it.

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A new method of arousing and cultivating missionary enthusiasm has been undertaken by Rev. Wm. H. Waggoner, a recent graduate of Yale. Since Jan. 1, 1896, he has been lecturing on missions. While in Yale he studied carefully this great world-wide theme, with the help of that splendid library of 3,000 volumes, which Dr. Geo. E. Day is collecting on the subject of missions. Mr. Waggoner is a map-maker, and uses his art in getting access by eyegate as well as eargate. One of his maps is of India, and covers a surface of 144 square feet, and is in fifteen colors, showing the work of 65 societies in seven departments. The map of China is in 25 colors, and shows the work of 2,000 foreign missionaries. The map of the world is 12 feet by 20, and is in 15 colors. It shows population, religious condition, and the location of 11,000 missionary workers, and the number of native converts, etc. We can safely commend this brother—personally known to us—to the confidence of the churches. He is an enthusiast on the great theme of world-wide missions. He may be address at Eureka, Ill.

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Others, besides the editor of this REVIEW, seem to regard the present crisis in missions as quite alarming. A paper lies before us on the "Waterloo in mission work," in which the Misses Leitch, of Ceylon, plead for the marshaling of every available force into the field. These earnest workers urge that each missionary write to dearest per-

sonal friends at home, moving them to accept some *definite act* or *sacrifice*, whereby, at least, one hundred others may be led to feel new interest and pledge new gifts. For example, suppose that 500 missionaries of the American Board should thus, out of their total groups of home friends, enlist one-tenth of them in a new and vigorous effort in favor of missions, it would be practically increasing the number of active cooperators and givers, and so not only lift present financial burdens, but prove a permanent increase of both intelligent interest and self-sacrificing gifts. The Misses Leitch also press the writing of a quarterly letter home, to keep the home clientèle in touch with the work, and advocate larger use of the printed page. Another suggestion made is the division of the field, so that each section may be linked with a group of contributors, thus assuring with that field a special bond of intelligent sympathy. The paper is too long for insertion here, but it contains so many practical suggestions that it will undoubtedly be put into a permanent and widely distributed form.

A very manly and cordial letter from a minister in the South repels the intimation that the "caste and race spirit" in the South was adequately expressed by the "Sheats law," referred to in a recent editorial article. He claims that the feeling generally prevailing toward the colored race is far more generous and magnanimous and forbearing than some have conceded; and deprecates any intimation to the contrary as calculated to fan the fires of sectional feeling. We are glad to have so encouraging an estimate of the prevailing sentiment of the South toward the once enslaved blacks and pray for its continuance and increase.

Rev. S. M. Zwemer, of the Arabian Mission, writes from the Persian gulf, Island of Bahrein, that the first *printed* Arabic tract on Arabian soil has been issued from their own little hand press, the pioneer Christian press of the peninsula.

The Rev. J. N. Forman, of the American Presbyterian Mission in India, has been trying to live down to the social

condition of the Hindus. He has occupied a room 14 by 8 feet, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self-abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three different places, fairly and fully. He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves, are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.

#### M. Pobiedonoszeff on the Jewish Question.

In the *Neue Freie Presse*, Herr Friedrich Schütz publishes an account of an interview he had with the famous President of the Holy Synod in Russia. During the interview, M. Pobiedonoszeff made the following remarks respecting the Jewish Question:—

"When the Jewish Question came to the fore among us, I received letters from all parts of the world—from Germany, France, England, America, and even Australia. My correspondents threatened and insulted me. One man, giving his name and address, wrote that I should be killed if I did not put a stop to my lust for persecution. I declare to you now I am not responsible for what has taken place against the Jews in Russia. I have friends among the Jews, and there are many among them who know me intimately, and who are aware of what I tell you. It does not enter my mind to persecute the followers of any religion. What religious and truly believing man could do this? The Jewish Question in Russia is one of the most complicated in the world. It has no religious, but a social and political character. We have taken over the Jewish Question from the Poles as a bad inheritance, as a species

of inventory. The Poles not being in a position to create a civic body, allowed the Jews to take their place, but the aristocracy and the Jews exercised an unfavorable influence, with the result that a type of Jews arose which can not be compared with the Jews in other progressive lands. This led to regrettable abuses in the country, and in the towns, to the participation of Jewish students in most disgraceful revolutionary movements. The State was compelled to take action. What it wisht to do, namely, to ensure the observance of the law—was similar to that which was put into force in free America against the Chinese. No more. Indeed, still less. A war against a race was far from our wishes. The most respectable and the most cultured Jews do well among us, and will always prosper. When the measures already referred to were taken against the Jews, the late Baron Hirsch wrote to me: 'I offer Russia fifty millions for the construction of railways if it will abandon its plan for the persecution of the Jews.' I referred him to the Government, and laid before him my idea of the question. I could not have shaken him off, for he continued the correspondence for a considerable time. One day he declared that he wisht to give a million for a philanthropic object. I advised him to place that amount at the disposal of the Holy Synod, so that this body might establish schools with the money. This he did. You see Hirsch was a Jew, who in the course of time learnt to know me better, and he certainly did not share the universal prejudice against me in which there are embodied so many lies and calumnies, so many conscious and unconscious errors."

A missionary conference was held January 27, 28, by the students of the Theological Seminary at Auburn, N. Y. The attendance was large, including many alumni and visiting pastors and friends from the vicinity; and the spirit of thoughtful interest, rising often to enthusiasm, will long influence the life of the seminary.

The keynote was sounded in the opening address by Dr. Wilton Merle Smith, of New York, who spoke on "A Surrendered Life." Rev. William R. Taylor, D.D., of the Brick Church, Rochester, followed upon the "Biblical Conception of the Christian Church," and Rev. C. S. Richardson, D.D., of the First Presbyterian Church, Little Falls, N. Y., spoke upon "The Missionary Pastor."

"City Evangelization" was the theme

of Rev. A. W. Halsey, of the Spring Street Presbyterian Church, New York, and Rev. Halsey B. Stevenson, of Wolcott, N. Y., spoke upon the "Problem of the Country Church." Rev. John R. Davies, D.D., of the Fourth Avenue Presbyterian Church, New York, spoke on "The Biblical Basis of Foreign Missions." And the last address, by Rev. George B. Stewart, D.D., of Market Square Presbyterian Church, of Harrisburg, Pa., was on "The Need of Men in the Home Field."

During the conference opportunity was given for questions and discussion, and thus many interesting and important matters were brought out into clearer light. The aim of the conference was to touch upon as many as possible of the great problems in the world's evangelization, all of which must be of vital interest to those preparing for the ministry. The results were so abundantly satisfactory that it is hoped similar conferences will be held elsewhere.

Perhaps the Lord will use the following letters to stir up some of his servants to take up this work. A student in the University of Maryland address a letter to the Foreign Missionary Board of his own church, in behalf of a people in whom he had become much interested, and received the enclosed reply from one of the secretaries, stating that the straitened financial condition of their exchequer precludes the possibility of their taking up any new work; and he now desires to know if there is not some other missionary society with which he may communicate, with the prospect of succeeding in having some one sent to supply this destitution. The circumstances are set forth in the following personal letter, received by the Editor:

"Being deeply interested in mission work in the neglected continent—a field in which I hope some day to labor, I wrote to Dr. Horace M. Lane, at Sao Paulo, Brazil, last November, and in his reply Dr. Lane mentions that on the very day on which he received my letter he had been visited by an Indian chief from the tribe of the Cherentes, who had come to ask for missionaries, teachers, and agricultural implements. Dr. Lane express a wish that I might see my way clear to come and labor among these people. This I can not

do, as I have three more years of study (I am attending the University of Maryland, Medical Department) before I can graduate; but my interest being aroused, I lookt up the map and found that this Indian chief, in order to get to Sao Paulo, must have traveled a little over one thousand miles, and I rightly construed that as an evidence of intense earnestness on the part of these people. In order to learn something about their tribal relationship, language, etc., I consulted the Johns Hopkins University Library, and finally succeeded in finding some interesting facts about the people in a report by a British engineer, named Wells, found in the records of the Royal Geographical Society for 1876 (Vol. 46). Mr. Wells had a Cherentes Indian as a guide, and states that in 1848 an Italian Jesuit (Fré Rafael) went to live among these people, and succeeded in getting them to settle down at a place now known as Pedro Affonso, on the Tocatus River, where they formed a flourishing settlement. The Portuguese, hearing of this village, made a descent on them, killed as many as they could, enslaved those who were unable to flee, and took possession of the cultivated lands, houses, and cattle. The Indians, enraged at this conduct of the so-called Christian people, murdered their priest, and went back into their woods and a savage state.

"So far Wells' report, which is all I have been able to find about the people.

"Now, nearly fifty years after, these people once more turn towards the light, and having found Catholicism wanting, send their chief 1,000 miles to a Protestant missionary center. This may seem incredible, but in my researches about the Indian nations in South America I have found a similar instance, recorded by no less eminent a personage than the oft-mentioned Sir Robert Schomburgh (of Venezuelan boundary fame) who cites an instance of his coming to an Indian settlement, where they had erected a school house and dwelling for a missionary, *in anticipation*, and on a rather vague promise that the London Missionary Society would send them a teacher.

"Surely God then workt among those savages of the primeval forests, as He evidently does now among the Cherentes.

"Can we afford to let their request go unheeded? As already stated, I am personally not yet able to respond to the call, but I know of a very spiritual-minded young Scotch-Presbyterian at another Baltimore college, who will graduate next April, and who has South

America on his heart, and who would go if he were sent. I heard him speak once or twice very effectively at missionary meetings, and Rev. Addison Smith, D.D., of the Aisquith Street Presbyterian Church, tells me that he frequently fills the pulpits of various churches, and is well spoken of everywhere.

"My own acquaintance with the young doctor is but slight, but I am deeply imprest with the needs of this people, and hope that you may be able to suggest a way by which some one might be sent to them.

"Shall we who know the blessed truth  
To them the Bread of Life deny?  
And knowing of their piteous state,  
Still turn a deaf ear to their cry?"

"Yours very truly, GEO. R. WITTE,  
611 Aisquith Street, Baltimore."

The case being made known to the Foreign Missionary Board by Mr. Witte, the following answer was received:

"My Dear Mr. Witte:—Correspondence with candidates belongs to my department. This is really scarcely a question of a candidate, but rather the opening of a new mission. I thank you for the pains you have taken to ascertain the facts, and place them so clearly before us. Were our Board in position to enter new territory, or to enlarge its present mission in Brazil, my judgment is that the claims of the people to whom you refer ought to be most carefully considered. As this is not the case, however, I regret to say that it will be impossible for the Board to act on your suggestion and carry the Bread of Life to those poor, perishing multitudes. We are in great straits financially, being unable to carry the work in hand because of the great falling off in our receipts. We are approaching the close of the present fiscal year with the prospect of a very heavy debt, which must mean serious curtailment of present work during the next fiscal year. While sympathizing with you deeply in your interest in the inviting field in Brazil, and regretting that I can not write you more encouragingly, I am, yours sincerely,

"JOHN GILLESPIE."

No one who knows this devoted secretary will doubt the pangs it cost him to write such a letter. And this is but one example of the critical state of the foreign missionary work, when such an opening can not be entered simply