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## AN APPEAL FOR HADRAMAUT,\* ARABIA

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The evangelization of the world in this generation, or in the next generation, is impossible, unless the unoccupied fields, hitherto neglected, are entered and evangelized. One of the widest regions yet untouched by missionary effort is the whole of Southern Arabia, from Aden to Muscat, a distance of twelve hundred miles, and with a population of over a million and a half souls. From the earliest times this province was called Hadramaut. In Genesis 10:26 Hazarmaveth is named as the son of Joktan, and on the Himyaritic inscriptions, five centuries before Christ, the name is spelled as it is now, t-m-r-d-h, and has the same significance, "valley of death." The name was not given because of the unhealthiness of this part of Arabia, but probably commemorates some early battle-field of the nations.

Hadramaut is one of the least-known parts of unknown and neglected Arabia. In 1843 Von Wrede made his remarkable journey and penetrated inland as far as the quicksands of Ahkaf. Only two or three other travelers have followed him. The coast as far as the chief port, Makallah, is comparatively well known, but the many fertile valleys and oases of the highland are yet unexplored, and were, until Theodore Bent's journey, largely unknown.

Beginning at Aden, Hadramaut may be divided into three districts: that north of Makallah, inhabited by the El Yafa and Bni 'Isa tribes; the country of the Mahra Arabs, north of Kamar Bay; and, further east, the Gharah tribes. The first region is best explored, most accessible, and most fertile of the three. Yet, as far as I know, no missionary has been to any of its towns, or a Bible colporteur along its coast, since my journey to Makallah in May, 1891.

While the Christian Church at large has been in ignorance of the condition and the needs of this field, the providence of God has been

\* The name of this district is also spelled Hadramut.

preparing the way for its conquest. Since Aden was occupied by the English in 1839, their influence and authority has practically extended along the whole south coast of Arabia. The coast has been surveyed and the interior partly explored. Makallah has now communication with Aden by steamers, and an Indian post-office has been opened there. In 1891 our journey to Makallah took twenty-one days in a native boat—a sort of wooden-shoe hulk with one short, heavy mast, and rigging of palm-leaf ropes. This chief port of western Hadramaut, and the strategic center for the conquest of the province, is built on a projecting point of land of the lofty chalk hill Jebel el Kara. The land rises from the coast in a series of terraces to Jebel Hamra (5,284 feet), which is connected on the northeast with Jebel Dahura, over 8,000 feet high. In the account of my first visit I wrote:

After long delays and continual contrary winds we came in sight of Makallah. It is a second Jaffa, with high and well-built houses, two prominent mosques, and a large Bedouin encampment west of the city. The harbor and docks would do credit to a European government, while the row of forts, the public wells, and the large market-place prove that the ruler of Makallah is a sultan more than in name.

Ten years after I can substantiate this statement by the remarkable photograph of an Arabian sky-scraper and the boulevard of the metropolis of Hadramaut.\* Such high dwellings are a characteristic of all the towns inland as well as on the coast. Both in their architecture and their domestic arts the Arabs of Hadramaut show that their ancestors were civilized in the days when the Arabs of Mecca and Medina were in ignorance. The old empire of the Himyarites has left its record not only on the rocks in hundreds of inscriptions but on the language and customs of the people. Add to this the long influence of trade with India and the Malay archipelago, and one can understand why South Arabia is so far on the road to civilization.

Nearly all the wealthy Arabs of Java and Sumatra came from Hadramaut, and Van den Berg traces the intimate relations that continue to exist between these countries to the original conquests of Islam in the Malay archipelago by Hadramaut Arabs. The population of the country may be divided into four classes. Firstly, there are the large tribes of nomads or Bedouins scattered all over the land, who do the carrying trade or are soldiers for the town-dwellers. Altho their low state of civilization makes them nearest the nomads, they never live in tents, as do the Arabs of the north. The rich have houses and the poor live in caves. Secondly, there are the town Arabs, of better if not purer stock. Many have East-Indian blood, as the Hadramis have intermarried with the Javanese for centuries.

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\* The photographs for this article were given me by Prof. Jules Bonnier, of the Sorbonne, and were taken by him on his journeys along the coasts of Arabia last year.



A "SKY-SCRAPER" IN ARABIA

The Sheikh's House, Makallah, the metropolis of Hadramaut

They live in the towns and own the larger part of the fertile lands. Between them and the Bedouins there are frequent feuds. The third class are called Seyyids and Sherifs, a sort of aristocratic hierarchy, who trace their descent from Mohammed. Their influence is enormous; they have considerable wealth, and are the custodians of education and learning. Altho they are conservative and oppose all external influence in their country, they are on the side of law and order. The fourth class are the negro slaves; altho not as numerous as in Oman, they are found everywhere and multiply rapidly. The Arabs of eastern Hadramaut are nearly all of the first class. Their country has few oases, and the inhabitants are very poor. But judging from the experience of Carter, Wellsted, and Bent, they are not hostile, and are in everything but the name pagans rather than Moslems. Their common dialect is distinct from the Arabic spoken elsewhere, their customs are peculiar and very primitive. Carter says:

It is only here and there on the coast that we met with a man who could say his prayers; those of the interior are wholly devoid of religion, having no idea of God or devil, heaven or hell.

In stature the Mahrahs are almost dwarfs; for dress they only wear a loin-cloth. Extreme poverty and misery is the lot of those who dwell on the coasts. The upper parts of the mountains are covered with good pasturage, and here, too, frankincense and gum trees are plentiful. The people are friendly to strangers.

Western Hadramaut is, like Yemen, a country of mountain villages and agriculture. Besides a large quantity of coarse grains and fruits, tobacco is exported. Makallah has also a trade in mother-of-pearl, incense, ambergris, and shark fins, which is increasing every year. The population of this town is about ten thousand. Shibahm, the

capital of the hill country, has a large population and a comparatively cool climate. If a mission were once established at Makallah, the missionaries could here find relief during the hottest weather. A single glance at the maps of this wonderful country tells how large a field is here accessible for the bold pioneer of the Gospel. The mountain passes are dotted with the names of villages. Bent says:

Without photographs to bear out my statements, I should hardly dare to describe the magnificence of these castles and villages of Hadra-



A GROUP OF TYPICAL ARABS AT MAKALLAH, HADRAMAUT

maut. That at Haura is seven stories high and covers fully an acre of ground. The doors are exquisitely decorated with intricate wood-carving.

Our photograph shows such a doorway, and also gives a group of typical Arabs at Makallah—the Bedouin, the townsman, and the slave. Would to God that some one would see that here is an *open door* for the Gospel as well!

Ever since Mohammed's successors blotted out the dying Christianity of Nejran and Yemen and Socotra this "valley of death" has never heard the message of life. In Sanaa, the cathedral of Abraha, built in 567 A.D., is now used for a turkish cavalry stable. In Hadramaut there are inscriptions that tell of a Christ who is known no

longer. In Socotra, on the hill Ditrerre, of the Hamar range, "a perfect mass of crosses" of every possible shape is carved, perhaps to mark a Christian burial-ground.\* *Alas! now neither the hill tribes of Yemen, nor the people of Socotra, nor of any part of Hadramaut, have a single living witness for the crucified!*

A mission to South Arabia is possible and practicable. The Keith Falconer Mission is working into Yemen from the south. The American Arabian Mission is opening up Oman and the East. Who will start a new work and meet us half way through the dark peninsula? Where are the pioneer spirits among the large army of student volunteers? Who was it that applauded "the evangelization of Arabia in this generation" at the Cleveland convention? Are all the volunteers to sail along these Arabian coasts in P. & Q. ships for India and Burma and Siam? A medical missionary would be welcomed everywhere by nomad as well as town-dweller. For Bible dis-



WAVES OF SAND IN THE DESERT OF KURIA MURIA ISLANDS

tribution and Arabic Christian literature this is a virgin field. Where is there a small band of men who will organize a new effort for this great unknown land? Those who accept the challenge do not go on a holiday excursion; but neither is it a forlorn hope. If there has been such wonderful success among the Moslems of Java and Sumatra, who can tell but God will honor faith here also among their kinsmen? Our mission in East Arabia needs reinforcements, but even a half a loaf is better than no bread of life for those who die of hunger. We turn away, therefore, from our own need, and plead now for those who have no pleader. There is no danger of encroachment, and even when the land is occupied we will be yet too far apart for comity.

More eagerly than the English garrison did at Ladysmith, we look for reinforcements for Arabia. Those for whom we look and pray to begin work in Hadramaut must be in the reserve army of our Great

\* See the Appendix of Bent's "Southern Arabia."

King. His name is the Lord of Hosts. His arm is never shortened; He is never discomforted by any disaster, nor will He grow weary under the travail of His soul till He be satisfied. He is not yet satisfied in Arabia. His resources are boundless and opportunities endless. Hope deferred never makes His heart sick whose days are the endless cycles of eternity. Conscious of His supreme power and love we can not but obey His own injunction, "Pray ye, therefore, the Lord of the Harvest that He send forth laborers into His harvest." It is not a question of money, for the silver and the gold are His as well. There is no doubt that when the recruits are ready to sail, the commissariat will be prepared also. If naught is provided for them, we are willing to share rations rather than remain unrelieved. Will you come? Our appeal is to you, and our prayer to God. As a missionary working under like circumstances has said:

Our King can do without any of us, and He will devise means whereby His kingdom shall be extended, in spite of the apathy of His people at home. But woe to that soldier of the cross who hangs back and is unwilling to serve when the King's call for volunteers for the front comes to his ears! We dare to think it a noble thing when a man or woman leaves home comforts and worldly prospects to follow the King on foreign service. Should we not rather think it a deadly disgrace that the King should have to call twice for men to fill posts of difficulty and danger or of loneliness and drudgery in the outposts of His empire?

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## BACKWARD MOVEMENTS OF OUR TIMES

### SOME POSSIBLY RETROGRADE MOVEMENTS IN MISSIONS

BY THE EDITOR-IN-CHIEF

Edmund Burke said to the electors of Bristol, defending his parliamentary course in a matter in which he acted against their wishes, "I obeyed the instructions of nature and reason and conscience; I maintained your *interests* as against your *convictions*."

To call attention to down-grade tendencies in moral and spiritual matters is not popular; yet candor is among the leading virtues, if indeed it is not their very marshal. Even consistency is less important than candor, for to aim to be consistent with former utterances or

methods may hinder one from being true to present clearer convictions of what is both right and best. Failure sometimes teaches lessons which could never be learned by success, which in some cases dazzles with a false glory and blinds the eyes to the reality of things.

A sober and unempirical judgment concerning the drift of the last fifty years must recognize, in some directions, a backward current, and it may be well calmly to consider the facts, not to discourage effort, but rather to promote spiritual alertness and prayerfulness. For progress is dependent upon the recognition and removal of hindrances to advance.

To four of the possibly backward tendencies we briefly call attention, asking at least a prayerful consideration of these suggestions:

1. The declining conviction of a world's need of the Gospel.
2. The declining supremacy of practical Christianity.
3. The declining sense of individual obligation and duty.
4. The declining hope of ultimate success in missions.

First, then, the declining conviction of the world's actual need of the saving Gospel. It will suffice to refer to three directions in which this is apparent.

The new doctrine of the *extension of the period of probation* beyond this life tends to arrest missions. To feel that, without the knowledge of Christ, the bulk of the heathen world die without hope, sets a true believer on fire with zeal. From the day of Pentecost until now, there has never been a great missionary movement, whether in one man, like Carey, or in a community of believers, like those of Herrnhut, without this conviction behind it, that "there is none other Name, given under heaven among men, whereby we must be saved." If men are led to believe that they can hear the Gospel and have the Spirit's cowitness to it, after death, the conditions may, as they think, be more favorable beyond the grave for repentance and faith; for then the eyes will not perhaps be so blinded by perishable things, and the imagination so bewitched by the false glitter of its baubles. Besides this, to hear the Gospel now and reject it has so hardening an effect that the chances of the pagan would perhaps be improved for salvation after death, if he is left to his darkness here! This is the plain logic of the situation, and the very fact that we are forced to such a conclusion shows that the premises must be false.

Again, the *eclectic views of religion* that prevail tend to apathy in missions. A false charity has come to displace what many regard, and perhaps term, the bigotry of the past. It is boldly said that all religions are parts of a great historic evolution toward the final ideal. Christianity may be the last and best product of this growth, thus far, but it will in turn give way to something better, or at least drop off excrescences and develop new accretions and additions, until some



parts become like the superfluous relics of former and disused members, and new or improved organs take their place. Hence come parliaments of religions, and a broad-churchism that fellowships all faiths as approximations to the ultimate truth.

A further and natural result is the new doctrine of the *universal fatherhood of God and brotherhood of man*—the more dangerous because it has a half truth joined to a half error. God is the creator of all, and as Paul conceded to the Areopagites, we are all “His offspring” (*γενος*), the product of His creative power. But Christ distinctly teaches us that only by receiving Him, and in Him the spirit of life, do we become “children,” and, still more, “sons” of God. (*τεκνον, υηπιοι, υιοι*. John i:12; Gal. iv:1-4.) This distinction is coming to be obscured if not denied, and the “golden rule” has been boldly adopted as the basis and bond of a new fellowship that is in danger of supplanting the true Divine brotherhood which Christ Himself established upon the foundation of His redemptive work.

### The Supremacy of Christianity

II. There has been a serious decline in the practical supremacy of Christianity, the natural consequence of the foregoing facts and tendencies. For example, *the loss of sanctions of reward and penalty*, referred to in a previous paper. Mediæval notions of hell, as a literal lake of burning brimstone, have given place to a loose and vague conception which has swung to the other extreme, and if it does not banish hell altogether robs it of all its terrors. Practical Universalism is the plain drift of our day. Yet who can shut his eyes to the fact that the most searching and alarming words on future retribution fell from the lips of the Savior himself? The Lamb of God, indwelt by the Holy Dove, doubly the shrine of love, taught the most startling truths about the “danger of eternal sin” and a remediless destiny. Nothing more weakens the hold of duty and the sway of conscience than the abolition of the judgment seat and its awful awards.

Note also that the *Supreme Divine authority* is correspondingly weakened. The Word of God used to be a final court of appeal, the inspired infallible guide to truth and duty. It always found ready rejectors, but, among believers who accepted it as God’s Book, it carried an undisputed and undivided authority. From all controversial ground men turned to ask what saith the Lord, and differences of opinion and practise were regarded as allowable only as grounded upon allowable liberty of private judgment in interpreting the holy oracles. At present, human reason and conscience are openly upheld as coordinate authorities, with which the Word of God must be in harmony, to be imperative and binding; or, to put it most mildly, any doctrine seemingly taught in Scripture, which conflicts with man’s “inner voice of consciousness,” must be misconceived. One is

reminded of the well-known statement of Gibbon, that all religions are to the pious equally true, to the statesman equally useful, and to the philosopher equally false.

Another result, among many, is that the prevailing *power of prayer* is loosely held by the majority of nominal disciples. Anything that weakens the infallible authority of the Bible, weakens the assurance based upon those promises, which, especially center about prayer. In the Word of God, there are perhaps twenty thousand promises, one-fourth of which are directly or indirectly addressed to praying souls; and the multitude and magnitude of these are overwhelming. They are, moreover, couched in universal terms, "all," "any," "every," "whosoever," "whatsoever," and "wheresoever"—these are the unmistakable words used. Yet who can doubt that, however the *forms* of supplication and intercession survive, the *faith* in prayer is decaying? The inflexibility of natural law can not be invaded, nor the immutability of God; and, hence, prayer is good, mainly, if not only, as a sort of spiritual gymnastics, exercising the soul faculties in a right direction.

#### The Sense of Individual Duty

III. There has been a decline in the sense of individual responsibility. Part of this is due to the very *completeness of organization* which should be a help not a hindrance to personal work. Societies and Boards and Committees are not meant as proxies, but as channels. They are not to do work for others, but others are to do their own work through them. They are a mere convenience, meant to promote economy of administration. But, as a telegraphic apparatus is of no use without a circuit, without a current, a Board depends on the piety, intelligence, liberality, and zeal of individuals for all the real power in service. If there be no one to go, none can be sent; if there be no gifts, no support can be supplied; and if the individual disciple does not pray, how can there be blessing? Yet how perverse is the tendency to shirk all individual duty and leave everything to the administrative body, or at best be content with putting a pittance in the annual collection!

Every child of God is a divinely constituted committee of one for the evangelization of the world, a debtor to the race, a trustee of the Gospel. Early disciples, scattered abroad, went everywhere preaching the Word, even while the apostles were left behind at Jerusalem. They had no Boards or Societies. Was that one reason for the deep sense of duty that gripped every believer so tenaciously? See them going from place to place "talking about" Jesus (*λαλῶντες*. Acts xi:19). Their common conversation was full of their witness. The whole Church was a Salvation Army, and even when for some reason their leaders were not with them, they went on with no leader but the Invincible Captain. Barnabas and Paul made their missionary tour

at the call of the Spirit with no Board behind them, and each felt, "Woe is me if I preach not the Gospel." What if the whole Church were to-day driven or drawn forward by such a sense of personal debt to Christ and the world!

And how about the *stewardship of property*? Contrast the day when no one said that anything he possessed was his own, but considered it all as the Lord's, with this day in which men practically regard all their possessions as their own, and any part of it as the Lord's, only so far as they are pleased to give! Has God's conception of His universal and inalienable ownership been abandoned by Him or are His stewards no longer faithful? Behold the extravagance that prevails. Millions for Mammon and dimes for God. Countless sums on individual enterprises, while the entire Church of God in all lands gives in the aggregate about fifty thousand dollars a day to evangelize the heathen world, or about *one-tenth of one cent* for each Protestant church member! Yet even this is beyond the facts, for a comparative few do all the giving for the rest!

#### The Hope of Success

IV. Is there not also a decline in the hope of the real success of the work of missions? No one can dispute that here and there marvelous results have been wrought in individuals and even communities. But, like the five loaves and two fishes, what are these among so many?

Men are appalled at the *greatness of the field*. They see fifteen hundred millions of men scattered over the five continents and the isles of the sea, and one-half of them at least untouched by the Gospel. Vast districts lie, in this Christian twentieth century, in the deep death shade without the missionary resident in them, and human beings going out of the world and coming into it with every clock-beat. To overtake such a field seems impossible. But God always commands the impossible, because He would have us undertake for Him and with Him what only supernatural power can effect, that we may have fellowship with Him, and that the glory may be His, as it should be.

Discouragement is increased by the *slowness of progress*, and by frequent reactions when previous advance seems turned into retreat, and conquest is followed by defeat. "Twenty centuries," men say, "and the world still unevangelized!" A hopeless task. Human beings multiply by the birth of the flesh faster than converts do by the birth of the Spirit. Now a year of signal prosperity, and the next of equally signal retrenchment. Sometimes death invading the ranks, cutting down missionaries just as they seem masters of the situation. The London *Times* scoffingly said that if the Church would have more workmen offer and more money furnished, it would

be necessary to show more progress in the work, and many half-hearted Christians have echoed the taunt.

Then when, besides all else, *malignant opposition* develops in the field itself, and, as in the Chinese horrors of 1900, martyrs fall by the hundreds, the paralyzing apathy of despair settles down on millions who profess Christ's name, and they are ready to join in the clamor for the recall of missionaries and the abandonment of the field where such antagonism prevails. It has been surprising to observe how many and how varied have been the unfavorable comments on mission work, and from what unexpected quarters they have come since the Boxer outbreak. The question seems to be raised as to whether, after all, the Church is responsible for missions. The issue is bold. It involves the last command of Christ and the great commission itself. It opens the whole question anew as to the obligation of preaching the Gospel to a lost world. It therefore concerns fundamental principles, and the fact that such a doubt finds a voice is itself enough to startle and alarm any true child of God.

The question arises, If these backward tendencies exist, how are we to meet them? The answer is plain; there can be but one: *Personal and close fellowship with Christ*. "ABIDE IN ME." These three great words are the key to the situation. The disciple who really abides in Christ will be like the iron in the fire; the fire will presently be in the iron. The peculiarities of the fire become the peculiarities of the iron, whose hardness, coldness, and blackness is displaced by softness, heat, and glowing luster. He who abides in Christ will have Christ abiding in him, and that which is peculiar to Christ will become more and more peculiar to the disciple. He who sees through his Master's eyes will have no doubt of a world's need, nor of the power of His salvation to meet it. He who shares his Master's sense of a mission intrusted to him, for whose sake He was straitened until it be accomplished, will have no apathy as to his own obligation or the need of a Divine baptism for its true discharge. Nor is there any risk of his doubting the final victory of missions who accepts his Master's command as final and believes his Master's promise as unchangeably sure.

For ourselves, we think, with an awfully solemn conviction, that *it is time the Church was done with trifling!* The desperate need of a fallen race, the Divine remedy of a God-given salvation, the august position of a trustee of a heavenly Sovereign, and the changeless prophecy of a final and universal triumph, ought to be enough to silence any doubt, quell any fear, surmount any obstacle, and gird our loins with a celestial zeal.

## THE REVIVAL OF ISLAM

BY CANON EDWARD SELL, D.D.

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During the century which has recently closed there has been a great diminution of the political influence and power of the Mohammedan world. In it Turkey has lost Greece, Servia, Bosnia, and other provinces. The English dominate Egypt, the French possess Algiers, and Morocco is in danger. Russia has absorbed the Central Asian khanates and now threatens Persia. The fifty-seven millions of Moslems in India are under the rule of a Christian king. The sultans of Turkey and Morocco, the Shah of Persia, and the Amir of Afghanistan are the only independent rulers of any consequence in the Moslem world to-day, and, except as a cause of jealousy between the great powers, their influence is growing less and less. Moslem rule in Africa is in danger. On all sides the Christian powers are encroaching, and some of the best tribes, not yet won to Islam, are within their respective spheres of influence.

This decadence is no cause of wonder, for Islam, tho a powerful force when conquering lower races, fails to hold its own when brought into close contact with nations of a higher civilization. The reason lies in its fundamental conception of religion and polity. Mohammed is the last, the seal of the prophets, announcing to mankind God's final revelation, which supersedes all others, but is itself to be superseded by none. That revelation comes in two ways. First of all, in the Koran, which is believed to have been in existence from all eternity in heaven, whence it was brought by the angel Gabriel to Mohammed in different portions, as occasion required; and, secondly, in what is termed the Sunna, or the rule of life, based on the example set in the daily actions of the prophet, or on his ordinary conversation, and the opinions to which he gave utterance. In all his deeds and words Mohammed is believed to have been supernaturally guided and divinely inspired, and so to be a perfect guide to men in all departments of thought and life. The glory of the law thus sent to supersede all other systems is its finality, and the fact that it affords no room for development. Change implies imperfection in the original. The thought that its perfection is not absolute is to the Moslem mind heresy of the worst description. Thus, in Mohammedan states legislative reforms do not take place unless forced upon them by some stronger power. There exists in such countries no initiative. The sultan, or calif, can claim the allegiance of his people only so long as he remains the exact executor of the prescriptions of the sacred law. There is a family likeness in the decay of all Moslem countries which points to a common cause. The final revelation is given in the Koran and in the Sunna; all that does not coincide with

these must be wrong. They are above all criticism. The revelation is one of precepts, not of principles; and so

While the world rolls on from age to age,  
And realms of thought expand,  
The letter stands, without expanse or range,  
Stiff as a dead man's hand.

While, however, a period of political decay seems to have now set in, it has been coincident in time with a very marked revival of religious activity and of missionary enterprise. It dates back to the Wahabi movement, which commenced in the latter part of the eighteenth century. The founder of this sect was Mohammed Ibn Abdu'l Wahab, who, after a long course of study in theology and canon law, came to the conclusion that the growth of superstition and of traditionalism had overlaid the faith with much that was wrong, and had obscured the teaching of the Koran. The conversion of Mohammed Ibn Saud, a powerful Arab chief, led to the establishment of a Wahabi dynasty, which to this day rules, tho now with very limited power and influence, at Ryadh, in Central Arabia. The ceremonies which had gathered round the annual pilgrimage to Mecca, and especially the prayers at the tomb of the prophet, were looked upon by the Wahabis as wicked in the extreme. In the year 1810 they held possession of the holy cities of Mecca and Medina. After a contest lasting nine years they were driven out by the Turks, and the execution in Constantinople of the then Wahabi sultan broke the political power of the sect. Later on Wahabi emissaries gave trouble on the northwest frontier of India, and for a time a considerable propaganda went on; but that is now a thing of the past. The political importance of Wahabiism as a definite movement has now ceased, but its religious teaching, and, still more, its narrow, fanatical spirit have spread into many lands and have influenced many peoples. Wahabiism, tho a protest against superstitious practises which in time had crept into Islam, is in no sense a movement toward real progress. As a return to first principles, it tended to bind the fetters of Islam more tightly. It originated nothing new; it offered no relaxation from a system which looked upon the Koran and the Sunna as containing a full, perfect, and complete law. The idea of development is alien to its spirit. It has been called the Protestantism of Islam, but wrongly so; for tho it did protest against a few ceremonies, it cultivated no critical spirit. It was dogmatic in the extreme; it arrested, by its worship of the letter, all hopes of a progressive development, of the evolution of new ideas, and made the starting-point of Islam its goal.

The modern revival of Islam, then, must be sought for elsewhere. It is to be found in the remarkable development of the great dervish orders. There are no less than eighty-eight of these confraternities.

The active ones are, however, few in number, but are sufficiently numerous and aggressive to form a serious menace to the progress of civilization in Africa. The general constitution of these orders is alike. There is in each a grand master, called the sheik, who claims and receives absolute unquestioning obedience from all the members of the order. Each *zawiyah*, or monastery, is placed under the care of a *mugaddim*, who answers to an abbot of the middle ages. These men are responsible to the sheik, from whom they derive their position and authority. The *ikhwan*, also called *khonan*, are the members of the order who live a community life. Outside of these are the lay brethren, who pursue their ordinary avocations; but in time of need support the authority of the order, and in return receive protection from it. The initiation of a novice is a long and tedious process. He has to pass through a course of ascetic training, the object of which is to crush out the spirit of individuality and to make him a passive instrument in the hands of his superiors. His promotion from one degree to another in the order is slow, and is only granted as he shows fitness for it. Few arrive at the highest stage or receive instruction in the more occult teaching, which the sheik alone can bestow. The system is so devised that men of various capacities and temperaments can be attracted and utilized. Thus the superstitious man finds gratification in talismans and charms; the man with a taste for philosophy is encouraged to speculative thought; the mystic revels in the occult science and in the esoteric teaching common to all the orders. In the higher degrees little attention is given to dogma; creeds and confessions are looked upon as fetters which bind the soul, with the result that the men become pantheists in religion and too often antinomians in practise. The chief religious duty is the performance of the *zikr*. The following is a common one. The dervish, putting himself in the usual attitude for prayer, shouts out the name of God—that is, “Allah!” then folding his legs under him he again says in a loud voice, “Allah!” Then returning to his first position he says, as from his navel, “La”; then as from his head, “Ilaha”; and lastly, “Illa’llah,” from the left side. This last expression means “There is no God but Allah.” This is repeated hundreds of times on each occasion, and is a most exhausting exercise. The *zikr* varies slightly in different orders, but the general purport of all is to repeat mechanically the name of God alone, or with some short sentences of the Koran, so many times that the devotee becomes exhausted. The intellect is deadened, the will is weakened, and a morbid state of mind is produced which renders the man easily amenable to the rigid personal rule of the sheik.

The secular rulers of Islam have not viewed with favor these powerful secret societies, and from time to time sultans of Turkey have tried to suppress them, but have never succeeded in so doing.

The Ulema, or the canonical doctors, and the mollahs, or religious teachers, are all, as a rule, opposed to the dervishes. It is a reproduction of the conflict between the seculars and the regulars among the clergy in medieval Christendom. Both sides claim to be orthodox, and each accuses the other with a departure from the true faith. The dervishes further reproach the Ulema with laxity of principle and practise, especially with reference to any concessions to European civilization and to any adoption of modern customs. To the mind of the dervish, Islam is a theocracy, in which spiritual leaders are the true guides and rulers, administering a law sacred and unchangeable. It follows that any concession to the demands of a Christian power made by a Mohammedan ruler, such as the Sultan of Turkey, is looked upon as a most serious offense. The modern innovations made under the British control of Egypt are viewed with grave concern, as being a departure in political and social life from the early teaching of the true faith, and as involving, on the part of the khedive, disloyalty to the great principle that Islam is a theocracy, with the affairs of which no Christian or alien ruler should have the least to do.

#### **Influence of European Civilization**

Another element which disturbs the minds of the dervishes is the widening influence of European civilization and commerce, of art and science. No Moslem state which is brought into contact with Christian ones can altogether escape from the effects which are thus produced. This is a cause of offense to the more conservative Moslems. It has stirred up the religious spirit on its most fanatical side, and as a natural result the dervishes have benefited by this unrest, and within the last fifty years have made a most marvelous and rapid advance.

Some of the orders are very ancient. The oldest one, the Siddikiyah, takes its name from one of the titles (siddik—the righteous) given to Abu Baker, the first calif. The orders best known to tourists are the Rufaiyah, or “howling dervishes,” and the Maulawiyah, or “dancing dervishes,” whose performances may be seen in Cairo and Constantinople at their respective monasteries. With one exception, the more aggressive orders are comparatively modern. The exception is that of the Qadiriya Order, founded by Abdu'l Qadir Jilani, of Bagdad, in 1165 A.D. It is now exceedingly active in the western Sudan. It felt the impulse of the Wahabi revival, and about one hundred years ago was stirred up with a great desire to propagate the faith among the pagan tribes of Africa. By the instruction given to their disciples and by the settlements they have founded, the Qadiriya dervishes have very largely multiplied their centers of action in the Sudan. They are now found in Sierra Leone and in the regions of the Upper Niger. In striking contrast to the peaceful



methods of this order is the work of the Tijaniyah dervishes, an order founded in 1871 A.D. This order is now powerful in Tunis, the Sahara, and in the western Sudan. Its influence also extends as far as Timbuctu and the Hinterland of Sierra Leone. The establishment of French rule in the Senegal region has arrested its political development, but, owing to its great religious influence, it is a community not to be lightly esteemed or looked upon without suspicion. One of its most famous leaders, Haji Umar, in 1833 extended the power of his order far and wide by the wars which he made and the martial activity which he showed. The progress of this order has been by force of arms. One of the most recent authorities\* speaks of the Tijaniyah as "*ardent aux querres saintes*," and of the Qadiriya as "*pacifique et debonnaire*."

The dervishes recognize no political boundaries to Islam, no division of it into countries. The world belongs to it. They hold themselves free to go anywhere at any time. During the nineteenth century Africa offered the line of least resistance. Up to the end of the eighteenth century little advance had been made into the interior of that continent. Now, from the Red Sea to the Atlantic, as far as six degrees north latitude, and on the eastern side of Africa down to the Portuguese settlements, the country is more or less under Mohammedan influence. On the western side the movement has reached Senegal, Timbuctu, and the Hausa-land. On the eastern side the great advance was made during the early part of the nineteenth century, when the Qadiriya dervishes won over the Nubians and began their missionary work among the pagans of Kordofan. These two movements, sometimes warlike, sometimes commercial, are now advancing rapidly into all the contiguous regions. The presence of European officials and the introduction of civilized rule in Senegal, Timbuctu, Nigeria, and the western and eastern Sudans will retard this expansion, for trade will no more be altogether in Moslem hands, and commerce in slaves will no longer exist. The fact that a tribe by becoming Moslems ceased to be raided by the slave-dealers has been in the past a fruitful cause of conversion. That inducement is now taken away.

The most active agency in recent years has been that of the Sanusiya Order, the most modern, the most powerful, and the most fanatic of all the dervish organizations. Its formation is the most prominent fact in the recent history of Islam, and its continued existence and growth is a standing menace to the progress of civilization in Africa. Should its power keep on increasing, the day may come when Europe will have to abandon some of its recently acquired African possessions or maintain them by the sword. The rise of this remarkable order was as follows: A native of Algiers, known now by the name of

\* Chatelier's "*L'Islam dans L'Afrique Occidentale*," p. 343.

Sheik Sanusi, about the year 1821 A.D., entered the University of Fez, and there for seven years studied Mohammedan law and dogmatic theology. He continued his studies in the University of Al Azhar, in Cairo, after which, as a good Moslem, he proceeded to Mecca, where he lived from 1835 to 1843. During that time he gathered a small body of disciples together, whom at length he formed into a community. In due course he left Mecca, largely increased the number of his followers, and founded an order now known by his name—that of the Sanusiyah. Before many years had passed monasteries were established in Arabia, Egypt, Tripoli, Tunis, Algiers, and Senegambia. The dervishes of this order are said to now number some eight millions of men.

The determined opposition of Sheik Sanusi to the modern spirit and to what he considered to be laxity on the part of the orthodox Ulema and mollahs raised up much opposition against him, and so he determined to go away altogether from great and populous cities, and to retire to a desert home. He then made a monastery at Jaghbub, an oasis in the Libyan desert, midway between Egypt and Tripoli, his headquarters. This was for some years the administrative center and the home of a large theological school in which hundreds of dervishes were trained as preachers and missionaries. The life in Jaghbub was a peaceful one, for it was isolated and free from all interference from sultan or from mollah. Sheik Sanusi could now, without distraction or disturbance, think out and arrange for the vast movements which he had in hand, and which eventually he so successfully accomplished. He died in 1859 A.D., and was buried in Jaghbub. So great was his influence that to his followers a pilgrimage to his shrine takes the place of the time-honored pilgrimage to Mecca. Sheik Sanusi was one of the most remarkable men of his age. Without seeking aid from any temporal ruler, by the energy and force of his character, he has raised up in North Africa a power, based on a theocratic system, which is entirely independent of any other Moslem ruler, and is available for any purpose which the will of its sheik may wish to attempt or do. The great object of Sheik Sanusi was to restore the original Islam as he conceived it to have been, to revive the moral and religious laws of the prophet, to keep the faith pure and free from the contaminating spirit of European civilization and of Christian influences. All modern innovations in Turkey and in Egypt were distasteful to him, and so he adopted as the Arabic motto of his order words of which the translation is: "The Turks and the Christians are in the same category; we will destroy them both at the same time."

The second sheik of the order was Ali bin Sanusi, called by his followers "Sheikhu'l Mahdi," which implies that they looked upon him as a sort of promised Messiah. To others he is known as Sheik Sanusi,

as his father was so called before him. In 1886 there were in existence one hundred and twenty-one monasteries, all subject to the mother house at Jaghub. The number now will be much larger. The order has amassed much wealth in slaves, sheep, and camels. A perfect system of communication has been established, and the sheik is kept well and quickly informed of all news which he ought to know. In the neighborhood of a monastery the people hold their lands by a kind of feudal tenure. Their services are at the disposal of the sheik should he need them. In Tripoli the power of the order is so great that Turkish rule is hardly in force in many parts. The European power, whether Italy or France, which may attempt to annex that outlying portion of the sultan's dominions will find, not the Turks, but the Sanusiyyah dervishes its most determined and difficult foe.

The work of the Sanusiyyah Order has been carried on by schools, by extensive purchases of slaves, and by the traders, who go far and wide selling their wares and propagating their religion. The Sultan of the Wadai country became an enthusiastic supporter, and in a neighboring state, where in 1855 all the people were pagans, in 1888 all were Moslems. The Sheik Sanusi calls upon all good Moslems to leave the degenerate countries of Turkey and Egypt, and to retire to regions where the faith in its purity can be kept. In order to get away still farther from such influences, he removed a few years ago from Jaghub to an oasis five degrees farther south, in what is practically an unapproachable region. From his present isolated fortress the sheik governs his order. Messengers convey his commands to all parts of North Africa, and he is kept well informed of all that transpires in the outer world. The organization is perfect, and he can defy with calmness all his foes. For some years Sanusiyyah monasteries have been formed in Morocco. In Senegal and in Timbuctu the influence of the order is rapidly extending; in the region round Lake Tchad it is very active and many converts have been won. The region of the Upper Nile on the one side and of Nigeria on the other will next be influenced, and the closer contact of the Sanusiyyah dervishes with the French and the British governments in those regions may lead to much trouble at no distant date.

As regard their religious belief, the Sanusis may be regarded as orthodox Sunni Moslems, holding an austere view of life and extremely impatient of any departure from the ancient standards of belief and practise. They prohibit saint worship and pilgrimages to the tombs of holy men, and thus place themselves in opposition to the greater portion of the Moslem world. Luxurious dresses and gold and silver ornaments are not lawful. Coffee and tobacco are forbidden. Intercourse with Jews or Christians is not allowed, nor may any salutation be made to them. Disputes should not be taken before alien courts; the sheik must settle all cases. The constant presence

of a spiritual pontiff is necessary, and this they have in the sheik. The ideal religious life is one of contemplation. The secret agents of the Sanusiyah are to be found among the members of other dervish orders, and in this way its influence extends far beyond its own monasteries. Amalgamation is being aimed at, and wherever the Sanusis settle they sooner or later rule. By the vigor of its ruler, the compactness of its organization, and the uncompromising spirit it exhibits, this order is attracting to itself the men of other orders, and is becoming the most powerful Moslem religious community in Africa.

### **The Pan-Islamic Movement**

The result of all this anxiety about the decadence of political power and of laxity in life and dogma in Moslem states is the formation of a great Pan-Islamic movement in northern Africa, such as has not been seen since the early days of the Arab conquests. With patience and steady perseverance its leaders work, and now five races, like the men of the Hausa region, who a century ago were open to the call of the Christian missionary, had the Church been then alive to her duty, are now for the most part Moslem, and their ruler, the Sultan of Sokoto, is a Mohammedan chief. It may fairly be admitted that a pagan tribe gains in some respects by its conversion to Islam. Cannibalism, infanticide, and many gross evils are put away. As Moslems, the new converts can not be sold as slaves. Beyond conformity to a simple ritual and abstention from idol worship, little apprehension of spiritual truth is needed. On the other hand, polygamy, concubinage, and slavery for non-Moslems are established with the divine sanction of what the negroes are taught to believe is God's final and most perfect revelation to mankind. Add to this the growth of a supercilious contempt for all other men and all other creeds, and the level to which the African is raised is, after all, a low one. He enters into a system which is unprogressive, which has failed to absorb a high civilization, and whose law and polity are now an anachronism. The possibilities which lie before a pagan race open to receive Christianity are great; when once it is enclosed in the deadening grasp of Islam, there is no hope at all of any rise in civilization or in morals above the low level to which it has been raised by its conversion.

The dervishes in Africa have a twofold object in view: first, by peaceful or by warlike means to win converts to Islam; secondly, to so restore Mohammedanism to its original state that it may become an effective barrier to the progress and the disintegrating influence of European civilization. Sheik Sanusi, the foremost leader in all this forward movement, is a shrewd man, and tho it is almost certain that his influence has been used in insurrections in Algeria, no direct proof can be produced and no overt acts can be alleged. Still, the bitter

hatred lies dormant; and should opportunity occur, it is, in the opinion of the best French authorities on this subject, that by one supreme effort the dervishes will seek to expel the Christians and to set up a Moslem power once more in the place of the French one. Already the main caravan routes and many important oases are in the possession of the Sanusis, and an organization, perfect in all its parts and controlled by one absolute will, awaits the command to enter upon a course of absolute resistance to European control, whether French in the western or British in the eastern Sudan.

The decay of the Moslem world as a political force is now so apparent that the hope of any sound, spontaneous revival on progressive lines in Turkey, Persia, or Morocco has long passed away. The Sultan of Turkey, it is true, claims to be the Calif of Islam, and is morbidly anxious to secure the allegiance of the whole Moslem world to himself, as the great spiritual pontiff, and thus to become a center round which all true believers in these days of stress may rally; but the Shah of Persia and the many millions of the Shiah sect accept no such claim, while in Morocco it is distinctly denied. Thus there is no political unity in Islam effective for the purpose of arresting the growing decay. Thoughtful, religious Moslems of the old school feel the need of some strong directing influence, something which will give them spiritual cohesion and power. The Sanusiyah Order of Dervishes, more than any other, appeals to this feeling, meets the desire, and seems to supply the need. It is powerful in itself, and it aims at the federation of the other orders into the great Pan-Islamic movement. Algeria is honeycombed with its agents, and when the time for action comes this order, so intolerant and so powerful, will be a danger hard to control. Should France be compelled by a European war to withdraw many troops from Algeria, a rise of the dervish orders would be the most probable result. A successful revolt might mean the consolidating of the various Moslem states in Africa under the guidance and control of the Sanusis, and the resources of England, as well as of France, would be stretched to the utmost to retain for civilization and peace what has already been so hardly won. On the other hand, there is the possibility that some of the other dervish orders might, when success seemed probable, resent the grasping power of the Sanusiyah Sheik. A bid for power might lead to factions and to failure. From the early days of the first califs internecine strife has been common in Islam; religious and political unity has been an ideal seldom if ever reached; for, in the words of a writer \* specially qualified to speak on this African movement, "*l'anarchie est le mal endémique de l'Islam.*"

\* *Compte Henri de Castres*, in "*L'Islam*," p. 239.

## OUR POINT OF VIEW TOWARD ISLAM

BY REV. HENRY OTIS DWIGHT, LL.D., CONSTANTINOPLE, TURKEY

Discussions of the subject of Mohammedanism have a curious faculty, like dogmatizing on our own creeds, for setting good Christians at odds among themselves. The enthusiasms of Bosworth Smith, the pitiless dissections of Dr. S. Koelle, and the rhapsodies of Canon Isaac Taylor have barely ceased to cause visible increase of the profits of ink-dealers. Critics of such discussions find those who are generous toward Moslems to be slow of heart to believe the superiority of Christianity, and those who condemn Islamism to be lacking in brotherly love. The case suggests discussion of the just and proper attitude which Christians should assume toward Islam. And the finding of our proper point of view toward Islam depends, to a considerable degree, upon setting aside two fallacies into which many writers fall. These fallacies are: 1. That truth found in Islam should be credited to Mohammed. 2. That truth is used in Islam for the same object as in Christianity.

I. The point in Islam which most appeals to our sympathy is the exaltation of God, coupled with submissive trust in His providence, which appears in Mohammedan worship and religious speech. Many Christians, discovering this feature of Islam, set it down to the credit of Mohammed in some comparison between Mohammedanism and Christianity. Next, assuming that a pious train of thought leads in Islam to the same conclusion as in Christianity, they argue that Islam and Christianity are essentially allies, separated by mere narrowness of vision. The two roads lead to the same lofty tableland of stimulus and salubrity, but are now passing through a low environment whose foggy emanations hide the fact. The gravity of these two errors needs to be made clear.

I have before me an old Mohammedan book written about five hundred years ago. It is the life of a teacher much revered among the Turks, and contains many true and beautiful thoughts, of which the following are examples:

"This man, the Hoja Saadedin, one day met a young student, who afterward became an eminent Moslem divine named Abdurrahman Jami. The student was downcast, having been disappointed in love. Hoja Saadeddin said to him, with the spirit and the thought of a sincere Christian, 'Brother, come with me, that I may show you how to gain a lover whom you can not find means, try as you may, of inducing to forsake you.' The young student went with him, and learned to seek God as a refuge from his trouble.

"Hoja Saadeddin had a quaint remark which he was fond of making to his disciples. It was: 'My brothers, it is better to fast entirely than to eat gruel.' Then he would explain that when a man eats too much he becomes ill and has to live on gruel until his health is

restored. At once he eats too much again and is glad to return to his gruel for relief. When this has been repeated a few times the man becomes seriously weakened through living on slops. Gruel is as bad for him as overeating. In the same way a man commits sin, and then repents of it. Then he sins again and repents anew. At last a time comes when his repentance has lost its power, and leaves him, if anything, rather more prone to sin than before. Thus a repentance which does not show its full fruit in the life is in itself a sin like other sins. 'For this reason,' said the Hoja, 'the people of God' (meaning the dervishes) 'choose to make an entire fast, so far as sin is concerned. Giving up everything else, they occupy their minds with God, so that it come not to pass that death should smite them at a time when they are careless.'"

Another incident of the life of this old saint of Samarcand and Kashgar can not fail to touch the heart of every Christian.

"An enthusiastic young man once came to him, asking to be given something to do. 'Give me,' said he, 'something that will occupy the whole of my life.' The Hoja put his hands to his left breast and marked the shape of the heart. 'Occupy yourself,' said he, 'with this. This is the real work of every man's life.'"

No interpreter is needed to point out that the first and the last of these sentiments existed in the Proverbs a thousand years before the Hoja Saadeddin was born, and that the second quotation reminds one of the teaching of John the Baptist as to bringing forth fruits meet for repentance, and of the words of Jesus Christ: "Be ye also ready, for in an hour that ye think not the Son of Man cometh." Both the Old and the New Testaments were preached by the Nestorian Christians in the region of Hoja Saadeddin's service during several centuries, and up to a period less than a hundred years before he was born. When we realize the source of the truth found in the teaching of this man, the mistake becomes clear of giving Islam credit for it in any controversy or comparison with Christianity. In fact, one main ground of Mohammed's influence at the first was his claim that he was not the founder of a new religion.

In actual fact, Allah is the name under which Arabic-speaking people, whether Christian or Moslem, worship God. Islam means that submission to God and that peace with Him is the characteristic of all the spiritual children of Abraham. Scriptural ideas and Bible characters permeate the substance of the Koran, often half buried under a mass of detritus from other sources than the Bible, but still recognizable. We see in this the doctrine of God, in the hatred for idolatry and polytheism, in general principles of morals, and even in the law of exclusiveness and of the sword for unbelievers. To every Moslem, Moses and the prophets are channels by which God made Himself known. Their words, therefore, when verified, are controlling words. Presupposed and reasserted in every discussion of fundamen-

tal teaching in which Mohammedans engage, a background of Judaism and Christianity looms in the distance throughout the whole collection of the sacred authorities of Islam. Whatever truth we find in it we also find in Scripture records existing long before Mohammed began his campaigns against idolatry.

Scientific examinations of the contents of the Koran, tho still incomplete, have made its abject dependence upon Judaism as clear as the dependence of the brown and crumbling leaves which carpet a forest in summer upon the noble trees under which they lie. The Koran has little direct quotation from the Bible, as indeed it would not necessarily have if it were an independent revelation. But its claim to originality as a guide of men is negatived by the quotations and allusions which link it with Christianity and Judaism through some of the Gnostic writings, and especially through the Talmud, and which, like the proper names in the Book of Mormon, at once reveal the quality of the hand which wrote. There is little probability that Mohammed ever saw the Scriptures, but so persistent is his habit of reciting the traditions and wisdom of the Talmud as almost to prove a belief on his part that the Talmud was the actual canon of Scripture. This fact will some day convince Moslems of the nature of the glittering composition on which they have staked their all. It certainly takes away all pretense of reason for giving credit to Islam, as an independent system, for truths which Moslems profess to hold.

### **The Second Fallacy**

II. The second fallacy which sometimes affects discussions of Islam, and which assumes that truth is used for the same object in Islam as in Christianity, can be refuted in this place in barest outline only.

It is often said that the God of Islam is a deification of absolute power. This is true. The Moslem philosophy of worship harmonizes with it, requiring that, whatever the language of the worshiper, the words used in worship shall be Arabic, supposed to be divinely prescribed for the use of all men, while the worship itself rests solidly upon the old heathen idea of placating a power that stands ready to overwhelm. But this description of the God of Islam is not complete. One has not reached the heart of Islam who has failed to note its exaltation of the compassion of God. The Omnipotent One has created not only man, but sin and sinful desires. Therefore, His compassion leads Him to wink at man's falling into sin.

Islam has no conception of depraved tastes as a barrier so naturally and necessarily separating man from God that they must be removed before a sinful man can wish or endure the presence of God. God's wrath or His choice keeps some men out of Paradise, not man's dislike for a pure and holy environment. The question of admission



to life in heaven is a question of God's will. Hence there is no need of a change of character in people received into heaven. How completely this idea rules Islam may be seen from the dogma that a man becomes as tho he had never sinned by believing that "There is no god but God, and Mohammed is the prophet of God." The same idea rules the Moslem doctrine of expiation for sin by suffering, so that women who die in child-bed and soldiers who die in battle with unbelievers will not be judged for their deeds, whatever their moral character, and so that all other Moslems will enter heaven after suffering proper retribution for a season in the flames of hell. Pious thoughts of God lead the Moslem to the conclusion that he should offer God many acts of worship in order to win his favor. Comparing this conclusion with that to which the same thoughts of God lead the Christian—namely, desire for a character changed by grace into likeness to God's purity—we see the difference of aim between the two systems.

This difference is emphasized by the fact that Islam has no type of moral character approximating that set before the eyes of Christians in the Bible. Vagueness and confusion appear in all delineations of character as well as in all definitions of doctrine given by the Koran as from the same source as the Jewish and Christian Scriptures. Its treatment of Jesus Christ is typical and conclusive. It is customary in some quarters to credit Moslems with belief in Jesus Christ nearly akin to that of Unitarian Christians. This is not only incorrect but impossible. Islam admits that men should believe in Jesus and obey His words if they can find out what He said. It gives men the name and the miraculous birth of Jesus, but meagre and vague details only of His character and personality. It paints Jesus as an ascetic, praiseworthy because content with little of this world's goods, and yet telling His disciples to pray God that He might be allowed to stay longer on the earth, so that to prevent such a prayer God had to make them fall asleep in the garden. It ascribes to Him a power of prayer which always brought Divine forces to His aid. It credits Him with using that power through compassion for healing the sick and raising the dead, but it makes Him also use the power sportively or for selfish ends—as in making clay sparrows live, in killing a boy who offended Him, or in changing into swine the five thousand when they followed Him without faith and solely for the loaves and fishes. In His mission it paints Jesus as a feeble failure, and founds on this failure the necessity for Mohammed to follow Him. The Jesus of Islam left no clear-cut impression of character, no typical figure of moral perfection, and no church founded upon His doctrine. This meaningless picture we are asked to accept as the true picture of Christ, offered to men because the Christian Scriptures have been tampered with at some time about the period of Mohammed's advent. The carelessness

which permits assumptions of a close resemblance in aim between Islam and Christianity has befogged the real issue. Islam is mainly a challenge of the authenticity of the Christian Scriptures.

We have, then, to look at Mohammedanism as an eccentric misunderstanding of fragments of revealed truth collected through hearsay alone. Since it is also an attempt to set aside the Holy Scriptures as garbled because they oppose the claims of Mohammed; since it claims Divine authority for errors like belief that God's compassion leads Him to tolerate sin; and since it has blotted from the record the model of perfect manliness found in the figure of Jesus Christ, it is the aggressive enemy of Christianity, having for its characteristic purpose the arrest of that growth and development which Jesus Christ came to earth to foster in the human race. Hence, Christianity can have no alliance or brotherhood with Islam, even if Mohammedan exclusiveness were willing to permit it. At the same time, there is no necessity for charging Mohammed with wilful perversion of any truth. His information on Bible doctrine was of the slightest, and the inferences and deductions which make up the rest of his teaching can be explained, when his surroundings are taken into account, as those of a man who honestly tried to make the best use possible of available material in order to break up idolatry among his people. He clearly saw in them no fault greater than the worship of idols.

Whatever our attitude toward the Mohammedan system, it should not lead to harshness toward Moslems. The honesty of purpose apparent in the mass of Moslems shows them to be seekers after truth who should be won, not repelled. When the fact is solidly grasped that the mistakes of Islam are tenable only through ignorance of the proofs of the authenticity of the Christian Scriptures, while its truths are drawn indirectly from the very sources from which the Church draws truth, Christians can afford to be generous and kindly both in acknowledging the truth and in combating the error. Viewing Islam from such a standpoint and in such a spirit, the duty can hardly fail to press upon every heart of urging on measures to enlighten minds fascinated by the truth in Mohammedanism, which appears beautiful because of ignorance of the more beautiful truth of which it is a distant echo.

## AN AWAKENING IN CENTRAL AFRICA

BY REV. DONALD FRASER, HORA, BRITISH CENTRAL AFRICA

Sixty years ago the Ngoni started as fugitives from Zululand, but their flight became a victorious raid until they crossed the Zambezi. Then they developed into a fierce race of conquerors, who entered into countries to eat them up and to enslave the peoples. And so they passed on devastating and terrorizing a thousand miles of Africa, and gathering into themselves the runaways and captives of all the tribes they passed through.

When the Livingstonia mission came into Central Africa, twenty-six years ago, the Ngoni were settled on the plateau to the northwest of Lake Nyasa. From these highlands they harassed the people to the west and east, forcing them to take refuge on the edges of frightful precipices, or in marshes and thickets which were defended by stockades and snares. I have often heard the old Tumbuka people, in whose country they have planted themselves, tell of the coming of this black scourge: how they used to live, each one on the top of his own great ant-hill, where he built his hut and drank his beer and ate the game he killed in the neighboring bush, until the Ngoni came down on them from the north. Then they clustered together for mutual protection in great stockaded villages. Many a time in the early gray of the morning, when the women had gone out to draw water, the loud alarm-cry would be started, and all would dash back to the stockade, just in time perhaps to close the great gate, or perhaps too late, and they came back stealthily in the evening to find a burning village, wives weeping for their husbands, and parents for their children, for the Ngoni *impi* had rushed the stockade and left these traces of their visit.

And so they cursed Nyasaland. We speak of the horror of the Arab slave-trade, but for many a tribe around the greater horror was these feathered warriors, who would have no dealings with the Arabs, but came in the cold of the mornings with fire and assegai, and blighted their land. And so effective was the desolation that until peace had come with the Gospel the Ngoni were surrounded on all sides by a wide belt of uninhabited territory. There were prosperous villages there once—gardens, smelting-furnaces, and little herds of cattle. But when you passed out of Ngoniland up till three years ago you saw trees growing where the gardens and villages were, and instead of the sound of village play you only heard the howl of the wandering hyena and other beasts of prey.

When the Livingstonia mission opened work on the west shores of Lake Nyasa, they found that one of the first problems before them was to tame the wild warriors on the hills to the east. So two pioneers

were sent to hold an outpost there. These were Kaffirs from Lovedale, one of whom, William Koyi, was a hero among modern missionaries, and his story has already been told by Dr. Elmslie in the REVIEW. For years they could do little but wait in patience and win the affection of the people. Then they were reinforced by Dr. and Mrs. Elmslie.

But it was long before any active missionary work could be done. The chiefs and councilors were wise enough to know that if public teaching were begun and schools were opened the war spirit of the people would soon be broken. And so the pioneers remained in compulsory idleness. Many a time they could see the *impis* gathering for their bloody raids or the warriors returning with their bodies



STONE HEWERS FOR MISSION BUILDINGS IN CENTRAL AFRICA

plastered over with white clay as a token that they had shed blood. Life was cheap in those days. A woman carrying a pot of beer on the path would be killed for the sake of her beer, and her body cast aside into the bush. The children who were born twins, or whose upper teeth appeared before their lower, were buried alive in the sand of the river. Whole villages were put through the poison ordeal, and the passing traveler might see next day a dozen corpses thrown out and left to be devoured by the hyenas.

At last, after long waiting, permission was given to open a school. No sooner was it opened than it was filled with eager pupils. By and by a few lads were able to read the Zulu Bible for themselves, and one and another began to seek the Lord. Then another school was opened, and taught by these boys who could read, and had chosen the Christian life. Then another and another in more distant vil-

lages, till at last there were half a dozen of these little rushlights twinkling in this land of night. At each of these schools the Bible was daily read and taught, and prayer was made to God, until at last the Word of Peace began to be known by not a few. A conscience began to awaken, the shedding of blood began to seem horrible, and these awful raids a crime. The paths that were closed by many a murder were becoming safe, and at last the missionaries awoke to the fact that the armies were no longer going out to devastate, the war dresses were rotting on the village tree tops, and the peace of the Gospel had come to triumph.

The change came very quietly and without observation, and the mission must not take all the credit for it. A British protectorate had been established, and tho the government lived far away, the rumor of its determination to crush raiding, and of its irresistible guns, changed many a council of war into a mere palaver of wordy boasting. But the peace would have been poor and restless had it come from nothing but a dread of a stronger force without. The change was deeper and more permanent. It came rather through not a few becoming obedient to the Truth. They were as cities set on a hill, and they became in a sense the conscience of the tribe.

This has been the secret of all the progress that has been made. One leavened has leavened another. Each disciple has become a discipler, each Christian an epistle which can be read by the most unlettered.

#### **Native Evangelists**

From the earliest days of our mission the native agency has been emphasized. The teachers were poor enough scholars, but they were men who had one Book and could read it, and had come to obey it. Here is a group of pagan villages. To evangelize them you send your two or three native teachers. They come as a surprise to the people. The teachers are clothed in white calico; the villagers in grease. The teachers wash themselves daily; it is six months since the villagers had a wash. The teachers begin to build a good square house; the villagers are living in little tumble-down huts. The teachers hoe out to the school a straight broad road, and the villagers look on with surprise to see how a straight road is shorter than a twisting native path. And as the African is essentially imitative, these daily pictures are more powerful than a thousand preachings.

After a few months the European missionary goes to visit that group of villages, and sees there boys and girls who have begun to dress in clean cloth; a road is creeping out from this village and that to the school, and numbers of lads go out to work during the dry season that they may have money to buy cloth and books. Each day at sunrise the eland horn calls the people to worship and hear God's Word, each morning the school is filled with pupils. On Sab-

baths the Gospel of Repentance is proclaimed. And when the missionary has pitched his tent he will find not a few who, having accepted Christ, are awaiting for him to examine them that they may become catechumens.

Five years ago there came a complete break with the past, and evidences of the Lord's powerful working among us. The native Christians and catechumens decided to abandon beer-drinking altogether, and the evil habits which are always associated with it. This was one of the first expressions of that clearer conscience which the presence of God creates. The Sabbath services began to be more largely attended and the audiences to be more eager to hear the Message. The number of candidates for the catechumen classes was rapidly increasing, and the Christians became more zealous to preach the Gospel in the untouched villages.

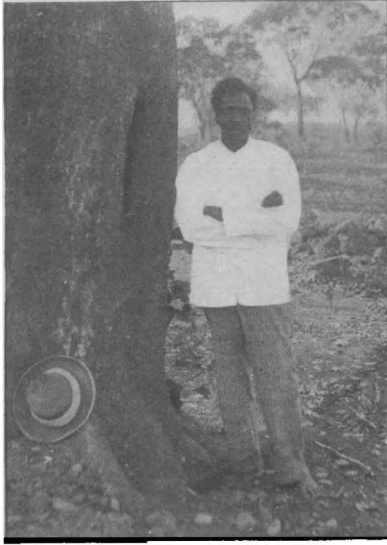
At last we decided to have a week of services at Elswendeni before we should baptize those who had been accepted by the Church. We recognized the shallowness of many of the Christians, and how not a few of our teachers, on whose spiritual level so much depended, had little true devotion to Christ and His Kingdom. For this gathering great prayer was made for months beforehand, and the Lord answered gloriously.

We preached largely on sin and on Christ the living Savior, and called for absolute loyalty to our King. Daily as the conference advanced the solemnity and power increased. The audiences were vast, but it was in the smaller gatherings that the deepest results were obtained. I shall not soon forget one of the first evening meetings with the teachers alone, and how the Spirit of Christ baptized that little house, and men wept aloud over the sin and backsliding of their lives. In these gatherings, but especially in the solitude of the bush, sometimes in the dead of night, God came and brought to many of the teachers such an expression of His love and power as they have not lost to this day.

When that conference broke up, the whole country began to feel the thrill of the new joy that had come to us. The companies went home singing, as they passed in Indian file along the paths, and talking to one another of nothing but the messages of the Lord. The heathen in the villages now saw a difference in the crowded, joyful assemblies of the people every Sabbath day. The children of the school saw the difference in the hearty and faithful work of their teachers; and when I began my tour I saw the difference in the new delight of the people to talk together of Christ and in the great numbers of inquirers. In the evenings I used to sit in the huts and hear the people talk of what great things the Lord had done for them, and many a night I went back to my tent filled with a mighty joy in the rediscovery of Christian fellowship, and of brothers and sisters

of Jesus Christ among those whose hands had once been dyed in blood.

Year by year these great conferences were repeated. The attendance reached as high as seven thousand souls, and the Spirit of God



ALBERT—THE FIRST NATIVE PREACHER IN  
CENTRAL AFRICA

frequently manifested the things of God with great power to the salvation of sinners and sanctification of saints.

But the results were continuous and comprehensive. They affected the whole range of our work and life. Many a difficulty which otherwise would be insurmountable disappeared before the holy enthusiasm of the people. An overwhelming pressure of work was eased and sweetened by the constant evidence of God's presence. The irritating selfishness and inconsideration of the people gave place, in many an instance, to a wonderful kindness and care.

The people now began to crowd to hear the word of God, and one

seldom spoke to listless and inattentive audiences. The schools were filled with pupils, and many a boy who for years had stuck at the primer began to rush on from class to class until he read the Bible fluently. Week by week deputations came from outlying districts begging for schools. Old men were there with the warrior's ring on their heads, young boys with the sparkling brightness of African youth; and as quickly as we could we responded to their requests, until we saw our schools increase in three years from twenty to nearly fifty, and our scholars from two thousand to seven thousand.

Evening schools were started for the old people, and you would see in attendance there mothers with babies on their backs, old grandmothers, bent and peering through faded eyes at the alphabet sheets, strong men and old warriors, who had been in the fiercest fights. There was no more touching sight in all the land than to see these ancients in the evening time of their life trying like little children to master the elements of reading that they also might understand.

The demand for books was constant. None were given without payment, but the sales increased in one year from sixteen hundred volumes to four thousand. In the early mornings, at sunrise, they used to come with their merchandise to buy, and the courtyard would

be noisy with sheep and goats and fowls, which were brought to be exchanged for books.

Now we began to teach the people the privilege of self-support. They had no money to give, yet they brought what they could. Chiefs gave of their cattle and goats, and the poorest widow brought her maize cob or little basket of flour. But time was their most abundant coin, and so hundreds upon hundreds gave freely of their labor. Schools were built without cost to the mission, and roads were hoed. The monthly collections were bulky, but two hundred lads and girls carried them to the station, sometimes walking three and four days' journey with their burdens, but yet without payment. And



A MISSION OUT-SCHOOL IN CENTRAL AFRICA

all was done with such a spirit of cheerfulness as made it a blessing to them and to us.

But it is a poor awakening which does not express itself in industry and honesty. The new piety would have been a wretched hysteria did it not show its spiritual origin by a quickened conscience. In this practical land the highest test that missionary and trader alike would put a man's religion to is, What type of workman does he make? If he is indolent or dishonest, then a fig for his gimcrack piety!

And this many a time gave us sore hearts, when we found Christian workers who did not recognize that God was Overseer. But on the other hand, one of the most encouraging evidences of the new life that had come among us was the faithfulness of many a worker. I have heard my house boys pray at family worship that God would make them know that their sweeping and their washing was work for God. Yet they would not be faultless. But when they and others did unfaithful work there was a conscience in them that responded



when they were reproved. A band of workers, among whom were many catechumens, were bringing in reeds from a distant marsh. I was not satisfied with the two bundles a day they brought. So I reminded them that God was their Master, and tho I could not be with them, He was. From that day till their work was finished they brought three large bundles—a very heavy day's work.

The children in the school and the teachers in outlying districts have told me themselves how the presence of God had intensified their diligence; how they worked not in fear of our examination, but of the daily oversight of God. This sanctified their work, and I had cases of teachers who refused to go to outside work with others, tho offered eight times the pay I gave them, because they preferred the more directly religious work of teaching. But when the cold wave followed afterward, not a few threw up their poorly paid work of teaching that they might get to themselves riches.

Another natural result of the blessing was a new love for the Bible. The Word of God became their sweet daily food. The teachers used often to gather among themselves for Bible reading; and when one had found a gem, he did not keep it to himself, but used to go with it to all his friends that they might see it. Their love, too, began to express itself in song, and many a hymn with a strange, weird tune, was written in these days. You could hear the old women going to hoe singing these hymns as they tramped along the winding paths. The little boys sang them in the bush while they watched their goats and cattle. And on Saturday evenings the Sabbath calm would begin, heralded by that interminable singing of hymns, in which Africans alone can find pleasure.

When one camped out in the bush there was Bible reading and hymn singing round the camp-fires, and before the men turned over to sleep one led the others in prayer.

These were, of course, the brighter aspects of the movement. With them there were many shadows—ingratitude, greed, shallowness, and all the vices which even an American or British Christian may find in his own heart. But after a long and sad night one does not stop to measure and count the clouds that are still above. The sun has risen, light has come, and all the birds are singing in the gladness of its shining; and we sing with them too, for the Lord hath triumphed gloriously.

## PROTESTANT EDUCATION IN LATIN AMERICA

BY HORACE M. LANE, M.D., LL.D., SAO PAULO, BRAZIL

President of Mackenzie College

To those who have studied the march of events in American affairs during the last few years, in its wider scope, it will not be difficult to see the trend of things and discern in the future, perhaps not very remote, the inevitable unifying of American interests. There can be but one America, not necessarily under one government or even one form of government, but one in that higher, broader sense of uniform policy and purpose, adopting the new diplomacy which regards truth and keeps faith, joining hands in elevating the masses to equal rights, privileges, and duties, establishing true reciprocity in the development of the vast natural resources of the new world and combining in wise and prudent measures to assimilate the heterogeneous peoples who seek refuge on our shores.

Just how this will be done with the Spanish-American republics does not yet appear. In these countries there are few influences at work to produce a change and there is little desire for such a change. It would be difficult to find anything less American or less republican than these pseudo-republics of Spanish origin. They have undoubtedly degenerated, having taken over the defects of character and weaknesses of the mother country, without her virtues. There is one thing which all Latin America possesses in common—that is, the ignorance and poverty of the masses and the absence of an intelligent middle class. Argentine, Chili, Mexico, and Brazil only differ from the others, in this respect, in degree. The evils found in Porto Rico and Cuba, which we hope to remedy by education, differ only in degree from what we should find in all Latin America, and we may safely include the French islands of the West Indies.

These agitated, unstable people present a difficult and many-sided question which will one day confront the people of the rest of America. But it is not the purpose of this paper to discuss this problem; our object is chiefly to call attention to that largest and most important division of the southern continent known as Brazil.

There are more points of difference than resemblance between Brazil and her sister republics. The Brazilians are descendants of that plucky, hard-headed, industrious, superstitious race of people who conquered India and made a stir in the world in the sixteenth century—the Portuguese. The flower of the Portuguese nobility emigrated to Brazil in the early days of colonization—the Albuquerque, the Cavalcantis, the de Barros, the Barretos, etc., whose descendants form to-day the best elements of Brazilian society. It differs also in the enormous extent of its fertile lands, its unrivaled river system, and the exceptional value of its great staples—coffee and

rubber. Again, it differs, and very widely, in its appreciation of liberty and of what constitutes a true republic, and also in its tolerance and hospitality. It has adopted our Constitution, and is putting its principles into practise; it has also begun to elevate the masses through education. The Brazilians have an intense pride of country, and guard, with perhaps too much jealousy, their vast possessions, yielding not a foot to anybody; this may be seen in their successful contention with England for the desert Island of Trinidad, with France for the *Tunc-Humac* boundary, with the Argentines for the *Misiones* territory, and as will certainly be seen in the vexed *Acre* question.

For nearly a century the great Protestant denominations have had missions in nearly all the countries of South America. Some of them have disappeared entirely through causes that do not come within the scope of this paper to discuss; others are still active with presses, papers, schools, and other accessories of evangelistic work. In most of the Spanish-American countries the work is carried on under great difficulties, the priest being supreme in civil as well as religious matters. In some of the more liberal states the work prospers, but there is throughout all of them a spirit of intolerance and opposition. In Brazil it is otherwise. There the spirit of tolerance prevails everywhere, and the missions established forty years ago (those of an earlier date had disappeared altogether) have had a phenomenal growth; so that to-day Protestant Christianity is an important element in society which no political party dare ignore. The Presbyterians, Methodists, Episcopalians, Baptists, and Lutherans all have numerous self-supporting churches, ministered to by talented native pastors; some have their theological seminaries, and are growing in numbers and strength, becoming rapidly independent of the Boards. The Roman Catholic Church has no advantage under the law, but still holds sway, through tradition and inherited devotion, over the masses of the great interior, tho in most places it has little power to suppress the growth of Protestant Christianity.

We of Puritan ancestry and faith believe that nations no less than individuals must be grounded in the simple doctrines of the Gospel of Christ, and that the regeneration of these Latin-American people can only come through a return to Gospel Christianity, under whatever name, and through the education of the whole people. The educator must support the missionary or the work is lost. Education is itself, in a high and broad sense, missionary work, as are other Christianizing agencies, and the term ought not to be applied exclusively to the sectarian work of the evangelist.

In Brazil these two influences go hand in hand. The people and government accept and adopt as fast and as far as possible what is known as American education. Now, American education really means Protestant education—not in the sense of having for its chief

object the teaching of Protestant doctrines, but in being based upon principles of Protestant origin, of being thoroughly Christian in its influence and purpose. It promulgates the broad principle of personal liberty, devotion to and pursuit of truth for truth's sake; it puts character before erudition, and inculcates personal independence and personal responsibility. These are distinctly the attributes of Protestant Christianity as distinguished from that system founded by Loyola, which has had undisturbed control of the education of the people of Latin America for centuries, and which is responsible for their present condition—a system which is based upon blind obedience to authority which places duty to Church before duty to self, country, or God, which educates its pupils to defend opinions rather than to seek the truth, and which strangles freedom of thought and action.

We have no quarrel with Roman Catholics; many of our dearest friends are among them, and do not differ much from us in this matter. It is not a question of Catholic or Protestant, Jesuit or Puritan, but of fundamental principle. We invite our readers to a careful study of the history of the Order of Jesus, those only of Roman Catholic authors, to see if they can find in it anything compatible with liberty as we understand it.

Primarily an essentially military society, formed to meet a crisis in the life of the Church, it has developed into the most wonderful organization known to human history—more far-reaching, more powerful, more dangerous to human liberty and free government than anything ever before known. It has come down to us across the centuries unchanged in principle and with power unimpaired, and to-day constitutes a peril to free institutions and a menace to liberty. The diabolical principle which underlies its organization—that the end justifies the means—has done more to destroy the moral sense of the Latins than any overt acts on the part of the Jesuits. Claiming to be the servant of the Church, it became its master, and more than once the Church has tried to free itself from its tyranny.

The evils of Jesuit education, the false processes of thought which it inculcates, the wrong motives of action which it originates, have become so crystallized in the Latin races as to be almost hereditary. The only weapon that can be used successfully against it is that which has been used in our own country—the enlightenment and uplifting of the people. In Brazil the upper classes have already broken away from it, but in the reaction have unfortunately fallen into the various forms of unbelief; the masses, however, are still under its baneful influence, and it will require education of more than one generation on true principles to eradicate the evils planted during three or four centuries.

The foreign evangelistic missionary is sent out to do a specific work with the expectation of one day completing it. He goes to

deliver a message and procure its acceptance. The results of his work ought to be self-propagating, but history shows they are not, and that the work of the preacher must be supplemented by the teacher. This is the plan followed in Brazil, and this undoubtedly accounts for the solid and permanent character of the work done in the churches. The work of the educational missionary is never finished, and must be perpetuated by institutions which he must establish and which his successors must carry on indefinitely.

The most notable feature of modern missions is the recognition of this truth and the organization of permanent institutions of learning as the natural sequence of evangelistic work. Not only theological seminaries and mission training-schools to preserve the form of faith of the respective denominations are necessary, but schools and colleges for secular education on Christian principles must be established. To secure permanent results the *lives* of men must be touched, not merely their *beliefs*. The demand for the new education comes from the converts themselves, who see the danger of the old methods.

The disappearance of sectarian schools and colleges in our own country shows the trend of Christian thought. Our very conservative friends, the Roman Catholics, impelled by the legitimate demands of their own people, are entering the field of secular education, and it is now a common thing to find prominent priests in our educational associations discussing keenly modern pedagogies and all appliances of the new education in all departments of school and college work. Christianity is evidently molding our society into a freer range of thought and a wider scope of charity.

An example of an institution which has grown out of a mission may be seen in a system of American schools at Sao Paulo, Brazil, developed on the broad undenominational lines without detriment to its missionary traditions or purposes, into a complete system of education on Christian principles and with modern American methods, lessening the burden of the Board under which it originated, while increasing the efficiency and scope of the work it was established to do. With its larger equipment it is able to better prepare a larger number of students for the study of theology, to furnish more teachers, and to extend its benefits to a larger number of the non-paying class, who would otherwise be deprived of education, and at the same time to widen the scope of its work in order to embrace all departments of instruction—classical, scientific, commercial, and technical.

This system of education, begun thirty years ago as a little primary school under the Presbyterian mission, has now grown into fully graded primary, intermediate, and secondary schools, to which have been added in the last ten years a gymnasium and a college with classical, scientific, and civil engineering courses. It has introduced the kindergarten, manual training, coeducation in all departments,

athletics and out-door sports, a dormitory system on the American plan, has published a set of common-school text-books after American models, and has had the satisfaction of seeing most of these innovations upon the old system, employed for centuries in the country, adopted by public and private schools; in fact, we have been asked to incorporate them into the public-school system of the state.

There are at present upward of six hundred on its rolls in the different departments, and its teaching force numbers forty-five persons, nineteen of whom are the college faculty, in which there are seven graduates of American colleges. Its pupils and students embrace a dozen nationalities, the Brazilians predominating. Nearly every state of the republic is represented, from the Amazon, three thousand miles to the north, to Goyaz, in the far interior, and Rio Grande do Sul, on the extreme south. The number is small, only because the accommodations are limited; if there was more room it could be double what it is. There is no proselyting, but the whole work is openly and boldly Protestant, and exerts a strong Christian influence through the Bible, which is faithfully taught in all grades, and through the influence of devoted Christian teachers.

The difference between institutions of this kind and the mission training-school of earlier days lies in the greater efficiency and wider scope of the former. They are to-day in the hands of professional educators and not of overworked preachers of the Gospel; they are administered on stricter business methods, so that larger results are obtained from the capital employed; they are able to better discriminate between the really deserving and the "rice" students, and are also able to embrace a much larger number of deserving free pupils than was possible under the old *régime*.

This establishment is organized under a separate Board of Trustees in the United States, chartered by the Regents of the University of the State of New York, and is known as Mackenzie College, named after John Mackenzie, of New York, who gave the money for the first large building. It is undenominational, and regards neither color-line nor social distinctions; twenty-five per cent. of its entire enrolment is free, and it is also practically self-supporting, as the aid received from abroad amounts to less than half of the cost of the twenty-five per cent. of the free pupils. Eliminate, therefore, half of the free list, and it would be able to pay all of its local expenses, but would still depend upon the generosity of its friends for buildings and equipment to extend the work. It preserves undisturbed the sympathy, cordial support, and cooperation of the Board of Foreign Missions, under whose paternal care it came into existence, and it is still a missionary enterprise.

In all countries there is a large class willing to pay well for sound education, and such institutions, with high purposes in view, with the

best of modern appliances, with teachers of conspicuous ability, entirely devoted to their work, ought to be able to offer, and really do offer, what is best in modern education. The cause of missions would gain in quantity and quality of the instruction given to its candidates for the ministry, and would be relieved of the perplexing cares of business administration, which is an important part of institutional work, if such institutions were found in every mission field.

The larger and more complete equipment, in laboratories, workshops, and apparatus, would give mission students far better opportunity for disciplinary studies than was possible under the old *régime*. The highest type of American education should be aimed at. Mackenzie College attempts this in a small way, and tho it is aggressively Christian and boldly Protestant, it has won the confidence of the best people of Brazil, who are sending their sons and daughters to it in greater numbers than can be accommodated. Why should not every successful mission produce an independent educational work on broad foundations? The activities in this direction would indicate that this is the tendency.

Brazil, tho she may not welcome with great effusion the greedy speculator, who seeks only personal gain, with no purpose of benefiting the country or identifying himself with it, is still the only "wide open" door in South America—open alike for the missionary, the educator, the laborer, and the capitalist. It is a wonder that North Americans, so keen and quick-sighted, have not yet perceived the great importance and deep significance of Brazil in the life of Greater America. After our own country, it is the most important factor in the problems of the near future and as such must be considered.

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## THE OUTLOOK IN PERSIA

BY REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA

Missionary of the American Presbyterian Church (North)

Since the fierce onset of the Russian excitement four years ago, which swept the greater part of the Nestorians of Urumia into nominal relations with the Greek Church, gathering in also not a few from our Presbyterian fold, our churches have seemed as if benumbed in their spiritual life. Happily there seems to be coming a change for the better. The withdrawal of the Russian mission, probably only for a time, has given our pastors and people fresh courage and some larger freedom of action. A turn in the tide of popular interest toward the evangelical faith is quite apparent. In many villages faces once familiar in our congregations, but now absent for months, are reappearing. The old desire to hear the Gospel as preached from our

pulpits and taught in our Sunday-schools is reviving. "What brought you back?" was asked of some young men, heads of families, in one of our congregations. They replied, "We have never been able to get rid of the convictions we received in our boyhood while attending the mission schools." Messages are coming, too, from villages wholly Russian in name, "Come and preach to us."

A number of churches have held revival services since the Week of Prayer, some with and some without missionary aid. As a rule, they have been attended by large numbers, and many, we hope, have found the Savior. But there has not been the general and deep spiritual awakening that we have known in some former years.

Among the influential agencies for the development of the Native Church the General Synod must be accorded a high place. Its last annual meeting was held in the fall, and the representatives of twenty-five churches, with other workers, were present. The following statistics are reported for 1901:

Attendance on the church services, 4,730.

Sunday-school scholars enrolled, 3,157.

Added to the churches, 161.

Church members at present in the whole field, 2,709.

Theological students, 17.

College students of all grades, 66.

Medical students, 4.

Female seminary pupils, 74.

Village schools, 74.

Pupils, 1,590.

Total under instruction, 1,647.

Contributions for church purposes, education, and missions, \$2,316  
—an increase of 23 per cent. over the sum reported last year.

The Syrian (Nestorian) nation is a small one, and as a Christian nation has suffered much at the hands of Islam. But it is likely to have an influence on the future in Persia beyond its numerical standing. Intelligence is spreading in the community; a new sense of inherent capacities for higher duties and responsibilities animates the thoughtful classes; poverty is giving way to more prosperous conditions; eagerness for education is growing rapidly; and there is an increasing number of our Christian men and women engaged in missionary efforts for the non-Christian populations. Our educational work needs development. The heavy cuts in appropriations from the Board have greatly retarded it.

The college is doing good work, but it is hampered for want of funds. It is particularly fortunate in the corps of native teachers. There has been gratifying improvement in the religious character of the students the past winter. Fiske Seminary is at present, owing to the cut in its appropriations, doing only half work; but that half is being done thoroughly. The influence of the school is increasing



through the special activity of its lately organized Christian Endeavorers, who as graduates of the school are planting this noble movement in their villages. "The Christian Endeavor Society is the wonder of our village," said one of our old conservative pastors recently.

Probably in the eyes of the great Moslem population around us no branch of our missionary work stands so high in honor as the medical institutions—hospital, dispensaries, medical students, and graduates, with the revered physician-in-chief at their head. From a scientific standpoint many interesting facts and signal results might be given, but its moral and spiritual influence is its highest honor from the missionary point of view. Religious services on Sunday in two languages and daily evening prayers, which the patients able to do so are expected to attend, emphasize not alone the purposes of the institution, but also its dependence on the Divine blessing for its highest success. Our physician reports that in his private practise among the nobility he has found an increasing disposition to religious inquiry, which has led to many important conversations.

A prominent Moslem ecclesiastic was seriously ill last winter. Sending for our missionary physician, he urged him to say frankly what were the prospects for his recovery. When informed that he could not hope to live many weeks, he was deeply agitated. Being asked why the thought of death should trouble him so greatly if his entrance into Paradise was assured through his Moslem creed, he replied that there was the trouble; he could not be sure of what was before him at the judgment-seat of God. The Christian's confident and joyous hope was tenderly explained to the dying mollah, and he remarked that with such a hope death would be a very different matter.

The larger section of our mission field, stretching through the wild mountains of Kurdistan to the plains of the Tigris River, continues to tax our physical and moral energies for its efficient culture. Two missionaries were touring there a part of last summer (one resided a number of months among the independent tribes), and again two of our number are about starting on another extended visitation of the whole wide territory.

We give thanks for increased religious activity in some of our churches, and a freer access to the Christian population around them; for the many earnest Christian people in these churches, but especially among the women; for the promise of influence from the Christian Endeavorers; for the deepening interest in labors for the non-Christian communities, and the very encouraging work which has lately been done by missionaries and native evangelists among some of these; and particularly for the increasing interest in the Gospel on the part of the Moslems.

Prayer is earnestly asked for a much deeper spiritual awakening among the churches, pastors, elders, and people, and a higher sense of

their responsibilities for the evangelization of Moslems and Jews, Kurds and all other classes; for the numbers of young men from our schools going to America; and for us missionaries, that we may have the courage and wisdom and the high consecration which the duties of the year demand at our hands.

## THE BEGINNINGS OF AMERICAN UNIVERSITIES' MISSIONS\*

BY REV. JAMES H. ROSS, BOSTON, MASS.

A Yale mission is to be established in North China, as already announced. Undesignedly but providentially, it seems to be the beginning of a new foreign missionary movement in American universities and colleges. The mission is to be manned and sustained by Yale graduates and undergraduates. Rev. Harlan P. Beach, formerly a missionary in China, is to be the first superintendent, and the first missionary will be the Rev. John L. Thurston, of Whitinsville, Mass. The whole movement is to utilize the experience and resources of the American Board. Mr. Beach was formerly stationed at Tungehou, sixteen miles from Peking, and is well acquainted alike with the students of China and with those of the United States.

The "Yale spirit" is to be the great motive which will be appealed to for the raising of funds. Over \$20,000 are in hand as the beginning of a treasury.

A kindred movement has been announced at Harvard. Mr. E. C. Carter, the Y. M. C. A. Secretary during the past two years, is to become a traveling secretary among the young men of India, preparing the way for other Christian workers from Harvard. The supply of secretaries at present is not equal to the demand. Mr. Carter's salary will be paid by the Harvard students.

So far as recent history goes, these student movements have been largely generated by the international evangelism of the late Dwight L. Moody and the Student Volunteer Movement for foreign missions, which originated at Mount Hermon in 1886, and has been fostered at Northfield, Mass., the American center of Mr. Moody's summer work. Like the earlier missionary movements in the first decades of the nineteenth century, these are union movements, non-sectarian and interdenominational. The primary religious organizations of the last century were union organizations in spirit and aim.

Another feature of the new movement is that the leaders are to select their men for official work from the best men that the universities contain. The physical no less than the spiritual man is in evidence.

\* An article on the Yale Mission, by Rev. H. P. Beach, will appear in our November number.—EDITORS.

Mr. Beach, if not an athlete, is a heavy weight in brains and body, in education and experience. Since his return from China he has prepared nearly twenty text-books on foreign missions, and is the author of several, for the educational work of the Students' Volunteer Movement. The text-books have been introduced into nearly five hundred and fifty universities and colleges, where an annual enrolment of nearly five thousand students has been secured. Mr. Beach has been the leader of the Missionary Institute in Northfield for several summers. The first Y. M. C. A. in Asia was organized in Ceylon, in 1889, by the present dean of the Yale Divinity School, F. K. Sanders, D.D., and the second in Asia was organized by Mr. Beach in Tungchow, North China, in 1888, soon after his graduation from Yale.

These university movements can not fail to remind those who are familiar with the history of foreign missions of what took place at the English universities eighteen years ago, two years before the origin of the Students' Volunteer Movement at Northfield. Extraordinary interest was awakened in the autumn of 1884 by the news that the captain of the Cambridge eleven and the stroke oarsman of the Cambridge boat were going as missionaries of the China Inland Mission to China. C. T. Studd was one of the leading players in the great cricket match in 1882 between Cambridge University and the Australian eleven—a bowler who took eight wickets. Stanley Smith was the stroke oarsman. Studd and Smith were soon joined by five others, among whom was a well-known oarsman, Mr. Montagu Beauchamp, M.D.; E. Hoste, an officer in the royal Artillery, and C. H. Polhill-Turner, an officer in the Sixth Dragoon Guards, a prominent cricketer. Mr. Studd's and Mr. Hoste's dedication of themselves to the mission field were direct results of Dwight L. Moody's mission in London and at Brighton. Eugene Stock, Editorial Secretary of the Church Missionary Society, says:

No such event had occurred before, and no event of the century has done so much to arouse the minds of Christian men to the tremendous claims of the field and the nobility of the missionary vocation. . . . No such missionary meeting had ever been known as the farewell gathering at Exeter Hall, February 4, 1885. The group became known as the Cambridge Seven. It was a period big with blessings that have since fallen upon many English parishes, upon the Colonies, and upon Africa, India, China, and Japan. . . . Every one of them was preserved to do intrepid work in the far interior of China for several years.

The great year 1890 saw no less than twenty-four Cambridge men added to the roll of missionaries of the Church Missionary Society of England, two of whom had been in the university boat, one as a rower and the other as coxswain.

University missions are not a novelty in England. The Cambridge University Church Missionary Union was established by F. F. Gough

in 1858. It has been a power. It now numbers one thousand five hundred members in all parts of the world.

December 3, 1857, David Livingstone made a memorable visit to Cambridge University, one result of which was the founding of the Universities' Mission to Africa. Livingstone urged that Oxford and Cambridge should plant a mission in Southern Central Africa. Bishop Gray visited England in the following year and specifically proposed a mission to the Zambesi. Bishop Wilberforce took up the cause. At first there was no intention to form a new society. Archdeacon Mackenzie was chosen as the bishop of the new mission, and he was consecrated at Capetown, January 1, 1861. On January 31, 1862, Bishop Mackenzie died. A year later Bishop Tozer was consecrated. The first five converts were baptized in 1865. The mission is operated to-day, after a history of over forty years. The Oxford Mission to Calcutta was organized in 1880, and quickly gained an influence over the educated Hindus. It has represented the High Church elements.

It ought to be remembered, too, that the colleges of our own land were the centers of operation for the organization of the early home and foreign missionary societies. There is no telling whereunto this thing will grow. The oldest foreign missionary society in America is the American Board, and it was founded in 1810. The leaders in the movement were students of Williams College and Andover Seminary. The famous haystack prayer-meeting at Williamstown was held in 1806. In 1809, Samuel J. Mills, the leader, after graduating from Williams, went to Yale to study theology, hoping that he might impart the missionary spirit. In 1809, Henry Obookiah, of the Sandwich Islands, was found on the college steps, weeping because there was no college for him and his idolatrous countrymen. The incident led to the missionary entrance into the islands in 1819, and the missionary entrance led to the annexation of the islands to the United States. It also led to the organization of the first foreign missionary school in this country that existed from 1817 to 1826. It was a Yale professor at Andover who invited some clergymen and theological students to his house in 1809 to organize a foreign missionary society, which became the American Board.

We cite such facts to show that any new missionary movements in the colleges, especially the colleges of New England, are in the line of historical development and expansion; that home and foreign missionary movements in the churches and colleges are not antagonistic, but cooperative and mutually supporting. Harvard and Yale, as home institutions, are helped locally by these world-embracing, empire-expanding plans. The religion and morality of the active students are wholesome influences upon the whole body of undergraduates. The home and foreign influences act and react upon each other. If the going of these university men to foreign lands is met by the inquiry,

"Is there not work enough for them in this land?" the answer must be drawn from history and experience. Expansion enlarges the individual and the cause. The welfare of Yale and Harvard will be increased, not decreased, by the careers upon which these recent graduates are entering. Some of them will come back to tell the story of their lives, of the problems, the successes, and the disappointments they will have encountered. They will not tell of failures, however much they may tell of difficulties and problems. The story will be an inspiration and inducement to others to follow in their steps. Thus the noble succession will increase and multiply. It will glorify the records of the alumni of these two universities and of such universities and colleges as shall follow their leadership.

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## INDUSTRIAL EXHIBITIONS BY INDIAN CHRISTIANS

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK

It is matter for congratulation that the industries possible to native Christians in the compact sectional organization of the social order of India have become operative to an extent which warrants any attempt, however feeble, to make an exposition of their output, however crude that output may show the state of those industries to be.

It is a mark of development that the native Christians have become numerous enough and self-conscious enough to have organized large associations in several portions of India, such as exist under the title of "Indian Christian Association of the Northwest Provinces and Oudh," now over two years of age, and that of the "Madras Native Christian Association," capable of attempting a collection of such articles of manufacture as native Christians had produced over a wide territory. But this surprising feature was more than surpassed by the exposition itself on February 22-24, 1902, held at Lucknow, presided over by the Commissioner of Lucknow, and addressed by the Lieutenant-Governor of the United Provinces.

A hundred Indian delegates were present at the opening session, besides a goodly number of missionaries from different parts of the several provinces. The Secretary of the Indian Christian Association of the Northwest Provinces and Oudh called attention in his report to the advance of this, the second exhibit, over the first one, held six years previously. The number of exhibits of this one was four times as many as at the one before held, which showed not only an extension of the interest in such exposition, but also increased industrial avenues into which native Christians had pressed or which otherwise had opened to them. This time there were more than a thousand articles of manufacture sent from every section of India.

Sir James Digges La Touche, in his address on the occasion, made

what will prove an influential pronunciamento to native Christians, when he said that the native Christian association had in view to direct attention to trades and handicrafts, and to stimulate the sense of the dignity of labor. It was a challenge to many classes of Indian society when he said, "A man who never does honest work knows not what self-respect is, and self-respect is a most important element in a Christian character and in a Christian life. . . . The only perfectly blameless mode of giving help to our neighbors is to put them in a position to earn an independent livelihood for themselves."

It is necessary to remind those not familiar with India social conditions that trades and industries are inherited as a part of the caste system, that property is held by the family as by a corporation, and hence conversion to Christianity disturbs all means of occupation and income. This has proven a great obstacle to advance on Christian lines. But besides this has been the problem, What indigenous means of self-sustenance could be made possible to the thousands of men, women, and orphans rescued from famine and pestilence? The late famines alone have imposed the task of caring for twenty-five thousand orphans on missionaries.

The department of carpentering in the February exhibit perhaps attracted most attention. There were three competing missions, the Cawnpore Methodist Mission, the Mirzapore London Mission School, and that of the Society for the Propagation of the Gospel. These products consisted largely of office and house furniture, and rivaled the imported articles of the same grade. One government official regretted not having known of these manufactures before making a large recent purchase.

The carpet department came into closer competition with native products. Persian rugs were here, the product of native Christians, equal to any to be found anywhere, the handiwork of boys and girls rescued at the last famine. The rug that took the second prize was the handiwork of a little waif, rescued three years ago from the famine in Rajputana, only thirteen years of age. A number of children, one of whom was but nine years old, were among the exhibitors; one girl exhibited thirty-two articles and took several prizes.

The department of stenography and typewriting showed a new outlet for young men and women among the better educated, and the fact was announced that the schools were unable to meet the demand along these lines, which were encouragingly remunerative. There were also good paintings and tolerable exhibits of photography. The woman's exhibit showed the women had laid large emphasis on industries that were productive. The needlework was extensive and the exhibitors were numerous. Some of this was fancy-work, but most of it useful.

This exposition, however, was not as generally patronized as it

might have been, perhaps because in some instances the natives could not afford it, and possibly from want of appreciation of what might be the practical outcome of it. But this has proven stimulative, and a far more general exposition is being arranged for by the Madras Native Christian Association, to be held in December next, simultaneously with the Decennial General Conference. This will probably be much more fully patronized, as some of the oldest and most successful industrial missions and schools are in that part of India.

The third or Madras exposition will not be confined strictly to Southern India, but will extend to all India and include Ceylon. Missions having industrial development of any grade will have an opportunity not only to impress the general community specially native Christian, but as missionaries will be present from every mission and every geographical section of the Indian Empire, they will learn what has proven practicable and get suggestions for improvements in the future. Besides, what is important, it will prove a medium of making known these manufactures, and thus of increasing the market. The exhibits will be open to all individuals, as well as institutions, among native Christians, and it is possible that the association will invite even the Syrian and Roman Catholic native Christians to enter the list of competitors. There are nearly a million and a quarter in the Roman Catholic community of India and more than half a million Syrian Christians, and it is not determinable whether the competition of these might not discourage the weaker and less remunerative new enterprises of the younger Christian communities which need the stimulus of competing among themselves.

The Madras Native Christian Association has already arranged for prizes and certificates for twenty-nine classes of exhibits, which in itself shows that there is known to them a great variety of these technical and economic industries. These include carpentry, cabinet-making, carving and fretwork, iron-founder's work, also that of the goldsmith's and other metal work, electro plating, machinery, watch and clock making, rattan work, photography, printing, engraving, and half-tone work, carpet and cloth weaving, kindergarten, costume (personal, native, and foreign), and lace work.

This development of industries in India is suggestive of a much wider presentation of the whole problem of self-sustenance among converts to Christianity in other parts of the world, but limited space prevents more now. In 1880 only twenty-nine industrial schools were reported in all the mission fields of the world. That number was practically doubled in the following decade, and now the total number must fall but little short of two hundred. In some features the industrial attempts of missions in one country may be suggestive to those of another field. Experience in Africa may aid India, or China, or Mexico.

There are many sides to the Indian industrial problem. The first necessity is, generally speaking, mere subsistence by any honest plan possible. The industries in agriculture in India are limited by land tenure, which is cooperative within the clan. The mission farm or factory meets this first demand, but leaves the individual dependent on the mission for employment, tho he is in no sense eating bread for which he has not worked. The conditions outside of the mission do not afford freedom of locomotion to the artisan; he is still tied to the plant, and the mission is his master. This missionaries would like to obviate, but economic conditions in any society are not readily changed. At the same time, no problem solves itself. The circumstances in one section of India admit of the development of handicrafts not possible to another part, and these two industrial exhibitions have shown an unanticipated variety of occupation already operative in the several sections of the country, and the third exposition at Madras will reveal much more scope and technique and—what is the crux in the whole—far better possible markets for the wares of the native Indian Christian production.

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## TSAO HAN KIN: A CHRISTIAN CHINESE

BY REV. JOSEPH S. ADAMS, HAN-YANG, CHINA  
Missionary of the American Baptist Missionary Union, 1875-

If you look at the map of China you will notice the Yellow Sea on the east. Below the Yangtsi Cape you see the Hangchau Bay. Ascending the bay you reach the mouth of the beautiful Chentang River, one of the great streams of the Chehkiang province. Sailing up for ten or twelve days you reach the center of the province. High on the banks of the river you notice the gray walls and white houses of Kinhwa. You admire the great bridge of stone two hundred and fifty yards long. The keystones of its thirteen arches are sixty feet above the water.

As we land at the jetty we are greeted by a tall Chinaman, with a pleasant face, who complacently strokes his mustache when he has nothing else to do. There is a genial ring in his voice and a firmness about the mouth which impress you very favorably. This is Mr. Tsao Han Kin, to whom we introduce you with a bow.

“Sien Seng hao ma?” (Is the teacher well?) is his kind inquiry.

“Well, who is he, anyway?” Mr. Tsao is a native of the Hupei province. He is pastor of a small church thirty miles away. His wife rejoices in being the ugliest woman in the Kinhwa churches; she is also one of the best and brightest. It is expected that he will go back to his native province to preach the Gospel. His history is interesting, and illustrates some of the difficulties encountered by men who forsake idols to serve the living God.



Tsao Han Kin belonged to the ancient and useful fraternity of potters. In early days he was a "commercial traveler" for a firm of Hupei linen merchants. Hence he is able to read and write, and has a good knowledge of affairs. He used to convey large quantities of native cloth from his home to Hupei for sale in Kinhwa and neighboring cities. Owing to the introduction of American drills and Manchester piece goods his firm became bankrupt. They shared the fate of oil merchants, whose trade has been ruined by kerosene. Tsao saved what he could from the wreck and settled in Kinhwa as a potter.

Tsao used to live near the north gate, outside Kinhwa city. He had a small pottery, a clay field, and some rice fields. The house and pottery were built in a quadrangle, with the kiln in the midst. A huge buffalo with curved horns, covered with mud, is tended by a very small boy, also covered with mud and nothing else. The boy and buffalo are kneading clay for the jars, kettles, lamps, and pots made within. We notice the wheels, possibly the same style of machine which Jeremiah went down to the potter's house to see. A row of men are working each at his little table. All have a word of greeting for the visitors and light their pipes in honor of the occasion. Some muddy-looking tea is produced and the convivialities begin. The potters take a good look at the foreigners, who in their turn preach away with as much vigor as the heat will permit of. An invitation to visit the chapel at Kinhwa is accepted cordially, and the call at the pottery is over. The result remains to be told.

A Chinaman may mean what he says; then, again, he may not. We hoped Mr. Tsao would visit us. It would not have surprised us if he had failed to do so. However, he appeared the next Sunday, bringing some clay with him. He was interested in what he heard, but impressed by the general feeling of brotherly happiness which prevailed. The following Sunday he again appeared, this time with freshly shaven head and clean blue gown. He diligently studied the New Testament between the meetings and discussed some of the "wonderful words of life" with those who knew their blessed meaning. This went on for some time, and one day he surprised us by trying to pray in public. It was a lame affair, but "the lame shall take the prey," and if he had not eloquence he had sincerity and faith. His "two hearts" (liang sin, or conscience) were giving him a bad time. His sins were greater than the Northern Mountains. He wanted forgiveness, but did not know what to do. He had sighed and cried and repented, but he only felt worse. When he learned that Jesus Christ had atoned for sin and gives eternal life, Tsao became a child of God. When the chapel at Kinhwa was being built the prayer of the missionary was "a soul for every brick," and Tsao was one of the first of our "bricks." Many have found the Lord in that house

since then, but this man's conversion was so clear and full of joy that it remains a bright spot in the midst of dark discouragement.

There is a storm in the pottery. Mrs. Tsao weeps amid the wreck of some furniture which she has demolished, as she dare not attack her husband. The workmen laugh, "Hi yah! The laopan (boss) has eaten the foreign religion. Astonishing beyond amazement! Ho, ho! What's going to happen next?" They found out. The next Sunday Mr. Tsao gravely said, "This is the worship day; we will go to the chapel and listen to the doctrine." "That we are unwilling to do. The foreigners will dig out our eyes to make telescopes or steal our livers to make cough mixture." "Yes," cried another, "I know. The foreign devils are very polite. They take two hands and bring you tea, and they squeak, 'I invite, elder brother, drink tea,' and they put medicine in it, and you hate them before you drink the tea; and when you swallow it your heart jumps out of your mouth, and you want to bow down and worship them."

Tsao listened to these and other objections almost in silence. He knew how easy it was for unsaved men to believe a lie, how hard to believe the truth. His only answer was, "Come and see." A bargain was made with those who were willing to come. They were to have their food, three meals, at their master's expense. They were to do no work, but come and spend the day at the chapel. Those whose fears would not permit them to come were to get neither work, dinner, nor pay. This arrangement lasted till the end of the month, when the reduced revenue to be received upset the workmen once more. It was bad enough for the master to turn religious, but it was intolerable that he should do so at their expense. There was a strike, and for some weeks the buffalo had a holiday. There was no work done at the pottery. A fresh supply of men was secured who were willing to "play" once a week, and that at their own expense.

A new trouble arose. It was found that Tsao had removed the paper gods out of the workshop and house. As the men looked upon these things in the light of a real fire and life insurance company they feared the worst. Only upon the assurance that the master would be responsible for accidents did they consent to work.

The next thing was a squabble with the neighbors. They wanted a procession of priests and idols to insure a good harvest. The vilest abuse was heaped upon the "Eat-foreign-devil-doctrine Man" for his lack of public spirit. Still Tsao would neither lead his men to carry the idols nor give his money to the fat and lazy priests.

But his chief trouble was with his wife. He found the truth of the word, "A man's foes shall be they of his own household." Mrs. Tsao had been kept in order with a stick. Now that her husband had become a Christian the stick had been laid aside. Taking advantage of his kindness, Mrs. Tsao became impertinent, then abusive, and

finally was such a nuisance that Tsao did not know what to do. He prayed about her in the Saturday night prayer-meeting and asked others to do the same.

The heathen jeered and said, "You see what a bad thing this religion is!" Before Mrs. Tsao was as quiet and wordless as a dumb creature, now she storms every day," not understanding that the trouble was the absence of "religion" in the wife rather than its presence in the husband. At this juncture the missionary's wife came to the rescue. She went to visit the woman whose temper caused all the trouble. Wise and loving words were spoken which caused the ill temper to disappear in a burst of tears. Then it was found that this woman had been resisting the Holy Ghost, and all her anger was but Satan's effort to keep her out of the kingdom of God. There was a calm after the storm, peace came with the new-born faith. Tsao said his heart was full of joy, it was like life from the dead.

As time rolled on our friend Mr. Tsao grew in grace. Being willing to use the faith already given, it grew with exercise, and many paths of service opened before him. All his spare time was devoted to visiting his friends and to preaching Christ from house to house. When at last he did consent to speak from the platform it was with singular acceptance and power. His testimony bore fruit in conversions. How could it be otherwise when the Gospel is preached in dependence on the Holy Spirit?

It was suggested that he should give up making pots and devote his time to Gospel work. This he could not do, because he could not dispose of the pottery. One day a cyclone came, and the kiln was demolished, the houses destroyed, and only the buffalo survived the general ruin. We trembled for his faith, but he quietly said: "The Lord has settled the question for me. I am now free to do what He wants."

So Mr. and Mrs. Tsao went to Shao-hing Bible-school for two years and learned the Word of God more perfectly. They gave satisfaction to their teachers, and when the time of study was over returned to Kihwa.

Mr. Tsao has had many experiences of trial and blessing. He was early called to return to his native province and organize new work in unoccupied regions. His wife accompanied him, and was of great helpfulness to the infant mission. Outside the walls of Hanyang her tombstone tells the story of the faithful disciple of Christ. During the recent troubles Mr. Tsao was left alone, the missionaries having withdrawn, yet he faithfully kept the Christians together in service and worship. The chapel was rioted, the homes of the Christians marked by the rebels for destruction, but still the steadfast worker kept on his way. His faults are neither few nor far between, but in spite of all, his word has been blessed. As he himself would say, "I am a great sinner, but Jesus is an Almighty Savior."

## BABISM AND THE BABITES\*

BY REV. HENRY HARRIS JESSUP, D.D., BEIRUT, SYRIA

Ever since the first Babite reform movement in Persia in 1845, the Christian world has hoped that some of its liberal tenets might lead the Persian people to Christianity. But thus far the hope has not been realized. Those who read the Bible seem to prefer to find an occult inner double meaning in the simplest language, and construct for themselves a kind of mystic religious philosophy in which the Persians delight.

According to the best authorities, Babism arose as follows :

Mirza Ali Mohammed appeared in Shiraz in 1845, a pupil of Sheik Ahmed Zein ed Din, who taught a mixture of Sufism, mystic philosophy, and Moslem Shiite law, and said that the absent Mahdi, now in a spiritual world called Jabalka and Jabersa, would soon appear, and that he was the Bab or Door of the Mahdi. He then made up a system composed of Moslem, Nasairiyeh, Jewish, and heathen doctrines, and then claimed to be Bab ed Din, and afterward the Nukta or Center and Creator of truth, and then that he was Deity personified ; then that he was the propet Mohammed, and produced a new book called the Beyān, which is the Babite Bible, in twenty thousand verses, Arabic and Persian. Complaint was made of its bad grammar, and that this is a sign of imperfection. He explained the ungrammatical Arabic by the fact that the words and letters rebelled and sinned in a previous world, then transmigrated to this world, and, as a punishment for sin in a previous existence, were put under grammatical rules; but he in mercy forgave all sinners, even to the letters of the alphabet, and released them, and now they can go as they please !

Mirza was followed by tens of thousands, among others by a beautiful and eloquent woman named Selma, who divorced her husband and followed Ali Mohammed the Bab, who styled her Kurret el Ain (light or refreshment to the eye). Ali Mohammed raised an army to fight the Persian troops, but was caught and strangled in 1849, and multitudes of his followers were killed.

Before Ali Mohammed's death he said his successor would be a young disciple named Yahya. This Mirzah Yahya succeeded him, taking the title of "Subh Azel" (morning of eternity). The Bab made the month nineteen days, answering to the nineteen members of the sacred hierarchy, of which the Bab is the chief.

Subh Azel was the fourth in the hierarchy, and on the death of the Bab, Ali Mohammed, and the two others above him on the list, he became chief of the sect by regular promotion. Upon the outbreak of persecution against them, Subh Azel and his older brother Mirza Hasseian Ali, who was styled Beha Allah, fled to Bagdad, and remained from 1853 to 1864, then to Adrianople. Beha had persuaded Subh Azel to retire and conceal himself from human gaze, saying to the people that he was present but invisible. Beha then claimed the succession, and two hostile parties arose, Azelites and Behaites. They were both then exiled (1864) to Adrianople, where plots and poisoning among the two parties, and anonymous letters sent to the sultan charging each other with political conspiracies, led the sultan to exile (in 1866) Subh Azel to Famagusta, in

\* Condensed from *The Outlook*.

Cyprus, and Beha Allah to Acre. Four of the Azelites were sent with Beha, and their leader claimed that Beha was instrumental in having all of them assassinated in Acre. Subh Azel died before 1880, and Beha in 1892.

Beha left three sons—Abbas Effendi, now sixty; Mohammed Ali, now forty-six; and Bedea, now aged thirty-six. Mohammed Ali claims that the father Beha appointed him spiritual head and Abbas secular head, but Abbas has usurped both. They are now divided, the two younger brothers being in a bitter lawsuit with Abbas, who has all the prestige of holding the funds, and the reputation among his followers of being a reincarnation of Christ.

### The Sources of Babism

To understand Babism, we should remember the sources from which it was derived. Jemal ed Din, the Afghani, says that its author borrowed from Hinduism, Pantheism, Sufism, and the doctrines of the Nasairiyeh. The Nasairiyeh of northern Syria believe in one God, self-existent and eternal. This God manifested himself seven times in human form, from Abel to Ali, son of Abi Talib, which last manifestation was the most perfect. At each of these manifestations the Deity made use of two persons, the first created out of the light of his essence and by himself, and the second created by the first. The Deity is called the Maana (the meaning or reality of all things); the second, the Ism (name or veil, because by it the Maana conceals its glory, while by it, it reveals itself to men). The third, the Bab (Door, because through it is the entrance to the knowledge of the two former). The following table shows the seven trinities of the Nasairiyeh:

MAANA	ISM	BAB
1. Abel	Adam	Gabriel
2. Seth	Noah	Yayeeel
3. Joseph	Jacob	Ham ibn Cush
4. Joshua	Moses	Daw
5. Asaph	Solomon	Abdullah ibn Simaan
6. Simon (Cephas)	Jesus	Rozabah
7. Ali	Mohammed	Salman el Farisee

After Ali, the Deity manifested itself in the Imams, in some of them totally and in others partially, but Ali is the eternal Maana, the divine essence, and the three are an inseparable trinity.

Now add to this the mystic teaching of the Mohammedan system of Sufism or Tusowwof. Pure Sufism teaches that only God exists. He is in all things and all things are in him. All visible and invisible things are an emanation from him, and are not really distinct from him. Religions are matters of indifference. There is no difference between good and evil, for all is reduced to Unity, and God is the real author of the acts of men. Man is not free in his action. By death the soul returns to the bosom of Divinity, and the great object of life is absorption into the divine nature.

Bear in mind also the doctrine of the Persian or Shiah Moslems, that Ali was the first legitimate Imam, or Calif of Mohammed, and that he existed before Adam, and that the twelfth Imam, Mohammed Abdal Kasim, was the Mahdi, and that he is now concealed in some secret place and will appear again on earth. Add to this the highly imaginative and

mystic character of the Persian mind, its fondness for poetry and religious extravagance, and you have a preparation for the appearance of a man who had the intellect, strong will, and abhorrence of sham to make him a leader among his fellows.

Abbas Effendi, the oldest son of Beha, is now living in Haifa, with about seventy or eighty of his Persian followers, who are called Behaites. Nothing is heard of Subh Azel or his followers.

### Babism in America

Some years since, Dr. Ibrahim Kheirulla, an educated Syrian of great mental acumen, conceived the idea of introducing Beha-Babism into the United States. He declared Beha to be the Messiah returned to earth and Abbas to be his reincarnation. He visited Abbas, and from time to time, as his accredited agent and promoter, has brought his disciples, chiefly American women, to visit Abbas, and some of them at least have bowed down and worshiped him as the Messiah.

A cousin of Dr. Kheirulla, who is clerk of the American Press in Beirut, has given me the following statement :

The doctor, after the death of his first wife in Egypt in 1882, married first a Coptic widow in El Fayûm, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He was at the World's Parliament in Chicago, and tried to promote several mechanical inventions—as, a rubber boot, envelopes, buttons, etc. At one time he was worth three thousand pounds. He then obtained the degree of Doctor, and taught mental philosophy. He then helped a Greek priest, Jebara, in publishing a book on the unity of Islam and Christianity, which fell flat and had no influence on the public mind. He then opened a medical clinic to cure nervous diseases by the laying on of hands and reading from Psalm xxix : 7 the words, "The voice of the Lord divideth the flames of fire," etc. Then he went to Chicago and tried trade, and then teaching and preaching, and pretty much everything else. He is a smart talker, full of plausible argument, and can make white appear black. Of late he has had little to do with religion. It can be said to his credit that, after receiving aid in the Beirut College, he paid back the money advanced to him.

The *Egyptian Gazette* of November, 1900, states that Dr. Kheirulla on his last visit to Haifa differed with Abbas Effendi, claiming that Beha Allah only was the truedivinity, and Abbas is simply a teacher. Dr. and Mrs. Goetzinger, on the other hand, maintain that Abbas must be worshipped with divine homage, as he is the true Christ. In Bagdad, in 1880, the Babite house was divided into Behaites and Azelites. In Haifa it is divided between Abbas Effendi and his two brothers, Mohammed and Bedea. In America it is between Dr. Kheirulla and Dr. Goetzinger.

On a recent visit to Haifa I called on Abbas Effendi and had a half-hour's conversation with him. My companion was Chaplain Wells, of Tennessee, recently from the Philippines. The Effendi has two houses in Haifa, one for his family, in which American lady pilgrims are entertained, and one down-town, where he receives only men. Here his Persian followers meet him. They bow in worship when they meet him on the street or when they hear his voice. On Friday he prays with the Moslems in the mosque, as he is still reputed a good Mohammedan of the Shiite sect.

We entered a large reception-room, at one end of which was a long divan covered, as usual in Syria, with a white cloth. In a moment he came in and saluted us cordially with the usual Arabic compliments, and

then sat down on the end of the divan next to the wall and invited us to sit next to him. He has a reputation of being a great scholar in Persian, Turkish, and Arabic, writing with equal ease and eloquence in all. After another round of salutations, I introduced myself and Chaplain Wells, and told him that altho a resident of Syria for forty-five years, I had never visited Haifa before, and, having heard and read much of his father and himself, I was glad to meet him. He asked my profession. I told him I was an American missionary, and was connected with the American Press and Publishing House in Beirut.

"Yes," said he, "I know your Press and your books. I have been in Beirut, and knew Dr. van Dyck, who was a most genial, learned, and eloquent man, and I highly esteemed him."

I said his greatest work was the translation of the Bible into Arabic, and added that it was a great comfort that the Bible was so well translated and had been so widely distributed, and that since 1865, when Dr. van Dyck completed the translation of the whole Bible, our Press had issued more than six hundred thousand copies, and this year would issue from thirty thousand to fifty thousand copies.

I then remarked that the Mohammedans object to our use of the term "Son of God," and asked him if he regarded Christ as the Son of God.

He said: "Yes, I do; I believe in the Trinity. But the Trinity is a doctrine above human comprehension, and yet it can be understood, for Christ understood it."

I replied, "There are many things in nature which we believe and yet can not understand." I told him the story of the old man who overheard a young man exclaim to a crowd of his companions, "I will never believe what I can not understand." The old man said to him, "Do you see those animals in the field—the cattle eating grass, and it turns into hair on their backs; sheep eating the same grass, and it turns into wool; and swine eating it, and it becomes bristles on their backs; do you believe this?" The youth said, "Yes." "Do you understand it?" "No." "Then," said the old man, "never say you will not believe what you do not understand."

The Effendi remarked: "Yes, that is like a similar remark made once by a Persian to the famous Zamakhshari, 'I can not understand this doctrine of God's unity and eternity, and I will not believe it.' Zamakhshari replied, 'Do you understand the watery secretions of your own body?' 'No.' 'But you believe they exist?' Then say no more you will not believe what you do not understand.'"

I explained to the Effendi our view of salvation by faith in Christ; that whosoever believeth in him shall not perish, but have everlasting life, and that, being justified by faith, we have peace with God; that Christ has paid the ransom, and now God can be just, and yet the justifier of them who believe. "And does your excellency believe this?" He replied promptly, "Yes." "And do you accept the Christ as your Savior?" He said, "Yes." "And do you believe that Jesus the Christ will come again and judge the world?" He said, "Yes."

I took up another question, and said: "The Christ promised to send the Holy Spirit, the Paraclete. Now, the Mohammedans claim that Mohammed is the Paraclete. We claim and believe that He is the Holy Spirit, the third person of the Trinity."

"Yes," said he, "I know that you believe that. That is your doctrine; but that is a very profound subject and very important."

I saw from his manner that he was getting weary of talking, and so we soon took our leave.

What can one say in brief of such a man? Whether intentionally on his part or not, he is now acting what seems to be a double part—a Moslem in the mosque, and a Christ, or at least a Christian mystic, at his own house. He prays with the Moslems, "There is no God but God," and expounds the Gospels as an incarnation of the Son of God. His declarations of belief in the Trinity and redemption through the Christ must be interpreted in the light of Sufist pantheism and of his belief in a succession of incarnations, of which his followers regard him as the last and greatest.

It is difficult to regard without indignation the Babite proselytism now being carried on in the United States. One American woman who passed through Beirut recently, *en route* for the Abbas Effendi shrine, stated that she was at first an agnostic and found that a failure; then she tried theosophy, and found that too thin; then she tried Christian Science and obtained a diploma authorizing her to heal the sick and raise the dead, and found that a sham, and now was on her way to see what Abbas Effendi had to offer! Surely that woman has found out what it is to feed on ashes.

## A VISIT TO THE PROPHET OF PERSIA \*

BY PHILIP SIDERSKY AND REV. S. K. BRAUN

You are doubtless well aware of the spread of Babism, whose followers claim that the Redeemer prophesied is now alive in Persia. Hundreds have been converted to Abbas Effendi, who is claimed to be the Messiah in the flesh now in Persia, and whose strongholds in this country are at Washington and Baltimore. Hearing that "Merza Abdul Fazel," the Persian Prophet, as he is called by his followers, was in Washington, we went to see him, and had a personal interview with him.

In the fashionable quarter of the capital we rang the bell. A lady came, leading a blind man, and asked us if we desired to see the prophet. She reached into a little case in the corner of the hallway, unlocked the door, and ushered us into the presence of the ambassador of the Persian Messiah, to whom she introduced us. We found him sipping his tea, his pipe at hand. He arose and invitingly extended his hand in greeting, bidding us to take a seat. His interpreter bowed, explaining that he was at our service.

Clad in Oriental costume, turban on his head, the prophet began immediately to speak of his mission, declaring with enthusiasm, "This is your day of joy, happy children of Israel, the manifestation of the Light of the World. 'Belhi Ulla' is of great interest to you, for to gather you he has come. As Jesus came to scatter you, so he comes to gather you. Now I come to bring the glad tidings, and all who will accept and believe in the Messiah, who is now in the flesh in Persia, their names shall be placed on record, even in the Lord's Book of Life. The prophecies of the old prophets are, indeed, fulfilled; he is gathering his people."

Then he began to prove his assertions from the Scriptures, Old and New Testaments, and showed himself well acquainted with the Scriptures.

\* Condensed from *The Voice of Israel*.



We asked him, "Do you mean that Jesus is the Lord and He is now in Persia for the second time in the flesh?"

"Oh yes," the prophet replied, "for he is here now to gather unto himself those who shall reign with him in glory."

We replied: "Do not the Scriptures say that when Jesus shall appear, He shall come in great power and glory, with a host of angels, and His saints shall be with Him, all eyes shall behold Him, and every tongue confess Him?"

"Yes," replied the prophet, "and so you may see him in Persia."

"But how would we know him if we saw him?"

Then he read in Deuteronomy xviii : 18, where it tells how the Messiah might be known.

We said, "But it is written that when Christ shall appear, the Jews will be gathered to Jerusalem, and behold Him and say, 'This is our God,' and He will say, 'This is My people.'"

"Ah, yes," the prophet replied, "but you do not expect all this will happen in one day or year. A thousand years is as a day with the Lord. See how long it took Israel to go from Egypt into the promised land, when they might have gone in twelve days. Even so now. They must first believe in Him whom God has sent."

We replied, "The Scriptures declare that Israel shall go to Jerusalem in an unconverted state, and thus shall be converted by beholding Him for whom they waited."

"That is true," the prophet replied, "but those who accept him now are the elect, whose reward and glory will be so much greater. All Israel shall become his people, and the nations shall be allied to them and become their servants. But the Jews who accept and believe in the Messiah who is now in Persia, their glory will supersede all the rest."

He further said that he (Merza Abdul Fazel) had been a fanatic Mohammedan, an enemy to both Jew and Christian, but since he saw the Messiah in Persia and became converted, and received a revelation, he began to preach and teach this great revelation of this great Messiah in the flesh. He loves all, and has been influential, he claims, in converting many here in America and the Eastern lands. He claims that about thirty thousand Jews in Persia, Assyria, Australia, and Russia have become his followers. He declares that he has seen him of whom Moses and the prophets wrote, and had the revelation that this is indeed the Messiah who shall come and unify all sects and issues, for there shall be but one religion. All shall be combined in Jesus and Mohammed—one the prophet of the West, and the other the East.

We were not very long conversing with the prophet, when intelligent-looking ladies, singly and in pairs, began to come in, and fairly drank in his words as he was speaking to us. No one was at the door to answer the bell or knock; but his visitors know how to come in, having a key or knowing where to find it. The prophet claims a following of about ten thousand in the United States, and declares that in Persia, Arabia, and Russia he has a following of about thirty thousand Jews.

The days when all ought to be careful are at hand. False prophets are about us, saying, "Here is Christ." Be not deceived, nor go after them, said Jesus. Search the Scriptures, let no man deceive you. Read carefully the thirteenth chapter of Mark, and see how the Word of God is fulfilled. Mark xiii : 21, 22—"And if any man shall say to you, Lo, here is Christ, or, Lo, He is there, believe him not; for false Christs and false prophets shall rise and all show signs and wonders, to seduce, if it were possible, even the elect."

## THE GREEK STUDENTS AND RELIGION\*

BY DR. MOXHEN, ATHENS

As a child the Greek student has never been to a Sunday-school, for there is no such institution in connection with the Greek Church. Sunday-schools are held solely in connection with the very few Evangelical churches that have lately sprung up. He has not heard a sermon preached, except, perhaps, occasionally, on some Good Friday—if he comes from some city or town of importance; and even then, the sermon must have been preached by a school-master or some undergraduate of theology, who takes the opportunity to display his eloquence and mastery of the rich and beautiful language of the Greeks. Preaching has been abandoned in the Greek Church almost since the time of Chrysostom, occasional preachers appearing now and then as comets in its sky. The Greek student has never had the advantages of family worship, because such a thing is totally unknown—with the exception, of course, of the extremely few Evangelical families. His education up to this time, elementary, mediate, and gymnasial, has been chiefly literary and naturalistic; one may also say it has been a heathen education, such as an ancient Greek might have had. It is true that in schools there are religious lessons on the program, beginning with Old Testament history, and finishing with expositions from the Gospels, the catechism of the Greek Church, Christian ethics and Church history; but all these are lessons, learned for the sake of good marks and reports. The teachers, as a rule, do not know *experimentally* the truths they teach, nor do the pupils learn them as something to be acted on and carried out in life.

What, then, is the *practical* religion of the Greeks to-day? It can be told in a few words, and it is this: All Divine grace available for man is vested in the priest and archpriest (bishop), so that man is regenerated through the prayers of the priest at baptism; he is immediately sealed by the Holy Ghost through him by means of the chrism or unction. If he errs in any way, he is to confess to the priest and receive through him the absolution. He is invited to partake of the "real body" and the "real blood" of the Savior through the priest at Holy Communion (*real* transubstantiation). He is married by the priest, buried by the priest, and there is some hope or other that, after he dies, his soul will receive forgiveness and mercy through the priest by means of the mass and prayers specially or periodically offered for the dead.

Thus the young Greek enters the university with his characteristic avidity for learning, but with no adequate safeguard against the temptations of a purely human science—in fact, with a considerable bias to deism, pantheism, or materialism. The phenomenon, therefore, is easily explained that of, say, two thousand students, only thirty or forty will have matriculated for divinity, all the others rushing to arts, science and mathematics, law or medicine; and even those who enter divinity for the most part do so as aspiring to the bishop's staff and miter, there being no salaries paid to the so-called "lower" clergy. So it comes to pass that religion becomes to the student a popular scarecrow, a capital thing, indeed, for the common people, but not of much use to one who has his eyes open! Truly he has never known the essence of Christianity, and he probably never came across a living true Christian. Then it

\* From *The Student Movement*, London.

is not to be thought strange if, on entering the university as a decided worshiper of scientific research, he catches at anything that seems to him to solve the mystery of life. His mind is goaded on by noble aspirations, but the claims of Jesus Christ as a living divine Savior, and as the true solution of all mystery, have never been presented to him; so off he goes to the allurements of human speculation.

Intelligent belief in Christianity and real piety are rarely to be met with in the Greek student. But he will stand for the Greek Church with devotion and zeal. It is true, he very seldom goes to church on a Sunday—very few people do that; but he will not miss the vigils during Passion Week, and he will light his candle on Good Friday night with the throng following the funeral procession of Him who is alive for evermore. He stands for the Church, because it is his own Church. She baptized him and will baptize his children. She will recognize him whatever he is, morally or spiritually—unless he becomes the author of infidel books, or openly joins the Roman Catholics or the Evangelicals—and, finally, she will decently bury him and pray for his soul.

But there is even more than all this. He considers the Church as a national institution, and as a national bond of union. The patriotism of Leonidas still burns in his breast and with a heat intensified by the breath of centuries. Anything, therefore, that threatens to interfere with the universal Greek Church practise will not be countenanced by him, and for this reason the idea of a "reformation" in the Church does not find a ready friend in him.

There is, however, another potent factor in his life, which does certainly influence his attitude to religious or ecclesiastical questions of the day, and that is *politics*. All over Greece there is nothing that electrifies people so much as politics. What is the present government doing, what is the Opposition going to do, on whose side is this one and on whose side is the other? Such are questions that are discussed at the cafés, read in the daily papers, and studied by the numerous class of aspirants to public office. The student has been brought up in this whirlwind of politics, and can not forego his interest when he enters the university.

Unfortunate events that happened recently in Athens in connection with the translation of the Gospels into the vulgar tongue can be adequately understood by what has been said already. This translation, independently of its merits or demerits as such, could not please the prelates and clergy as bringing religious truth too near the people. The phantom of religious agitation of some sort must have loomed up before their eyes. What, then, of the Church as a national bond of union? The students took the fire. The Opposition saw its opportunity. The people must be roused against a government who permitted such an outrage against religion to be perpetrated. The flame was fanned, and demonstrations took place which resulted in the death of several students and others; persons in authority were obliged to resign—even the Cabinet itself. And, what is most to be deplored, not only was the obnoxious translation interdicted and confiscated, but also the already existing translation of the whole Bible into modern Greek. Thus the bread of life was snatched from the hands of the people, and the innocent student had a prominent part in the deed, misguided in judgment by the very absence of data by which to judge on such matters. For I am sure that ninety-nine per cent. of the students have never so much as read the New Testament to know its value.

## EDITORIALS

### The Coronation Charge

The charge to the King of England in the coronation service, on presentation of the *orb*, was as follows:

Receive this imperial orb, and when you see this orb, set under the cross, REMEMBER THAT THE WHOLE WORLD IS SUBJECT TO THE POWER AND EMPIRE OF CHRIST OUR REDEEMER.

The above sentence may well stand at the head not only of this column, but as the motto of all missions, emblazoned on the very banners of the Church, as the battle of the ages goes forward.

### The Keswick Prayer Circle

One of the most conspicuous outcomes of the Keswick convention of 1902 is a *world-wide prayer circle*, composed of those who desire to join one another in intercession for a great effusion of the Spirit through the habitated globe—a world-wide refreshing such as that invoked by disciples in response to Jonathan Edwards' appeal in 1747, reechoed by the English Baptists, headed by Carey and Fuller, in 1784. Those who would join this circle may send names and addresses to the Keswick House, Paternoster Row, London, E. C. No pecuniary obligations are involved; but it is desirable that the names be registered, and there is to be published a neat intaglio, a sort of memorial card, as a reminder of the mutual bond. Those who wish this may send ten cents to the editor of the *Life of Faith*, Keswick House, and will receive the card. The news of the "Upon All Flesh" prayer circles will be published in the *Life of Faith*. This seems to be a time for some such visible union of praying

people in a prayer league. We venture to suggest that all such subscribe for the *Life of Faith*.

### Missions at Keswick

In the Keswick missionary meeting, held on Saturday, July 26th, for three hours, there was a manifestation of unflagging interest and most inspiring addresses from various fields. In fact, the whole impression of the missionary meetings of Wednesday and Saturday was most stimulating. From Japan, China, India, South Africa, Egypt, etc., were heard glad tidings, and last, but by no means least, from workers among the Jews and Mohammedans. In Japan the revival is spreading and is most remarkable in spiritual power. In Melbourne the simultaneous mission, which coincided with the visit of Mr. Torrey and Mr. Geil, has been attended by results seldom seen in any century. Thousands of house-to-house prayer-meetings were held at the same hour, and it is not a matter of wonderment that God has so signally owned a work whose conspicuous feature has been *united prayer*. At Travancore, India, at Omdurman, in Egypt, Wandsbek and Blankenberg, Germany, and many other directions, God is and has been very conspicuously working.

### A Deputation to South Africa

It seems likely that a deputation will be sent from Britain to South Africa to undertake distinctively religious and so-called mission work among the Boers and Britons, in the interest of a higher spiritual life. At Keswick some speakers at the great "Peace Meeting" represented this as a time of "*hull*," when all energies are turned to-

ward reconstruction and pacification, and they regard it as a time of precious and pressing opportunity to mold spiritually the future of the annexed territory. Thousands of young men are now going there as a field for their future business and professional life, and the present seems a rare time for preaching the Gospel, and especially the higher truths pertaining to sanctification. One man has offered £300 (\$1,500) if a deputation can be sent by the Keswick convention to cover cost of such deputation, and much prayer is arising for wisdom to act promptly and follow Divine leading. It is proposed to hold throughout the districts desolated and devastated by the war meetings for the unfolding of the truths centering in personal holiness, in hope that this may tend to pacificate and conciliate, to heal the wounds war has inflicted, to remove racial antipathies, and lead to a new and elevated type of Christian life, as well as missionary effort among the native races.

#### **The Yale and Harvard Missions**

A new departure in foreign missionary societies will be inaugurated this year in the Yale and Harvard missions, described on another page. These enterprises do credit to the devotion and energy of those who have inaugurated and support them. They purpose to turn college loyalty to account in support of foreign missions, and hope to interest and influence many to take an active part in the evangelization of the world who might otherwise remain uninterested.

The plan has advantages, and will, we hope, prove a distinct help in extending the Kingdom. There are, however, some dangers which those in charge of the work should keep in mind and guard against as carefully as possible.

1. There is danger lest loyalty to alma mater be emphasized so as to overshadow loyalty to Christ as the moving principle. College spirit may be utilized but should never supplant the Christian spirit.

2. There is danger that an undenominational movement attach to itself workers abroad and committeemen at home who are not responsible for their words and deeds to any one; missionaries may be appointed who are weak in doctrine and practise, and who enter into the work more from a humanitarian than from a Christian motive. They may grow too independent, may attach to the enterprise adherents who are out of sympathy with the Church, and may conduct the work more on material than on spiritual lines.

3. On the field there may arise some questions as to church organization, or there may be such a division of conviction with workers that harmony will be difficult if not impossible.

4. This means, of course, the addition of one more organization with its machinery and expense, and it will doubtless divert some funds from the Boards through which they have hitherto gone to the field.

The first three of these dangers are in large degree guarded against in the Yale mission in the excellent committee who have the work in charge, and in the men who have been chosen to begin work in China. Affiliated, as it is, with the American Board, it is almost inevitable that the work will be carried on practically on a Congregational basis of doctrine and government.

As to the financial question, it is expected that on the whole more money will be given to foreign missionary work because of these new enterprises, so that narrow-minded objections on this score are out of place.

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### Rest for Missionaries

A home of rest for missionaries has been opened at No. 7 Bruce Grove, Tottenham, London, on very moderate terms. Mrs. Albert Fenn, widow of the well-known missionary to Madrid, is one of the honorable superintendents. Missionaries who are preparing to leave for their fields abroad or are returning from them, will find here a Christian welcome and a sympathetic atmosphere. The purpose of this home is not by any means money making. Mrs. Fenn, having been compelled by her husband's death and her own failing health to leave her mission work in Spain, seeks now to fulfil, in some other form, her early consecration to mission work, by becoming to the Lord's servants a new Lydia. We trust the messengers to the Gentiles may find in her home what Paul found in his Thyatira hostess's house at Philippi.

### Higher Critics and Missions

An Indian missionary writes an important letter to the London *Christian*, which shows the results of the teachings of the destructive critics in dealing with the non-Christians, especially the Moslems. He says in part:

I do not want to enter into any controversy, but as a practical missionary, with the realities of mission work constantly in evidence, I want to ask the disciples of the higher critics a plain question. One of the chief objections to the teaching of missionaries raised by Moslems is that in the Pentateuch and the Psalms of the *Christian Bible* we have not the revelation which was given to Moses and David. The reply of missionaries hitherto has been that in those books we have such revelation.

Now if a Mussulman brings forward the usual objection, what am I, in accordance with the teaching of higher critics, to reply? Am I to say, as all Christian missionaries hitherto have said: "Your objection is groundless: the Torah as we have it is the Torah which was given by Moses, and the Psalms, the Zabbur, were by David"? Or am I to say: "Your objection is well founded—as a matter of fact ascertained by criticism. The Pentateuch, as we have it, was not by Moses at all. There may be in it some Mosaic teaching, but when and by whom it was so concocted we do not know, but of this we are certain, that it was not written by Moses. And the Psalms which we have, and which the Jews had, are not Davidic at all. Some

may be ancient, but how ancient we do not know?"

If the Moslem says, as say he will, "On what ground, then, do you ask me to accept your Torah, and your Zabbur, as Divine revelations?" what am I to reply? And if the Moslem goes on to say, "You tell me that Jesus Christ in the Gospels says that the Pentateuch was written by Moses and that the Psalms (or some of them at all events, which he quotes or refers to) were written by David, how can you ask me to admit that Jesus Christ was the Son of the one true God? And if Jesus is not Divine, on what ground do you ask me to accept the Gospels, as a revelation from God?" what am I to say?

I say frankly that if I believed the teaching of Professor Smith and his school to be true, I should cease to be a missionary to-morrow. I could not possibly feel that I had any message to give to either Mussulman or Hindu; for the message is the revelation of God, and it is the revelation recorded in the Bible.

### A Plea from India

Mrs. J. C. Lawson writes from India to her husband at London as follows, under date of July 1, 1902:

Our native pastor has brought in 31 more famine people, making 93 in all. For these we have no support. Our own little deposit in the bank is used up, but I can not see these poor waifs starve. The little ones are found hunting in the sand for ants to eat to keep themselves from starving to death. The starving young men our pastor has to refuse food, for he can help only the little orphans; the widows and their children all have to be refused! If I had the money I would take them and start a separate department. Mrs. Matthews' Home is really full, and she feels that she can take only young women—not those with children. We really must have a separate department for these. Our Home is full. One superintendent can not manage more. We need a building for one hundred women to begin with, and also pay for some one to take care of them. Oh! my heart is breaking because now the widows and children are calling for help and we have no money to take more than a few. We ought to have a man there daily to gather them in. Then we need to build new barracks for them. What shall we do with the children, and no room? If we overcrowd, it means sickness and death. Do ask the dear people of England and America if they are willing that these little ones should perish!"

Can not our readers do something

for these famine-stricken thousands? How sad it is to think of those poor people perishing from hunger! Their sufferings are terrible. Mrs. Lawson was an eye-witness to this in the famines of 1896 and 1900, and adds: "Oh! that God's people would come to their help right speedily!"

Can not God's people help in some way? Large and small amounts are alike acceptable. Let all do what they can. We will gladly transmit funds without cost of exchange.

#### Good News from Africa

Rev. Donald Fraser writes from Flora, in British Central Africa, of a remarkable awakening among the natives. (An interesting article on the subject will be found in this number.) About the year's beginning he began a series of Sunday morning sermons on the Atonement, the interest deepening until scores were crying out for Christ, as many as 60 or 70 gathering in a side-room as inquirers, at after meetings. Then the work grew until afternoons were set apart for soul-dealing, and within three weeks over 200 had been dealt with. *Dreams* were used of God to awaken several, and in the morning the great decision was made under the awe of God created by these night visions.

At the Lord's table, when over 50 were received at one time, the impression was so manifest of God's mighty working that an invitation was given to those who were yearning for the "promise of the Father," to meet again at night to seek the inducement of the Spirit. Hundreds gathered. The people refused to go when the meeting broke up, and so Mr. Fraser continued to speak, until at a late hour the people reluctantly dispersed. Since then out-teachers report the power of God at their schools. Daily prayer-

meetings, catechumen classes, and other signs of the Spirit's work are abounding. At the time of writing Mr. Fraser had met over 400 converts personally, and many more were waiting for an interview. Over 100 have joined a Scripture reader's band, and go afoot, without pay, to visit the villages. There seems to be a new work of God in heathen lands, while spiritual drought too often prevails at home.

#### Maori Photographs—A Correction

The necessity of eternal vigilance to avoid error is illustrated by the case of mistaken identity in some of the illustrations used in our May number. Dr. H. H. Montgomery, of the S. P. G., kindly calls our attention to the three photographs sent us by a New Zealand photographer. We understood the sender to say that the views were taken in New Zealand, but in reality they depict scenes on some of the Pacific islands, and misrepresent the conditions in New Zealand. The frontispiece pictures (1) Soga, a Christian chief in the Solomon Islands, and (2) Mr. Forrest, of the Melanesian Mission, and some of the native Christians in Santa Cruz Island. The photograph on page 328 is of a schoolhouse on Merelava, a volcanic cone in Banks Islands. These photographs were taken by Dr. Welchman in 1892, in company with Dr. H. H. Montgomery. The other photographs which illustrate the article were furnished by Mr. Rawei, and are correctly designated.

#### The Indian Census

On another page we give the latest census returns from India. It will be seen from this that Dr. Mansell's estimate of the present number of native Christians as given in our January number was too high—there being 2,835,098 instead of 3,000,000, as stated. It is doubtless true, however, that many native Christians have been overlooked as Christians, and have been numbered in the castes to which they belong. \*

## BOOKS FOR THE MISSIONARY LIBRARY

**JAMES CHALMERS:** His Autobiography and Letters. By Richard Lovett, M.A. 8vo, 512 pp. Maps and illustrations. \$1.50, net. Fleming H. Revell Co., New York and Chicago. 1902.

This is one of the really great missionary biographies, for James Chalmers, of New Guinea, was one of the ideal pioneer missionary heroes of the nineteenth century. His life was full of romance and adventure, coupled with his many years of the ministry of love among the heathen cannibals and head-hunters of Papua. "Tamate" was fearless and resolute, full of energy and of faith in God. He left full autobiographical manuscripts, which have been carefully edited. There is some over-lapping in the narratives, and in other places the history would be improved by condensation and elimination, but probably no two readers would agree on what should be omitted.

In many places the experiences of Chalmers remind us of those of John G. Paton, and they are recounted with much the same charm and vividness. He was three times wrecked *en route* to his field of labor, and faced death many times before he went among the cannibals; he left England on a missionary vessel and reached the Rarotonga in a pirate ship commanded by a notorious desperado. In Rarotonga and in New Guinea he explored unknown regions, opened stations, built houses and boats, gathered converts from cannibalism to Christianity, trained teachers, and developed trade. Many times was he in peril by land and sea, from bloodthirsty chiefs and drunken savages. He went unarmed among those who had sworn to kill him, and won rather than conquered his enemies by his calmness, common sense, and his loving heart. There are few men the equal of "Tamate," and few so

well fitted to the work to which he was called. None can read his story without seeing that God was with him.

In this volume there are stories of adventure equal to those in "Robinson Crusoe"; there is an example of faith, courage, and loving self-sacrifice equal to that of David Livingstone; there are hints and warnings for Christian workers such as are found in Mackay, of Uganda, and Gilmore, of Mongolia, and there is material for sermons and addresses as valuable as that in the lives of Duff and Mackenzie, Moffat and Judson, Hamlin and Neesima. We know of no class of readers who should not be interested and helped by reading the story of this remarkable life. \*

**TOPSY-TURVEY LAND.** By A. E. and S. M. Zwemer. Illustrated. 8vo, 124 pp. 75c., net. Fleming H. Revell Co., New York and Chicago. 1902.

Dr. and Mrs. Zwemer have succeeded in giving us a delightful children's book. It does for Arabia with children what "Arabia, the Cradle of Islam," does with grown folks—holds their attention from first to last, and gives information in the most delightful way. The chapters are short and graphic, with telling titles and material well selected. The kaaba is described as the "square house with the black overcoat," and many of the odd and interesting sights of the land of camels and dates and pearls and deserts are pictured with pen and pencil and camera. Some of the words and phrases are not quite simple enough for children (*e.g.*, "cubit"), but as a rule any child from ten years upward will understand and enjoy every page. The book is dedicated to "The children that are helping to turn the world right side up." \*



MISSION PROBLEMS AND MISSION METHODS IN SOUTH CHINA. By Rev. Dr. J. Campbell Gibson, D.D. 12mo. 332 pp. \$1.25. Fleming H. Revell Co.

We cordially unite with friendly critics across the sea in commending these lectures as specimens of sound learning and sound sense, facts forcibly put, and principles forcibly stated, and in wishing that there might be more of such lectureships as ably filled. In the first lecture, on "The Proving of the Gospel," Dr. Gibson says:

When you discuss the success or failure of missions, far profounder interests are at stake than the inquirers generally suppose. For when we carry the Gospel to heathen men—using the term provisionally—we are no doubt making an experiment; but what we are putting to the proof is not a scheme of a few enthusiasts, nor an optional offshoot of Church work. We are putting to the proof the Gospel itself. . . . Missions are an experiment in which the question put is: "Does the Gospel matter?" Or, to go closer to the heart of the matter, the question is neither more nor less than this: "Is Christ the Savior of men, or is He not?" Therefore, when men say, "Do you believe in missions?" I reply, "Do you believe in Christ?" For assuredly if, broadly and on the whole, missions are a failure, then not only is our preaching vain, but your faith is also vain. Be assured that the Christ who can not save a Chinaman in longitude 117° East is a Christ who can not save you in longitude 3° West. . . . But there the great issue is tried with all external helps removed. The Gospel goes to China with no subsidiary aids. It is spoken to the people with the stammering lips of aliens. Those who accept it do so with no prospect of temporal gain. They go counter to all their own preconceptions, and to all the prejudices of their people. . . . I have often thought that if I were to expend all my energies to persuade one Chinaman to change the cut of his coat, or to try some new experiment in agriculture, I should certainly plead in vain. . . . Yet while I despair of inducing him by my reasonings to make the smallest change in the least of his habits, I ask him, not with a light heart, but with a hopeful one, to submit his whole being to a change that is for him the making of his whole world anew. "*Credo quia impossibile.*" I believe it can be done because I know I can not do it, and the smallest success is proof of Divine power. The missionary must either confess himself helpless, or he must, to the last fiber of his being, believe in the Holy Ghost.

In the ninth lecture, on the "Growth and Character of the Church," the author says:

A recent traveler in China announced that he had formed a low opinion of the prospects of missions there, and presented a calculation to the effect that the harvest reaped by the missionaries might be described as "amounting to a fraction more than two Chinamen per missionary per annum." Calculations of this kind are of no value from any point of view. They belong to the dark ages of the last century, when men did not know what missions were. But now the man of average education is expected to know better. Cur-

iously, the outside amateur seems always to think of the missionary as "making converts." The truth is, that most missionaries are engaged, for the most part, not so much in "making converts," as in training and organizing bodies of converts already made. The universal testimony of missionaries is that converts are made by the native Christians. . . . To suppose that there is any direct causal ratio between the number of the missionaries and the number of "converts," is to mistake the whole situation. Whether the critic's figures are real or imaginary does not appear, and it really does not matter. He gets the number of missionaries, then gets, one knows not how, a number which he takes to be the number of converts per annum. Then he divides the one by the other and demonstrates! *He might just as well take the height of the barometer and divide by the latitude!*\* The result has no significance. By taking all the missionaries, and only the registered "converts," i.e., only communicants, by mixing old and new missions, evangelistic, educational, and medical, all in one, he succeeds in combining all the faults by which the figures of rash statisticians can be vitiated.

### THE NEW BOOKS

- MISSIONARY PRINCIPLES AND PRACTICE. By Robert E. Speer. 8vo, 552 pp. \$1.50, net. Revell, New York. 1902.
- RELIGIOUS SYSTEMS OF THE WORLD. 8vo, 824 pp. \$2.50, net. E. P. Dutton, New York. 1902.
- TOPSY-TURVY LAND. By A. E. and S. M. Zwemer. 8vo, 124 pp. Illustrated. 75 cents, net. Revell, New York. 1902.
- WITH ARABS IN TENT AND TOWN. By A. Forder. 3s. 6d. Marshall Brothers, London. 1902.
- TEN THOUSAND MILES IN PERSIA. By P. M. Sykes. Illustrated. 25s., net. John Murray, London. 1902.
- ALL THE RUSSIANS. By Henry Norman. 18s. net. Heinemann, London. 1902.
- PRISONERS OF RUSSIA. By Benjamin Howard. 12mo, 389 pp. D. Appleton & Co., New York. 1902.
- THE REAL SIBERIA. By John F. Fraser. 6s. Cassell & Co., London. 1902.
- CHRONOLOGICAL HANDBOOK OF CHINA. By Ernst Faber. \$2.50. Presbyterian Mission Press, Shanghai. 1902.
- NEW CHINA AND OLD. By Archdeacon A. E. Moule. 5s. Seeley & Co., London. 1902.
- INDIA AND ITS PROBLEMS. By William S. Lilly. 8vo, 324 pp. 33.00. E. P. Dutton & Co., New York. 1902.
- FAITH AND LIFE IN INDIA. By Robert L. Lacey. 12mo, 160 pp. 2s. 6d. Stockwell, London. 1902.
- KAMALA'S LETTERS TO HER HUSBAND. Edited by R. Ven Kata Subba Rau. 12mo, 223 pp. Madras. 1902.
- DOWN IN WATER STREET. By S. H. Hadley. Illustrated. 8vo, 242 pp. \$1.00, net. Fleming H. Revell Co. 1902.
- PRESBYTERIAN HOME MISSIONS. By S. H. Doyle. Illustrated. 12mo, 317 pp. \$1.00. Presbyterian Board, Philadelphia. 1902.
- STORY OF THE MORMONS. By William A. Linn. 8vo, 637 pp. \$4.00. Macmillan Co. 1902.
- F. B. MEYER: His Life and Work. 1s. 6d. S. W. Partridge & Co., London. 1902.
- FRANCIS E. CLARK: Founder of the Y. P. S. C. E. 1s., net. Metrose, London. 1902.

\* The italics here are ours. This is a fine and forcible way of exposing the shallow ways of estimating missionary successes.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Y. M. C. A.** Last year was the  
**Endowment** jubilee year of the  
Young Men's Chris-

tian Associations, and the movement for a partial endowment of their International Committee received impulse from the promise of \$250,000 from one of the best friends of the movement. Now the total of \$1,000,000 has been pledged. Of this amount 6 persons gave \$632,000. Only 150 persons besides Association secretaries were asked to subscribe, and 56 of these contributed. However, the "Robert R. McBurney Fund" of \$3,700, also included in the total amount, was given by 55 employed officers of the associations. For more than ten years there has been an agitation in favor of endowment to make partial provision for the supervisory work of their International Committee, to which much of the great Young Men's Christian Association development throughout the world is due.

**The Y. M. C. A.** The Young Men's  
and the Christian Association  
**Workingmen** has for twenty-five years been ex-

ploiting the biggest workingmen's club ever known—the railroad and street-car associations—and its success has been as great as the enterprise. The street-car company of Rochester, N. Y., has built and fully equipped attractive association rooms for its employees at a point where the men are obliged to report for duty and often wait for hours. The Brooklyn Rapid Transit Company, which employs over 10,000 men, has fitted up club-rooms in 6 of the car barns and called upon the Young Men's Christian Association to manage them. In one of these barns nearly \$20,000 has been expended for library,

game-room, bowling-alley, reception-room, and restaurant. The street-car and railroad employees are active in the organization of associations, and contribute half the cost of support.

**Our "Foreign" Population** In North Dakota 77.1 per cent. of the

total population is of foreign birth or parentage. 74.9 per cent. of the population of Minnesota and 71.2 per cent. of that of Wisconsin is of foreign birth or parentage. In Rhode Island this element constitutes 64 per cent., in Massachusetts, 61.9 per cent., in South Dakota and in Utah, 60.9 per cent., and in New York, 59.3 per cent. From nearly three-fifths to more than three-fourths of the respective populations of the states above enumerated are of foreign birth or parentage. It is quite startling to one who has given the matter no attention to learn that in Boston, considered as a stronghold of culture, 72 per cent. of the population is "foreign." Chicago has a larger element of aliens—77 per cent. of its citizens being "foreign."

**The Churches in Chicago** A census of Chicago, just completed,

shows that it has 951 churches. The Roman Catholics stand first in the list with 126 churches, the Methodist Episcopal is second with 82 churches, the Congregational third with 79, the Baptist fourth with 69, and after that Presbyterian, 51; Episcopal, 42; German Lutheran, 34; Jewish, 26; Salvation Army, 17; Volunteers of America, 10, etc. There are in all 60 different denominations.

**Hampton Institute** Hampton Institute has been growing

constantly in its influence for good in the South. During the past winter 1,079 youths

received instruction, while the enrolment in Southern industrial classes in Norfolk and the vicinity brings the total number of students up to 4,209. In his report, Principal Frissell says: "There come to us calls for help from two sources. One call is from the rural districts for the South and West, where Hampton must continue to create model homes, farms, and schools. The Indian day-school, which combines school, home, and farm, providing an intelligent man and his wife as teachers, comes nearer to meeting the needs of the country districts than anything else yet devised. What is being done in college settlements for the poor of great cities by devoted men and women, who go and live among them, needs to be done among the people of our country communities, North and South, white and black. The second call comes from higher institutions, which desire to introduce into their courses systematic work in agriculture, domestic science, and mechanical arts."

**A Negro Young People's Congress** The first annual meeting of the Negro Young People's Christian and Educational Congress was held August 6-11, at Atlanta, Ga., with 5,000 delegates. Addresses of welcome were made by the governor of the state, the Hon. A. D. Candler, and by the mayor of the city. Booker T. Washington made a characteristic speech. Bishop Gaines, of the African M. E. Church, President of the Congress, in outlining the purposes of the organization, declared that its intention was not to create a new agency for educational and religious uplifting, but to quicken existing agencies. Every new religious organization only adds a burden to a race already overburdened. To bring order out of chaos, to imbue diverse and sometimes

warring elements with the spirit of unity, is unquestionably the most important aim of this Congress. The organization "includes all denominations and agencies working among the negro people in the United States."

The plans announced for the Congress are certainly ambitious. Among others the following are submitted:

To urge aggressive Christian work among the youth of the race.

To emphasize the necessity for self-help, and by this encourage the help of others.

To exhibit the bright side of the race, such as ten thousand negroes would make.

To consider the question of crime among the negro race.

Our duty to Africa, not so much in point of deportation, as sending trained workers to evangelize it.

To promote systematic study of the Bible.

To give opportunity for the wide dissemination of information among the leadership of the race.

This movement was originated and is directed by negroes, who are convinced that "the cultivation of the spiritual and moral" is the only right basis for "the use of the intellectual, social, and material."

**The Situation in Hawaii** Upon this theme Rev. Doremus Scudder, who has just gone to Hawaii, has this to say:

One has only to visit the islands casually and glance beneath the surface to see that our new territory is about as rich in difficult and delicate questions as it is in the production of that sweetness whose *per capita* consumption has been taken by some political scientists as an index of economic condition. And, strangely enough, the two are singularly related, for it is Hawaii's sugar that has created most of her vexed problems. Certain it is that she has more of the latter to the acre than any other equal area on the earth's surface. A not over-large community, isolated from the every-day life of the world by a five to seven days' sea voyage, and a very mixed population consisting of dominant Americans; a slowly declining native race, simple hearted yet proudly

sensitive; a sprinkling of adventurers from any and everywhere; a small regiment of indolent Porto Ricans; 17,000 bright, active, promising Portuguese; 29,000 industrious, resolute Chinamen, ready to intermarry with the Hawaiians, and giving birth to a fine mixed progeny that inherits the virtues of both parents; and 67,000 Japanese, who constitute 43 per cent. of the entire inhabitants—add to all this the economic situation which makes against small property holdings, and aggregates agricultural lands in great estates owned or controlled by a very few capitalists in the interests of a single industry, and at once even a tyro may detect the rarest possible soil for a rank crop of social problems.

### EUROPE

**A Good Work for Sailors** The society known as the Mission to Seamen, in England, has now 74

mission stations all over the world, and maintains a staff of over 100 paid workers, in addition to a very large number of honorary helpers. It provides 105 special churches and institutes for the sole use of sea-going men when ashore. Last year nearly 20,000 services, Bible readings or meetings for prayer were held by the society's workers, and were very largely attended.

**Expanded into a Medical Missionary** It is rare (says *Medical Missions at Home and Abroad*)

that we hear of a doctor who is doing well at home being stirred to recognize the claims of the heathen world for his service, and to be willing to give up all and follow Christ. We gladly welcome a notable exception to the above rule. The appointment of Dr. Shaw Maclaren to the medical mission staff of the United Free Church in Rajputana will be greeted with delight by the whole medical missionary body. It is rare, certainly, that any one holding the advanced position in the profession which Dr. Maclaren does is found

among the candidates for missionary labor. As one of the assistant surgeons in the Royal Infirmary of Edinburgh, a lecturer on surgery in the Extramural School there, and one of the University examiners in surgery, Dr. Maclaren had apparently a great professional career before him.

**African Mag-nates at the Coronation** Among the most notable guests of King Edward were King Lewanika of

Barotsiland (who, tho not yet a professed Christian, has been immensely influenced by the splendid work of M. Coillard and the brave French Protestant missionaries) and the Prime Minister of Uganda, one of the early converts, and the leader of the Protestant cause "all through the troublous days through which Uganda passed." There can be little question that, had it not been for the loyalty of this distinguished chief, Uganda would have been lost to British influence. He was received and heard with great interest at a committee meeting of the Church Missionary Society.

**Federation of German State Churches** According to the *Independent*, the address made by

Emperor William several months ago, in which he declared it to be a consummation devoutly to be wished that the various Protestant state churches should constitute a powerful federation, just as the different states have constituted themselves into a political empire, has made a deep impression throughout the Fatherland. This is the first time that the *Summus Episcopus* of the most powerful Church of Germany, which position the emperor in his capacity as King of Prussia holds in that country, has aggressively favored this project. There are about four dozen state churches in the country, some of the states,

such as Prussia, still retaining the ecclesiastical organizations which such newly acquired territories as Hanover, Schleswig-Holstein, and Hesse had before their union with that kingdom in 1866. The confessional differences between these state churches are also marked, some, such as Saxony, the Mecklenburgs, Wurtemberg, Bavaria, and Oldenburg, being confessionally Lutheran, while others, especially Prussia and Baden, have united the Lutheran and the Reformed churches since 1817 into a "United" Church.

**The Finnish Church and Missions**      The Finnish Missionary Society, whose only field up to the present has

been Southwest Africa, has of late experienced a great awakening. During the last two or three years about 200 young men (among them several theological students) and nearly as many young women have offered themselves for service, and the society has felt at liberty to extend its operations to China—the Province of Hunan. In October last Pastor Sjoblom arrived at Hankow as the first missionary, where he will stay some time to learn the language. This is the sole evangelical missionary society in Russia, and its director, when attending the meeting of the Synod at St. Petersburg, expressed the hope that the German-speaking Lutherans of Russia would assist in the new departure, owing to Russia's increasing interest in and influence over China. He considered the events of last year as a turning-point in the development of China and as constituting a claim upon the combined forces of the Protestant world.—*Calver Missionsblatt*.

**Religion in Russia**      In no department of Russian life is paternalism more evident than in that of religion.

Any departures by conversion from the Orthodox Russo-Greek Church—the State Church—have long been considered not only a menace to that Church, but also to the Russian government itself. Hence for a long time little discussion was allowed on liberty of conscience; in fact, freedom of discussion on any theme was regarded as revolutionary. But the sects grew. In order to check them the government decreed that Roman Catholics, Protestants, Jews, Moslems, and even the "heathen" might practise the ritual of their own religions, on one condition—every man must worship in accordance with the faith of his fathers. There must be no proselytizing *except* into the State Church. This is an acknowledgment of weakness on the part of the Russian priesthood. They are not prepared for a successful struggle against the Jesuits or the Protestant missionary. As young nations protect their industries from a flood of foreign goods, so Russia seeks to protect its weak religion.

**A Russian Y. M. C. A.**      The Russian Society for the Moral and the Physical Development of Young Men, organized

some time since by two American gentlemen, Messrs. James Stokes and Franklin Gaylord, is the Russian counterpart of the Young Men's Christian Association in the United States. At the annual meeting, Prince Alexander of Oldenburg presiding, the report showed over a thousand new members received during the year, and an average attendance at the evening classes of no less than four hundred. Tho the membership fee is only a \$1.50 a year, and tho tuition costs only \$3 a head, the institution is gradually becoming self-sustaining. It has excellent classrooms and reading-rooms; its large library has been supplied free by

St. Petersburg publishers, while its gymnasium is the best-equipped place of its kind in Russia. Owing to its high patronage, the St. Petersburg Society has enjoyed complete immunity from interference by any branch of the government. Harmony with the government is further established by the fact that the society's religious features are directed by priests of the Orthodox Russo-Greek Church.

**Solid Success** Under the heading  
**in Spain** "After Thirty Years," Mrs. William H. Gulick writes jubilantly, as well she may, of the recent good fortune of the International Institute, which is likely soon to be retransferred from France to Spain, and to find a location in the capital city. In *Life and Light* she says:

The year 1901 will be signalized in its history as the date of purchase in Madrid of the first property owned by the corporation. This land is near one of the public promenades, in a healthful section of the city. Formerly the property was far from the city limit, but Madrid has grown rapidly, and has been extended in that direction. One block away is the fine promenade of the Castellana, where early morning walks will be possible. The Puerta del Sol, the real center of the city, is about twenty minutes distant by electric tram. There is about an acre and a half of land on which one small building of 18 rooms, above ground, is the definite beginning of the American College of Madrid. This house will probably serve as a dormitory, but must have extensive repairs and additions. Nearly 40 colleges, seminaries, and schools are shareholders in the first building to be erected, "College Hall," for administration and recitation. Friends in Madrid and all over Spain are asking eagerly when the institute is to be moved to Madrid. The answer is the same that has been given for years—"In God's time." New plans for normal, kindergarten, and industrial classes in

art, embroidery, dressmaking, etc., must wait until there are ample class-rooms and facilities for extra work, which will find a fruitful field in Spain.

## ASIA

**Good Cheer** Says the *Missionary Herald*: "Much

interest has been awakened by the reports which have reached us from time to time of marked and wide-spread religious awakening in the Central Turkish Mission. Marash, Hadjin, Adana, Tarsus, Oorfa, Killis, Aleppo, and Aintab have all been sharers in the good work, and in several of these places the results show large and important gains to the churches. Latest intelligence from this field indicates that the influence of this revival is being strongly felt in a greatly increased interest in the home missionary work of the field."

**What One** Dr. Thom, of the  
**Woman** Eastern Turkey  
**is Doing** Mission, has recently

paid a visit to Oorfa, and writes of the interesting work under Miss Shattuck's care. The first service which he attended was a Sunday-school composed of the Protestant community, about 450 being present, Miss Shattuck being in charge. At the close of this school the orphans of the city and all outsiders come in, the usual number being from 730 to 1,000, Miss Shattuck also in charge. Then the Christian Endeavor societies meet, 6 in number, of all of which she has the oversight. In the afternoon the Bible readers come together and make their reports, Miss Shattuck giving each a word of cheer. Two hours before sundown the people gather in the large church for service, and in the evening the orphans meet for a lesson. These services commence at 6 o'clock in the morning. On

Monday morning the work begins at 5:30, and so on throughout the week.

**Trials of Dr. Mary Eddy a Missionary** wrote from Beirut not long ago, telling of the loss and inconvenience to her work occasioned by the wreck of the vessel "bringing 38 crates and bales of my hospital goods from Sidon to the new out-station, Junieh, which the mission has sent me to occupy since my return from America. We had at first no hope of finding anything, but 3 chairs, parts of 4 closets, and 2 tables were washed up. The fine stereopticon, which has been of such value to me in my village work, as well as my operating-room lamp, have finished their days of usefulness. One bedstead only was found by the drag-net after two weeks. The fine, large, square dispensary tent, all the floor coverings, mats, copper vessel, tent equipments, many instruments, all my pillows and patients' beds, were lost, and out of 5 tents used for my village medical work only 2 were washed ashore. They are in such a dilapidated condition from the action of the waves that they can not be used for itineration any more. We can put them up in Junieh to increase our capacity for receiving patients."

**The Decennial Conference in India** The India missions have an unwritten law which provides for the holding of a general conference of missionaries in all India every ten years or thereabouts. The next one of these conferences is to be held in Madras December 13-17 (inclusive) of the present year. The number of delegates is to be restricted to about 200, that being about the number which the Madras Missionary Conference feel it right that they should entertain. The distribution of repre-

sentation is to be about 1 in 15 of missionaries in the field, sent from abroad to India by each society; this includes lady missionaries paid by the missions, not wives, unless they have a separate salary, provided that each mission shall have 1 delegate, tho it have not 15 missionaries. All missionaries of 35 years' standing on the field shall be delegates at will. The committee will have power to deal with such organizations as Young Men's Christian associations who desire to send delegates. The missions may send European or Indian delegates, men or women workers, as they choose. The committees may be made up of men and women engaged in the same class of work, who are specialists in the same.

The class division of topics will be to several committees. One section shall consider the Native Church—development, Christian life, self-support, self-administration, theological, institutions, literature for Christians, etc. Another class covers vernacular work among non-Christians (as Hindus and Moslems), evangelistic literature. A third group will consider English-speaking work among the Hindus and Moslems, as well as among Europeans, educational, literary, or evangelistic. The fourth group will deal with woman's work, the fifth group with medical missions, the sixth with industrial work, and the seventh with questions of comity and with public questions, as "Disabilities of Native Christians" and "Government Policy as it Relates to Missions in Any Way." In order to give completeness to the Conference Report which it is proposed to publish, short papers, specially prepared, will review the work of the past decade on the statistical exhibit then made of the growth of missions in the several departments, and of the progress of Christian literature within the

period, and religious movements within 10 years past in the Hindu and also in the Moslem communities.

It is, if not a standing reproach, at least a regrettable fact, that the Christian churches represented in such a body as this must yet be kept by dissimilar convictions, however honestly maintained, from uniting at the Lord's Supper. This missionary committee feels obliged to announce that officially they can not see the way clear to provide for such a communion service, but they do add that it is understood that arrangements will be made independent of the committee for a united communion service for those who wish to join in it.

It is very desirable on this side of the world that statistical tables of mission work shall be forthcoming in some way to make them quickly and generally available, as the united study of missions for all the women's foreign societies of America is confined to India for the six months, beginning with January 1, 1903.

J. T. G.

#### A Change of Name

For a generation or two we have been reading about the Northwest Provinces of India, but from henceforth the region covered by that name is to be called the United Provinces of Agra and Oudh. So decree the powers that be. The term Northwest has long been inappropriate, because the Punjab is still farther northwest; and now that a new "Northwest Frontier Province" has been formed by cutting off the Trans-Indus districts from the Punjab, it has become still more incongruous. The new name is rather a clumsy one, but it is intended to mark the historic difference between the old Northwest Province, of which Agra was the capital before the mutiny of 1857, and the Kingdom of Oudh,

which was annexed just at that time.

#### Statistics of Christianity in India

According to the reports of the census of 1901 there are in India altogether 2,923,349 Christians. Of this number 2,664,000 are Indian Christians, the rest being Europeans and Eurasians. During the ten years that have run since the previous census was taken the native Christian community has increased by 628,000, while the Europeans and Eurasians have decreased some 11,000. The native Christians are distributed among the various denominations as follows:

Protestants :	1901	1891
Anglican.....	305,907	164,028
Baptist.....	216,743	186,487
Lutheran.....	153,768	64,243
Methodist.....	68,451	21,837
Presbyterian.....	42,799	30,968
Congregational.....	37,313	7,346
Salvation Army.....	18,847	.....
Minor sects.....	23,157	.....
	866,985	474,909
Roman Catholics and Roman Syrians.....	1,444,961	1,243,529
Syrian Church.....	248,737	200,449
Greeks, etc.....	64	.....
Denominations not re- turned.....	102,278	57,891
Indefinite beliefs.....	1,334	.....
	2,664,359	1,976,778

The Anglican communion "includes 92,000 persons who described themselves as 'Protestants,' and whose denomination could not be ascertained," so that in all probability the Anglicans have not been underestimated. On the other hand, among the "minor sects" more than 10,000 belonged to the London Mission, which is evidently the London Missionary Society. This society really represents the Congregational churches, and thus to the Congregational denomination they ought to be added, as well as probably a considerable number from among the 102,278 that did not return their denomination.

**Behold a Live Native Church** The record of one of our mission churches might well be made a pattern for some of our



home churches. It is the first church in Ahmednagar, a city of about 90,000 people, and is under a native pastorate. An average of 1,200 persons worship in its edifice each Sabbath. The Sunday-school enrolls 1,139 members. The church building can seat but about 500, possibly a few more. For lack of room the Sunday-school meets in three sections every Sabbath morning, and in the afternoon there are four sections for preaching. Besides this, the Endeavor Society carries on five or six Sunday-schools in different parts of the city, and arranges for street preaching in several districts in the afternoon. The church has a branch in a suburb two miles away. During the week there are arrangements for neighborhood prayer-meetings, women's meetings, mothers' meetings, Endeavor and church prayer-meetings, and classes for boys and girls, and men and women. The Endeavor Society of this church has five branches, with a membership of about 500. Who shall say that this is not a wide-awake church?—*Missionary Herald*.

**Hindu and Christian Ideas of God** The first thing to be considered in any religious system is its doctrine of God.

If it is wrong there, it is to be trusted nowhere. The Hindu allows—nay, insists upon—the unity of God, but carries it to the extreme of pantheism; he demands also, and quite legitimately, some manifestation of God which he can comprehend, commune with, and worship, but this demand he has run into polytheism. Now the Christian doctrine of God contains both the truths after which Hinduism has been feeling, and in such a form that they are legitimate and mutually helpful, not mutually destructive. We believe that God is a Father—one, therefore, and per-

sonal; that He is to be worshiped by us as sons—kindred but differing personalities; by the aid and after the pattern of His eternal Son—in whom He has finally and fully manifested Himself. Beyond this there is no further advance to be made, and Jesus Christ in revealing God thus has done that which can never be repeated in human history, and has made for Himself a unique position among the religious teachers of the world.—REV. H. HAIGH, in the *Harvest Field*.

**The Curse of Caste** A writer in the *Madras Mail* calls attention to a certain outrage in language like this:

I have to bring to your notice, and through you to the notice of the postmaster-general (for I have once before made a reference to him directly) that in the village of Nagar, in Tindivanam Taluk—to which I have been on a visit recently—the post-office is situated in the heart of the Brahmin street, to which, even to-day, none but caste people may go. Of course, thanks to the British government, according to law, no such prohibition is valid; but such is the tyranny and the ignorance of the Panchama that such a prohibition practically exists. If the Brahmin can not at once be reformed, and the Panchama made to respect himself, can not the postal authorities shift the post-office to a place where it would be at the convenience of all, caste and non-caste people alike? During my recent visit I received polite information that, being a convert to Christianity, I need not go to the post-office direct, but had to send a caste servant for my letters, etc. This I had to do, since I did not wish to disturb the evenness of mofussil orthodoxy.

**Peculiarities of Assam** Rev. S. A. Perrine, American Baptist missionary, writes of some peculiar obstacles to work on that "edge the world" among wild Hill men. He says:

1. There is in the climate some

peculiarities. We have the sun as powerful as in central and south India, but greater dampness. We have the largest rainfall in the world. In 1861, at Cherra Punji, Western Assam, 805 inches of rain were registered. In July of that year the rainfall was 366 inches—that is, 30½ feet, or roundly 1 foot a day. The average rainfall is 475 inches. Missionaries in Assam are not “dry,” even if a little moldy.

2. The rough character of the field makes it difficult to reach the people in their homes. When measured by hours of travel our little district is larger than the United States, 10 miles being an ordinary day's journey. We are in “the hills,” as distinguished from the “mountains.” These “hills” reach about the elevation of Pike's Peak. But yonder, across the Brahmaputra, 150 or 200 miles away, rise in full view the magnificent Himalayas, which we know as “mountains.” These “hills” only reach a height of 10,000 or 13,000 feet, those yonder are 10,000 to 15,000 feet higher.

In the matter of languages and dialects, the locality in and about Assam numerically leads the world. In our little district, about 80 miles long and 40 broad, 6 great Naga languages, besides the Hindustani, Bengali, Assamese, and Gurkhali, are spoken, and English must not be omitted. Go into any village and you will find 2 Naga dialects, possibly 3, or even 4. As I have sometimes listened to the consequent jabber, I have been tempted to think that every man, woman, and child in the entire district had an individual dialect, and if the Tower of Babel was not in that locality it ought to have been. This confusion of tongues is a great obstacle in our work.

**An Uprising in Siam** United States Minister King, at Bangkok, Siam, informed the State Department by cable on August 9th that the Siamese uprising in the Laos States is spreading, Nakawn already having been captured. Chiengmai also was threatened.

Thirty-four Americans, thought to be in danger, are reported as safe. American women and chil-

dren now in the zone of disturbance are being protected, but the sentiments of the revolutionists are not anti-foreign.

A former despatch from Minister King stated that the Shans were in rebellion, and had captured the town of Pra. The missions in this region are carried on by the Presbyterian Church (North).

**Filial Rever-** *Le Missionnaire,*  
**ence in China** speaking of the very great emphasis laid in China on filial reverence, which is often commended as so worthy of imitation by our youth, remarks:

In theory, yes; and we ask nothing better than to see these lessons more and more faithfully carried out by our youth. But we must allow that in practise we do not always recognize the effect of these precepts.

In fact, it is much less love and tenderness than fear which brings out these exaggerated manifestations. The young Chinese is afraid that the spirits of his forefathers and of his deceased parents may return on earth to torment him if he does not manifest to them a deference which amounts to worship. But genuine respect, affection, we will not say that they are utterly and always lacking—that would be unjust; they are rare, at all events, or rather they are superficial. The product of an interested calculation, they do not move the heart.

The First Commandment, justly remarks *Le Missionnaire*, is the only unfailling fountain of a heartfelt fulfilment of the Fifth.

**Missionaries Murdered in China.** The sad news has just been received that on August 15th two members of the China Inland Mission—R. H. Lewis, of Cumberland, England, who had been in China for three years, and J. R. Bruce, a native of Australia, who has been in the field since 1896—were murdered by a mob at Chen-chaufu, in the long-hostile province of Hunan.

It is not thought that these murders are evidence of any general anti-foreign or antimissionary movement. The directors of the mission at Shanghai believe the murders to be the result of an epidemic of cholera in the district, for which the foreigners have been held responsible. Chen-chaufu is one of the most recently opened stations of the mission, work there having been commenced just before the Boxer rising. It was then temporarily abandoned, and the murdered men had only lately recommenced work in the place.

Prince Ching has expressed regret over the affair to Sir Ernest Satow, the British minister, and promises to see that the leaders of the outbreak are punished. An edict to that effect has been issued. A party from the British gunboat *Snipe*, which is in the Yellow River, and a missionary attached to the China Inland Mission at Chengtu, escorted by Chinese soldiers, have gone to Chen-chau to investigate.

**The Bible in China** The statement is made on the authority of Dr. Hykes, agent of the American Bible Society in Shanghai, China, that as the result of an edict directing that the sons of Manchus and Mongols shall be chosen to go abroad and study, there has been an unprecedented demand in China for foreign books, including the sacred Scriptures, one government college having applied for a grant of fifty Bibles for the use of its students. There is also, according to Dr. Hykes, a remarkable movement on the part of some of the highest officials in the land, to make a re-translation or revision of the Bible, with a view to putting it into what they consider a more worthy literary form. This work is said to have imperial sanction. The hope is that the official class will thus

become acquainted with the contents of the Bible, with the result that their prejudices against it and against Christianity will be removed. "We issued more Mandarin Bibles in the last three months," says Dr. Hykes, "than would have been considered ample stock for eight years a decade ago."

**Good News from China** Dr. J. B. Woods, of Tsing-kiang-pu, writes, April 8th :

"Yesterday afternoon I attended the weekly mission meeting in Shanghai. There were 60 to 75 missionaries present, and remarkable testimonies were given of the growth of the Church. From Presbyterians, Baptists, Methodists, London Mission, came word of wide interest, an increasing number of inquirers, students and gentry, as well as common people, studying the Scripture. The Presbyterian Mission Press reports that there was never known such a demand for text-books and for Christian literature in all their knowledge of China. At Tsing-kiang-pu all is quiet, with good and attentive audiences at church and a crowded chapel at the dispensary daily. The wide proclamation of the Gospel will have its fruition before long, we believe. A number go out of the hospital each month instructed in the truth of the Gospel, friendly, and free of the suspicion and fear of us. Two or three villages are inviting our ladies to come and hold services. A friendly man of prominence has given \$100 to the hospital, with many kind words."

**Sad Mortality** It is with deep sorrow that we report  
**Mission School** the receipt of a cablegram on the 10th instant, announcing the death of 13 scholars of the China Inland Mission school, boys' department, Chefoo. We are advised that the

cause of these deaths was ptomaine poisoning. The boys who were thus suddenly stricken down are: Gershom Broomhall, Hugh and Norman Gray-Owen, Herbert Parry, Howard Fishe, and Stewart Kay, all sons of our missionaries; and besides these, 7 others, whose names are not given us and whose parents are not connected with the mission. Further particulars have not yet come to hand. For the sorely bereaved parents and other relatives, for the teachers and scholars at the Chefoo schools, and for the leaders of the mission, we would bespeak the earnest sympathy and prayers of our readers, in this sad bereavement.—*China's Millions*.

**An English Woman Honored in Japan**      *The C. M. S. Intelligencer* for August has a letter from one of its missionaries, Miss Hughes,

of Sapporo, in Hokkaido, "telling how she, being the only representative of the British Empire in the town of Sapporo, was invited by the Japanese local officials to a meeting held in honor of the Anglo-Japanese Treaty, and had to make a speech to 500 people, preceded by 'God Save the King,' and followed by 'three cheers for England.' We do not wonder that Miss Hughes went home thinking she had been dreaming; but the local newspapers in their next issues assured her that she had really been the accepted British representative in an important town. Evidently the Japanese in no way resented her fearless testimony to Christianity and the Bible as the true secret of national greatness."

**A Great Student Center** Tokyo, Japan, is the largest student center in Asia (unless it be Calcutta), there being not less than 50,000 students engaged in the pursuit of learning there.

The Tokyo Y. M. C. A. has just organized a metropolitan Inter-collegiate Department, realizing the necessity of unity of action among the few Christian schools and students of the city, and also has sent an appeal to the International Y. M. C. A., asking that a man be sent to Tokyo to act as secretary who has had experience in student work. Kyoto also has sent a similar appeal, as next to Tokyo it has the largest number of students, most of them Buddhists. There are already two men from America engaged in general Y. M. C. A. work in Japan.

**Omniscience Quite** A missionary in Japan tells of a "Inconvenient" little heathen girl who went to Sunday-school twice, and, going home, said to her heathen grandmother: "The God in Sunday-school is very different from my god. I have to go to the temple to pray to my god, but this God they have in Sunday-school you can pray to when you are all warm in bed, or most any time, and he can hear you just as well. But there is one thing I don't like: he can see you all the time everywhere, and sometimes I should think that would be quite inconvenient."

**Roman Catholics in the Orient**      *The Japan Mail* summarizes a statement of the *Koye*, the Roman Catholic

organ in Japan, regarding the extent of the Roman Catholic missions in the East. The *Koye* says that there are 31 ecclesiastical districts, as follows: In Japan, 4; Korea, 1; Manchuria, 2; Tibet, 1; Southern China, 7; Tonquin (Annam), 3; Cochin China, 3; India, 4; between Malacca and India, 6. These districts are under the control of 35 bishops, with a staff of 1,117 foreign missionaries. There are 2,428 evangelists and 1,254,068

converts. The baptisms in 1900 amounted to 219,275; out of these, 30,812 were adults. There are 4,783 church buildings, 41 schools of divinity, 2,133 theological students, 2,910 elementary schools and orphanages in these institutions.

## AFRICA

**Converts' Trials on the Kongo** Writing to *Regions Beyond*, from Lelango, one of the stations of the Kongo Balolo Mission, Mr. Gilchrist says:

We need a strong type of Christian life here to stand against all the adverse influences that it has to encounter. The whole weight of public opinion (and it is not a small one) is against Christianity as a spiritual religion; it is so at home in a very real sense, but here that is not all—it is with full force against purity of life and character in every form. So that if a person of either sex, from the youngest to the oldest, is seen making the least attempt at self-restraint, speaking the truth or keeping his hand from other people's property, he or she is called a fool, and is certain to be made a laughing-stock, and be cursed personally, as well as his long dead mothers or other relatives unburied. "*Kundola mowa nyango*" is the expression they use for this latter curse. To be laughed at is disliked by most people at home, but here they would almost prefer to have a knife or a spear put into them. They certainly would prefer this to being cursed, or having either their living or dead relatives cursed.

**Baptists on the Kongo** Engraved on the hallowed pavement of Westminster Abbey, we read these last words of David Livingstone, "May God's rich blessings come down on every one, American, English, or Turk, who will help to heal this open sore of the world!" We echo this prayer as we review the year at our Kongo stations—Mpalabala, Banza Manteke, Lukunga, and Ikoko. There 59 schools connected

with these stations, 2,817 pupils, 400 baptisms. Mrs. Hall, of Mpalabala, reports: "We have had 71 baptisms, and as I write 48 applicants are being examined—the majority from the schools which we make stepping-stones to Christ." Never has Banza Manteke failed to report progress and a large increase in church membership—255 added the past year. Industrial work is not overlooked, and some Banza Manteke women are the happy possessors of sewing-machines, and as eager to get a certain cut of yoke or sleeves as the fashionable women at home. Miss Suman, of Ikoko, wishes we could hear the Scripture recitations in her school, 250 voices reciting in perfect unison 20 or 30 parables and miracles. The girls have taken \$50 in the sale of garments they have made, and are also trained in cooking, laundry work, and gardening.—*Baptist Missionary Magazine*.

**The Cape to Cairo Railway** It is stated that the Cape to Cairo railway has been surveyed as far as the Zambezi, where a great steel bridge, having one span of 500 feet, will carry the line across the river at the Victoria Falls. The whole section from Bulawayo to the Zambesi—275 miles in length, or nearly 1,700 miles from Cape Town—is expected to be opened next year. Locomotives for contractors' purposes are now running on it for a short distance north of the present terminus, and a railway exploration party has been despatched over the railway route beyond Victoria Falls as far as Tanganyika. For 40 miles north of Bulawayo the earthworks are more or less complete, bridging work on the Victoria Falls section is in progress, and about 5 miles of line are finished. The work of connecting

the Bulawayo and Salisbury sections is also progressing rapidly, and rails are already laid from Salisbury to Sebakwe, a distance of 60 miles. From the Bulawayo end of this line the railhead has reached the Arguza River, so that when this gap is filled in and the line completed trains will be able to run from Cape Town to Delagao Bay *via* Bulawayo, Salisbury, and Umtali.—*Lovedale Christian Express*.

**Presbyterian** Rev. Dr. Stewart, Progress in of Lovedale, South Central Africa Africa, presiding at the anniversary of the Presbyterian Church of England, emphasized the growth of the mission work of that organization.

Twenty-six years ago they counted 1,927 communicants; now, 7,550. Then they had only 14 organized congregations; now, 121. Then, 49 native agents; now, 301. Then, 15 European agents; now, 95. Then, 2 hospitals; now, 10, with 3,000 patients under treatment. Then, no native presswork; now, one station alone issues half a million pages a year. Then, no lady missionaries; now, 28 (3 lady doctors), and 28 missionaries' wives. Then, no native pastorates; now, 34.

**A Malagasy** The high schools of Y. M. C. A. the various Protestant missions in the central province of Imèrina (Madagascar) attract a large number of lads and young men to leave the country districts and live in the capital, Antanànarivo. This is a source of difficulty and much temptation to many, who have no relatives in the capital, and constitutes a very serious danger to them, morally and spiritually. Two meetings have therefore been called to consider what can be done to help such young men. These have been

well attended by the native pastors and laeders of the churches in Antanànarivo. A society has been formed to see if it is not possible to find or erect a building which would be a rendezvous for young Malagasy, where they would find reading-rooms and light refreshment, and especially where Christian influence be brought to bear upon them, and where lectures and concerts and wholesome entertainment would be provided. We hope that before long these proposals will take a definite form and a very urgent need for our young men be met by a suitable building being found. J. S.

**Good Out of Evil** The London Missionary Society is seriously embarrassed for funds to carry on work already begun, and in looking about for an enlarged income has sent out earnest appeals in all directions to its friends at home and abroad, some of which has reached the native Christians, with good results following. Thus, Mr. Sharman, of Madagascar, says in a letter recently received: "I hope that one result of the extra pressure will be to evoke a larger amount of help from the natives. The churches here are undoubtedly getting more and more alive to their responsibilities, and I hope to live to see the day when the Malagasy Christians will bear a very large share of the grant now annually made for native agency and education." Similar expressions of opinion have been received from other mission fields, and it is evident that the missionaries are prepared to do all in their power to meet the exigencies of the situation. In many districts, however, the poverty of the converts is so extreme that it is useless to hope for any relief at present from this source.

### ISLANDS OF THE SEA

**A Filipino Reformed Church Started** Word has been received that on August 10th Isabelo de los Reyes, the labor leader; Pascual Poblete, formerly a member of the Katipunan secret society, and La Union Obrera Democratica (the Workmen's Democratic Union) organized a Philippine Catholic Church in defection from the Roman Catholic Church. Governor Taft, Dr. Pardo de Tavera, a member of the Philippine Commission, and Aguinaldo have been appointed honorary presidents of the organization, and Father Gregorio Aglipay, a native who was recently excommunicated by the Catholic Church, has been made Bishop of the Philippine Islands. They have not accepted.

Fourteen junior bishops and a large lay council have been named; the council includes Felipe Buen-camino, one of the leaders of the Federal party. Pascual Poblete has taken the presidency, and Isabelo de los Reyes the secretaryship of the new organization.

Opinion in Manila as to the growth and effect of this movement is divided. In some quarters it is ridiculed, while in others it is considered serious. Some people say it will further upset the political situation and create unrest, and possibly a clash between the regular Catholics and the dissenters. To our minds it is simply another indication of the Filipino's longing for the liberty of the Gospel.

**Then and Now in Borneo** The biography of Georg Limmer (a veteran in the service of the Rhenish Missionary Society, recently deceased, who went out to Borneo about the middle of last century) brings out some facts and incidents of more than local interest. The outward voyage took

about ten months, and included several tedious delays, one of which was an enforced stay of three weeks at Batavia. In those days the strict letter of the law required of every foreigner residence at Batavia for a full year under government surveillance before permission of domicile in the Dutch Indies was granted—a measure adopted with a view of keeping out undesirable immigrants. By special favor of the governor-general the stringency of the law was relaxed in the present case, and after a detention of three weeks the missionary was allowed to proceed to Borneo. In the early days of the mission the congregations consisted almost entirely of so-called "Pandelings," or redeemed serfs, a class of natives that had got deeply involved in debt, and through it into bondage to their wealthier tribesmen, and who, by means of funds collected by the missionaries, had been brought out. They were employed in agricultural work under the supervision of the missionaries, and were laid under obligation to attend the services and to send their children to the mission schools.

**Progress Even in New Guinea** The Bishop of New Guinea, in a recent address, enumerated the signs of good to be seen among the general horrors of the situation. Among other things he said:

There are evidences that a change is setting in. Conscience is at work among them, and when they have been committing outrages they are conscious that they have been doing wrong, and they slink back from their cannibal encounters in twos and threes and try to avoid the missionary, and they omit the war-song and the war-dance and the public distribution of the cannibal food, which were formerly customary among them. It is a terrible thing that the cannibal raids should happen at all, and yet they are not carried out as in the

old days. The people are, in fact, emerging from their barbarism, tho now and then there is an outbreak of their old habits of savagery. The villages, too, are gradually taking on a new aspect. No longer is the living child buried with the dead mother, neither are female children now exposed in baskets hung on the boughs of trees. All down the coast a change is taking place. The children are being brought into the schools; the sick are being healed; old and young are being taught; and Sunday is being observed as God's day of rest. A portion of the Bible is being printed in the native language. Two New Guinea Christians are already expert compositors, and they are devoting their services to the setting up of parts of the Word of God. And not only so, but industrial arts of various descriptions are being taught to the people. Some are being made boat-builders, and some are being trained as carpenters. White men said that there was one thing which the New Guinea natives could not be taught to do, and that was to work; but Christian missionaries have proved that Christian natives, inspired by Christian motives and living in the Christian settlement, can work steadily at the most laborious tasks, under the hottest of suns, and in the most moist temperatures, and can achieve tasks which white men would find too onerous.

### MISCELLANEOUS

**Christ and the Koran** In spite of all the points of contact and agreement, the fact remains that in one, if not in two points, the Koran (as ordinarily understood) does conflict with the Bible. So long ago as 1873 a Mohammedan butcher tersely admitted to me that there certainly were two doctrines at variance (1) The Divine Sonship of Jesus (on whom be peace), and (2) His death on the Cross. Our best Mohammedan friends to-day admit that these two are the only main two on which we disagree, tho some reduce the difference to one—viz., the Divine Sonship.

It is good that the extent of the

difference is so definite; but that it is a vital difference, none can deny. We maintain that the only fair course to meet it is to accept the plain Bible statements and square the Koran to them by any means that they may deem satisfactory. —REV. MALCOLM G. GOLDSMITH, M.A., in the *Harvest Field*.

**Mohammedan Fatalism** Islam means “res-ignation”—that is, to the will of God.

They carry this thought into everything. One day as I sat in a train beside a murderer, who was being brought into Jaffa to prison, I heard him, in answer to a question as to why he had killed the man, say: “What should I do? It was from God.” Should a boy die it is “from God.” Should a girl be born, which is as great a misfortune, it is equally “from God.”—*Awake*.

**Medicine and the Gospel** Christ said, “Go, heal!” Christians are obeying in many ways: They are establishing free dispensaries; they are founding splendid hospitals; they are driving yellow fever out of Cuba; they are stamping the plague out of Bombay; they are feeding the famine-smitten; they are cleansing the slums. Liverpool alone has just torn down \$12,000,000 worth of unsanitary houses, and is replacing them with houses in which the poor can live healthfully.

**Religion for the Whole Man** It is part of the good cheer of religion to-day that it is not a mere department of man's life. When it was so regarded and there were spheres of life essential enough, as all men admitted, but not capable of inclusion within the realm of religion; when human affections were excluded, as under the monastic conception, and life was rent in



twain by the unholy severance of secular from religious duty, and present from eternal motives, then often religion was defaced with sadness and overspread with gloom. But to-day religion is not confined to one set of activities, to one section of life either of the community or of the individual. Nor is it regarded as the concern of one set of human faculties or a sort of supererogatory interest superadded to a nature already full and complete for all vital purposes. Now all know that no life is complete or full without the rich possession of the aids and the enlargements, the vision and the redemption, the fellowship and hope of religion. Religion is richer because it has now its right domination over the whole life, and life is richer because it is now in its right relation and anchorage.—R. E. SPEER.

**Mr. Waggoner's** Rev. W. H. Waggoner, Eureka, Ill., is succeeding in a new way of arousing missionary enthusiasm by holding one-week missionary institutes. These are supported by admission fee or free-will offerings, as desired, and the lectures are illustrated with large maps, charts, curios, phonograph, and stereopticon. Mr. Waggoner has devoted his time to this work since the fall of 1895, lecturing every night from thirty to forty weeks of the year. This illustrates what can be done in a unique way to arouse and stimulate interest in missions. We know of the lecturer's work and can safely commend it,

#### DEATHS

We are most happy to learn that the notices of the death of Dr. Jacob Chamberlain, of India, are unfound-

ed, and that on August 12th he was steadily improving, with a possibility of recovery.

**Dr. Chamberlain, of Brazil** On August 2d a message was flashed over the wires from Bahia, telling of the

death of the veteran missionary of the Presbyterian Board in Brazil, the Rev. George Chamberlain, D.D. Thus passes one of the most conspicuous figures of the evangelistic work in South America—a great, good, heroic man, whose work has been visibly blessed of God beyond what usually falls to the lot of those who serve Him in mission fields, a man to whom was revealed the secret of touching men's hearts. Dr. Chamberlain labored in Brazil for 40 years without cessation. The disease which deprives Brazil of a friend, and the cause of Christ of a valiant advocate, was cancer of the throat.

The story of his life, when written, will make an inspiring book, and will cover the essentials of the history of the Presbyterian mission in Brazil. Through Rio, S. Paulo, Parana, Bahia, Sergipe, and part of Minas, he is the best known of American missionaries, and the indelible evidences of his work are found all over this vast area. He may be justly called the builder of churches and the founder of schools. A wise and sympathetic counsellor to those in trouble, and deeply beloved and trusted by all who knew him, he was a high type of the true missionary. By temperament and habits, his gifts in deliberative bodies, and in the administration of organized work, were less conspicuous—he was the peerless evangelist, the pioneer and pathfinder. H. M. LANE, M.D.