



**SOME INDIANS OF YUCATAN, MEXICO**

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## THE STORY OF YUCATAN

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Yucatan is the "sentinel at the eastern outpost of Mexico."\* For the ancient Maya that post of honor was no sinecure when European adventurers began their exploitation of the New World. It was also a post of danger for the Spanish colonists in the days when buccaneers made havoc in the Gulf and the Caribbean Sea, landing at will to sack the settlements on the lonely, flat peninsula.

Yucatan is a land apart. A new world greets the traveler's curious eyes, whether he come from New York or the table-land of old Mexico. The *Yucateco* of mixed race is quick and graceful in movement, cleanly and picturesque in costume. Merida, the capital, is more to Yucatan than Paris is to France. Uxmal, not far distant, is a mute witness to the grandeur of the ancient Maya civilization.

Yucatan is free from earthquakes and volcanic disturbances. It is crossed only by a chain of hills not high enough to wring from passing clouds their tribute of rain. There are few rivers worthy the name, but beneath the surface are hidden watercourses which, in *cenotes* or caverns, often at great depth, furnish clear, cool water in inexhaustible abundance. The ancient Maya also constructed with great skill extensive reservoirs to retain the scanty rainfall, and thus make possible large cities and a denser population than that which exists to-day.

We shall not enter into the vexed question as to the origin of the ancient race and the distinction between Mayas and Itzaes. It is enough to know that in an extensive area, which includes Yucatan, the ruins of more than fifty cities have been found, some of which were undoubtedly of considerable size and great antiquity. Uxmal is one of the best known. I can never forget the day spent amid the massive ruins of palaces and so-called monasteries, separated by broad avenues and open courts. A diligent archeologist was at work in what he claimed to be the ancient cemetery, exhuming discolored bones and other ghastly relics of a ghostly past. We tried to imagine the

\* Ancona, Historian of Yucatan.

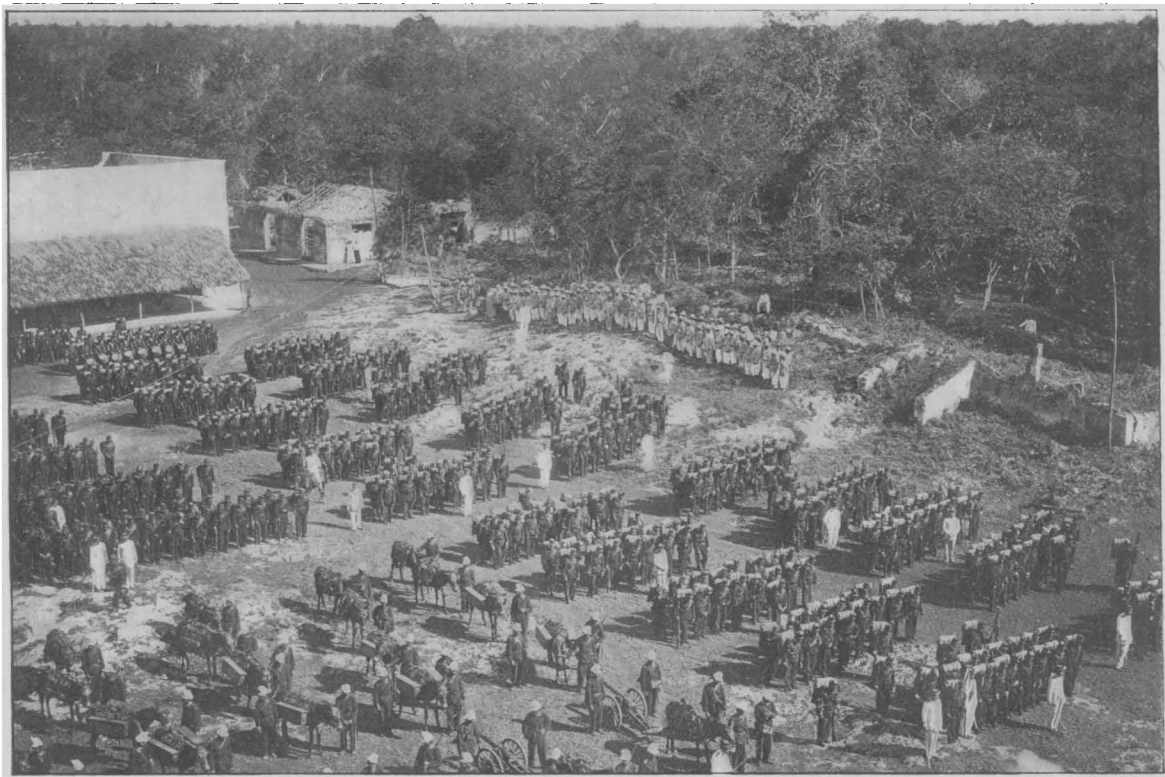
splendor of the scene when the huge structures all about us, richly ornamented with rude carvings, glittered in dazzling white or brilliant colors, rising high above the huts of the poor, while the broad avenues were thronged on some gala-day with princes and nobles, warriors, priests, and people in gaudy semi-barbaric attire. That day amid the ruins of Uxmal awakened within us sympathy for the stubborn Maya who, animated by a courage approaching the sublime, hurled himself upon invaders armed, as he believed, with the lightnings of heaven.

A chart made in 1502 shows where Portuguese navigators landed on the coast of Yucatan in 1493. Some years later shipwrecked Valdivia and his men sought shelter at Cape Catoche, only to be eaten by the natives. Of the two who survived to tell the tale, one was Jerome of Aguilar, whose knowledge of the Indian language was of great service to his rescuer Cortes. Cordoba and Grijalva also touched upon the shores of Yucatan. The former carried off two natives, whom he baptized as Julian and Melchor. Cortes, on his way to the conquest of Mexico, stopped long enough at Cozumel to harangue the natives on the true religion, tear down their idols, and set up an image of the Virgin and a cross in the purified shrine. This gave birth to the pretended prophecies of Chilam Balam. The rumors of these chance visits spread throughout Mayadom. Even stranger than the firearms, beards, and horses of the Spaniards seemed to the natives the Cross, not wholly unlike their own tree of life, but against which their idols were powerless.

The hero of the conquest of Yucatan was Francisco de Montejo, who, with full authority from Charles V., landed at Cozumel in 1528 on his "mission of peace," and planted the banner of Spain with the usual formalities. After many stubbornly contested battles and untold hardships on the part of the invaders, Tutul Xiu and other Maya chiefs made an alliance with the Spaniards. This was the beginning of the end. Merida was founded in 1542 on the site of ancient T-Ho, but even at that date the conquerors were supreme only within a radius of forty or fifty miles about their capital.

For the victorious Spaniards the outlook was depressing. Yucatan holds no mines of the precious metals. Instead of fabulous wealth in gold and silver, they must get what they could from the slow returns of agriculture. To do this they made full use of the Indians, who became, under the system of *encomiendas*, slaves in all but the name. This arrangement looked well enough on paper. The natives were divided among the colonists, who, in return for "voluntary" service, were to instruct them in religion and the simpler mechanical arts.

The Indians were required to live in separate villages. This served to perpetuate race prejudices, while it did not prevent the quick appear-



**MEXICAN TROOPS READY TO MARCH AGAINST REVOLTING YUCATAN INDIANS**

ance of a mixed race. The work of religious instruction was neglected, and the Mayas lived forgotten by their owners, except when rounded up like human cattle to pay their annual tribute of corn, honey, and cotton-cloth, or when at the point of the lash they cultivated the soil or built, without compensation, for Church and State. In theory the State gave a third and the Spanish settler a third; in fact all was drawn from the labor of the Indians.

The system of agriculture was primitive. A tract of land was burned over and the ashes served as fertilizer. With a pointed stick holes were made, into which the seed was dropped and covered with the foot. After each harvest the land lay fallow for a number of years. The maize crop is the largest, tho other cereals are also grown. There are plantations of rice and sugar-cane. Mahogany and logwood are found in the tropical forests. Here and there the palm groves of the haciendas rise like oases in the desert. There are still, however, vast areas in the interior left to wild nature and the wilder Indians. But around Merida the eye rests upon a land of picturesque prosperity. The green spears of the *agave ixtli* stretch for many level miles in serried ranks. Theirs is the secret to wrest from the dry soil its scanty moisture, giving in return the stout fiber known to commerce as sisal hemp or henequen. In Yucatan henequen is king, and with it hearts and fortunes rise and fall.

#### Roman Catholics in Yucatan

In spite of the standing order which required every expedition to the New World to carry at least two missionaries, Montejo had with him only one priest, Francisco Hernandez, who limited his ministry, such as it was, to the Spanish soldiery. In 1530 some monks from Mexico City began a work for which they claimed a phenomenal success until interfered with by their own countrymen. In 1546 six Franciscan monks entered from Guatemala, among them Villalpando, famous for his grammar of the Indian language and his influence over the natives. The heathen children were gathered into schools, in which reading, writing, and the rudiments of doctrine were taught. Diego de Landa, afterward provincial of his order and Bishop of Yucatan, did much good work, but also stirred up strife by his conflicts with the secular clergy and the civil authorities. We are told that he could also heal the sick miraculously, that angels were his bodyguard, that his countenance shone like that of Moses, and that when he preached a bright star glowed above his head.

Yucatan became one vast convent of the seraphic order of St. Francis. Priestly control was, however, an old story to the Maya. Each pagan city had been under the protection of a tutelary idol. There were heathen ceremonies suggestive of Roman Catholic baptism, confirmation, confession, and penance. There were many religious

fasts and feasts : the chief diversion of the semi-enslaved masses. The pagan priests formed a numerous, powerful, well-organized body of men. Under the new Roman Catholic régime the Indians were amused, and perhaps instructed, by means of religious processions and sacred holidays. *Cofradías*, or guilds, cultivated land in common to raise the funds with which to celebrate the feasts with the greatest possible pomp. As dancing and drinking were allowed, their popularity can be readily understood.

Miracle-working images replaced the tutelar idols. The Virgin of Izamal, for example, entered from Guatemala, home of her manufacture, attended by a triumphal procession of Indians. No drop from



HOUSE OF THE GOVERNOR OF THE MAYA INDIANS, CHAN SANTA CRUZ, YUCATAN

the rains that fell ever touched the box that held the sacred image. When envious Spaniards tried to steal the image they found it immovable. Izamal again became a shrine where the sick were healed and the dead restored to life. It soon had many imitators. Tekax grew proud of its San Diego de Alcalá; Campeche of her San Román; Merida of her Cristo de las Ampollas. When, in 1648, the plague ravaged Merida, the Virgin of Izamal was paraded through all the streets of the city, where she remained for nine days, the guest of the Franciscans. Stories like these paint better than long descriptions the ignorance and superstition, as well as the devotion, of both Mayas and Spaniards.

The monks, vowed to poverty, were not long satisfied to live merely

on alms, so the Indians were taxed for their support; and many bitter words were spoken before this tax was replaced by merely voluntary contributions. There were some rather disgraceful fights between governors sent from Spain and the monks; and once the Franciscans and a certain resolute bishop carried their contentions, beyond the mad ringing of rival bells and the imprecations of opposing anathemas, to the short, sharp rejoinders of firearms and the shedding of blood.

### Revolutions and Reforms

The opening of the nineteenth century ushered in a new era for Yucatan, as well as all the rest of Spanish America. Revolution was in the air. The constitution of Cadiz was published in the peninsula, then withdrawn by Ferdinand VII., but proclaimed anew in 1820. Under the new freedom of the press, journals were published which favored the new movement. The venerable chaplain of the Hermitage of St. John helped organize the party of progress, whose members, for this reason, were called *sanjuanistas*. Their more conservative opponents were known as *rutineros*. The new constitution gave the Indians rights which they had never before enjoyed, and which many hesitated to let them exercise. They became citizens when the independent republic was finally set up, and later in a fuller degree, when the laws of the Reform were put in force; but it is a long story and we can not enter into the details. At the earlier date, of the twenty-five Franciscan monasteries all in the interior were suppressed, and the oldest in Merida, that of San Francisco, was also closed, with loss of much valuable historical material. In 1857 the laws of the Reform completed the work.

The political situation was complicated by the fact that under her captains-general Yucatan had been practically independent of the Mexican viceroys. Under the republic her commerce seemed likely to suffer from the measures which the capital wished to enforce. Yucatan was also inclined to aid Texas in her struggle for independence. For these and other reasons, during the forties Yucatan several times proclaimed her political separation from Mexico.

The Indian uprising of 1846 put a stop to all this. The Spanish colonists were threatened with extermination. Merida was panic-stricken. For a time the local troops were powerless to stop the advance of the Mayas, who in blind rage were bent on wiping out in blood the wrongs of centuries of oppression. For generations the colonists had been careful to keep arms as far as possible out of native hands, but in the new political rivalries partisans had armed the Indians and used them in the struggle. Further supplies were received from Belicé, that thorn in the side of Yucatan. In desperation Yucatan offered to accept the sovereignty of Spain, the United States, or Mexico, whichever would come to her rescue. Mexico responded to

the appeal, and since that time the peninsula has been an integral part of the republic. In 1861 the rival cities of Merida and Campeche were made capitals of separate states. Federal troops now occupy the Indian capital, Chan Santa Cruz (famous for its miraculous crosses), and are still engaged in stamping out the last sparks of the conflagration which at one time threatened to leave all that region but a smoking wilderness.

The laws of the reform ushered in the modern period. The Roman Catholic Church has lost much of her political power. There is a growing desire for education and general enlightenment. The Maya educators of the ancient civilization neglected the masses and saved most of their boasted lore for the priesthood. They were superseded by the Franciscan monks, with schools for heathen children; but sweating at books is hard in the tropics, and the cause of education soon languished. As far as can be ascertained, the government of those days supported no schools for primary education of children, white or brown. That was looked upon as a private affair. For higher education the Franciscans, Jesuits, and secular clergy had rival colleges in which priests and a few of the laity studied theology, logic,



THE PRESBYTERIAN CHURCH AT MERIDA, YUCATAN





A PREACHING SERVICE IN THE MERIDA CHURCH

and Latin. Since the days of reform, progress has been comparatively rapid, especially of late years. The number of schools for primary education has been greatly increased, and higher education is now upon a broader basis.

Financial prosperity, based on the ready sale of henequen at good prices,\* has brought an abundance of ready money, with consequent greater cost of living. Merida, with more than fifty thousand inhabitants, is connected by railroad with its port, Progreso, with Campeche, now the capital of a rival state, and with the principal towns of the interior, such as Izamal, Motul, and Ticul. Liberal ideas are in the ascendent. This means an open door for Protestantism.

#### Protestant Missions in Yucatan

A quarter of a century ago the Presbyterian Church began work in Yucatan. In the true spirit of fraternal comity, the other evangelical denominations have left this field to our workers. The results show the wisdom of this method of division of territory. Unseemly rivalries have been avoided. In October of 1877 Rev. Maxwell Phillips began his missionary labors in that field. He was courteously received. Bibles, Testaments, and Tracts were distributed, a school for children and a hall for preaching services were opened. Mr.

\* Cost of production, about 75 cents, M. C., an arroba (25 pounds); selling price to-day, over \$5.00, M. C., an arroba. Estates worth \$80,000 a few years ago, now valued at half a million dollars (Mexican currency).

Phillips was soon obliged to leave, and it was not until 1885 that Rev. J. Milton Greene (at present in Havana, after successful pioneer work in Porto Rico) began anew the work in Yucatan. After Dr. Greene left, the writer was in charge until the arrival of Rev. Charles C. Millar, under whose wise and aggressive supervision the work has been greatly prospered and much more widely extended. The Bibles circulated by Mr. Phillips, and, later, by the American Bible Society, have prepared the way for the ministry of the Word. Without the help, however, of able, consecrated Mexican pastors the work could not have been sustained, as the visits of the missionary cover only a small part of the year. Rev. Vicente Hurtado, well known through his controversial writings, died of yellow fever soon after his arrival in Merida. Another pioneer worker was Rev. Procopio Diaz, who years before had narrowly escaped martyrdom at Acapulco. He has since gone to his reward. The present pastor is Rev. Alfonso Herrera, a graduate of our Presbyterian Theological Seminary in Mexico. He is an indefatigable worker, and his labors have been richly blessed. Under Dr. Greene the mission acquired a house still used as a parsonage, and on the same lot our people, at great self-sacrifice, have themselves erected a church which cost over \$5,000. They also meet all incidental expenses, pay half the pastor's salary, and carry on outside mission work.

In addition to the Bibles and portions of Scripture put into circulation by the American Bible Society, tracts and other Christian literature have also found entrance to many homes. At present there are in Yucatan, mainly in Merida, over one hundred subscribers to our mission paper *El Faro* (The Lighthouse). We also have congregations in Maxcanú, in Campeche, and in Ticul. This is but the beginning of a Gospel work which, under Divine guidance, bids fair to spread over the whole peninsula. The message of salvation, after the long night of ignorance and superstition, has been received with gladness by the isolated sentinel at the eastern outpost of Mexico.



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## THE WORK OF MISSIONS INSEPARABLE FROM CHRISTIANITY

BY THE EDITOR-IN-CHIEF

The work of missions is inseparable from the very spirit of Christianity, and so far so that without it the essence of Christianity would be lost. The Gospel is "good tidings," and the name implies the bearing of the news to a lost race. In the close of every Gospel narrative and in the beginning of the Acts the command and commission are five times presented, and in as many different forms. Together they give the commission in its entirety. In Matthew the emphasis is on discipling all nations and the promise of Christ's presence. In Mark it is on proclaiming the Gospel to the whole world and every creature, and there is a more definite assurance of confirmatory signs. In Luke the stress is upon witnessing, and there is a promise of power from on high. In John there is a commission direct from our Lord, a definite sending forth and a breathing upon them of the Holy Spirit. In Acts the duty of witnessing is emphasized, and the expanding territory of testimony outlined, with the renewed promise of Power not many days hence.

In no other case does such repetition occur and such variety of statement. The evident intent is to burn this one impression upon the very mind and heart of the early Church, that the dominant duty of disciples is to see that Christ and His cross are set up in every part of the wide world.

There are four aspects of the work set before us. It is preaching and teaching, witnessing and winning or making disciples. Preaching is the work of a herald announcing good news. Witnessing is the work of a believer testifying what he knows. Making disciples is the result of the preaching and testimony in gathering in converts, like sheep in a fold, and teaching is the subsequent and larger work of training such converts in a fuller knowledge of the will of God.

If there is thus a fourfold work, there is at least a threefold promise:

First, Of Christ's perpetual presence and cooperation—"Lo, I am with you alway, even unto the end of the world."

Second, Of confirmatory signs, showing God's hand and cworking miracles of power and love.

Third, Pentecostal power from the Holy Spirit, or a supernatural energy and efficiency in the work.

We dare to contend that so far as the fourfold work has been faithfully done, the threefold promise has been faithfully fulfilled; and that there has been and still is, throughout the whole history and territory of apostolic missions, abundant proof of Christ's promised presence, of supernatural working, and of spiritual enduement.

These three results are similar and not always distinct. We can not always draw a sharp line between the cooperation of the Lord Jesus with His workmen and the attending signs of God's supernatural working and the Holy Spirit's enduing energy and unction. But it seems to us that Christ's Divine cooperation is best seen as that of a Leader and Commander to the missionary host; that God's supernatural working is most apparent in the victories achieved over the powers of darkness, and the Holy Spirit's enduing power in the qualification of the laborers for their work.

The study of Christian missions will reveal evidence of the Lord's generalship in three main directions:

1. Opening doors of access into hitherto closed territory.
2. Raising up and thrusting forth laborers into the field.
3. Arousing the Church to support them by prayer and gifts.

The Divine working in the results of missions may also be studied:

1. In the overcoming of difficulties and antagonism.
2. In the outgathering of converts from the world.
3. In the development of native churches into mission centers.

Likewise the special work of the Spirit may be seen in the equipment of the workmen:

1. In the peculiar sanctification of the character and life.
2. In the holy courage and constancy of testimony.
3. In the passion for souls and for the truth of God.

No student of missions will for a moment dispute the fact that all these and more proofs of God's faithfulness are to be found written large upon the history of the missionary campaign, and together they constitute at once the Supreme sanction of missions and the Supreme encouragement of the missionary.

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## THE MOSLEM ATTITUDE TOWARD CHRISTIAN MISSIONS IN THE HOLY LAND

BY REV. ARTHUR J. BROWN, D.D., NEW YORK CITY  
Secretary of the Presbyterian Board of Foreign Missions

To a greater extent than elsewhere, the Moslem in Turkey affects the missionary situation, not only because he rules with absolute power, but because he is more bitterly fanatical. True, we also meet the Moslem in Persia and in parts of India, but the Turkish Moslem is less accessible than the Persian Moslem, who belongs to a different sect, while India is kept open by British rule. The Mohammedan Moslem is an orthodox Sunnite, and the Sultan is his religious as well as political ruler. It is not true, as some have asserted, that no Moslems have been converted, but every intelligent student of missions knows that unusual difficulties attend the effort to preach the Gospel to the followers of Islam. A girl's confession of Christ in one

of our boarding-schools caused a riot in which physical violence was only averted by extraordinary tact and courage on the part of the missionaries. A converted Moslem must immediately leave the country, or he will be drafted into the army, sent to some distant place, and never heard of again. In either case he is lost to the Protestant Church in Syria. Indeed, according to Moslem law, a Christian who has never been a Mohammedan is only allowed to live in a Moslem land on condition that "he shall not found churches, monasteries, or religious establishments, nor raise his house so high as, or higher than, the houses of the Moslems; not ride horses, but only mules and donkeys, and these even after the manner of women; draw back and give way to Moslems in the thoroughfares; wear clothes different from those of the Moslems, or some sign to distinguish him from them; have a distinctive mark when in the public baths—namely, iron, tin, or copper bands; abstain from drinking wine and eating pork; not celebrate religious feasts publicly; not sing or read aloud the text of the Old and New Testaments, and not ring bells; not speak scornfully of God or Mohammed; not seek to introduce innovations into the State nor to convert Moslems; not enter Mosques without permission; not set foot upon the territory of Mecca, nor dwell in the Hadjas district."

#### Legal Status of Missionaries

This law is seldom enforced. When Mohammed II. captured Constantinople in 1453 he found prosperous colonies of Genoese and Venetians, who had long enjoyed extra territorial rights; and as he saw that his revenues would suffer if he banished so important a part of the population, he issued the famous Edict of Toleration. Rev. Dr. Henry O. Dwight, a recognized authority on this subject, says:

The existing system of extra-territoriality for the Genoese colony gave a modified form of it to the native Byzantines, whose empire he had just made his own. To them he decreed autonomy in the ultimate assessment of the taxes, and in the settlement of their own questions of inheritance, marriage, divorce, and in matters of personal litigation. At the same time he laid the foundation of a religious liberty more enduring than was then contemplated. He could not retain the people of Constantinople without the presence and influence of their clergy. To the Christian clergy, therefore, he granted special franchises, including immunity of person, of domicile, and exercise of ecclesiastic functions. These ancient grants have ever since determined the privileges of Christian clergy, of all nations, in Turkey.

When American missionaries first entered the country in 1819 these privileges were extended to them. The Treaty of 1830 did not confer new rights, but simply recognized those which the missionaries already enjoyed, in expressly guaranteeing the right of American missionaries to live and work in Turkey.

The Hatti Humayoun of 1856 declares that no one shall be disturbed

or annoyed by reason of the religion that he professes. The worship of all the religions and creeds existing in Turkey being practised with all liberty, no one shall be prevented from exercising the religion that he professes. Each community is at liberty to establish schools, only the choice of teachers and the method of instruction being under the inspection and control of the government.

In 1867 the Turkish government actually boasted of its liberality in this respect, declaring that the Christian sects carried on their propaganda "with a freedom which has no limits but the absolute necessities of public order."

In 1875 the "Sublime Porte" sent a note to the United States Legation which, in discussing the withdrawal of the customs' franchise from American missionaries, explicitly states that "after interchange of explanations, it has been decided by the Sublime Porte that American missionaries who are attached to benevolent establishments, and who live in Turkey, will continue to be treated on the same footing as the people of religious avocation (*religieux*) of other nations of the same category."

At the Berlin Congress in 1878 the Turkish Commissioner declared that "throughout the (Ottoman) Empire the most different religions are professed by millions of the Sultan's subjects, and not one has been molested in his belief or in the exercise of his mode of worship. The imperial government is determined to maintain this principle in its full force, and to give it all the extension that it calls for."

Article 72 of the Treaty of Berlin (1878) expressly provides that "ecclesiastics and pilgrims and monks of all nationalities traveling or sojourning in Europe or Turkey in Asia shall enjoy entire equality of rights, advantages, and privileges. The right of official protection is recognized as belonging to the diplomatic and consular officers of the powers in Turkey, both as regards the persons above mentioned and their religious, charitable, and other establishments in the holy places and elsewhere."

It should, therefore, be emphasized that the legal status of American missionaries in Turkey was not obtained by pressure from the United States government, but that it existed prior to any treaty, and that it is in accord with the long-established and specifically recognized principles of Turkish law and custom. As a matter of fact, while the status of missionaries in other lands is simply that of American citizens, in Turkey they have a status "as missionaries," for in the treaty between Turkey and France special concessions are made to French priests, monks, bishops, and nuns, and they are empowered to reside in Turkey as missionaries in the undisturbed practise of their religion, a privilege which the "most favored nation clause" extends to missionaries of other treaty powers, including the

United States. There are few countries in which missionary operations are conducted in which so strong a legal claim can be made to the rights of American Protestant missionaries. They have a right to go there not simply as citizens but as missionaries, to live there, to practise their religion, and to have the care and oversight of their congregations, and so long as they conform to the laws of Turkey, they are entitled to full protection.

There has been, however, a marked disposition on the part of the Sultan and his subordinate officers to curtail these privileges, and since 1869 various limitations of the treaty "immunities" have been imposed, some of which have been accepted by the United States government—such as prohibiting street preaching; forbidding the ownership of a printing-press or the establishment of a newspaper without special authorization; insisting on the double censorship of all books and other printed matter, one prior to the printing and the other prior to the publishing; refusing to allow physicians to practise among Ottoman subjects without the approval of the Ottoman medical faculty; demanding that no private schools shall be opened unless the diplomas of teachers, the courses of study, and text-books have been approved by the local authorities.

But in addition to these diplomatically recognized limitations, various decrees have been promulgated in more recent years which are more or less plainly inconsistent with the treaty rights of missionaries and which seriously limit the freedom of their work. Privileges which have not been formally withdrawn have been practically denied under various pretexts. There is little difficulty in renting property for residence purposes, except the unwillingness of the individual owner, which, however, is frequently hard to overcome, but no foreign corporation can hold property, so that all mission property is held by individuals, and even they can not buy land and erect buildings for church or school purposes without the consent of the Sultan. Permits to build or to make needed enlargements have been postponed through weary years. It took five years and a lawsuit to get a property title in Zahleh. It is twenty years since efforts began to be made to secure an Irade to build a church at Sidon, but though the money has been on hand all that time, and though there has been much correspondence on the subject and several visits have been made to Constantinople, the permit has not yet been obtained.

Scores of similar illustrations might be cited. The Sultan is becoming more and more uneasy and irritated as he sees Western ideas and methods gradually making their way into his dominions. He instinctively feels that this new civilization is incompatible with the order of things which he prefers, and he has set himself to arrest the movement by every means within his power. We and all other foreigners interested in Turkey might as well understand that the Sul-

tan will recognize no treaties, concede no privileges, except under pressure which he deems it imprudent to resist. He will do absolutely nothing that he is not forced to do.

His power is limited, however, in one part of the empire in which we are particularly interested. After the civil war between the Druzes and Maronites, April to July, 1860, in which fifteen thousand people were massacred and twenty thousand refugees fled to Beirut, the Turkish government sullenly acquiesced in the demand that thereafter the Governor of the Lebanon District should always be a Christian, nominated by the Sultan but confirmed by the European powers. By the convention then made, the Lebanon District is exempted from military service, except for the local police; freedom of speech and press are guaranteed; the people are permitted to control their own courts; they are given large liberty in transfers of title and property, and they are conceded such heavy exemptions in taxation that, as compared with the rest of Turkey, the Lebanon is virtually untaxed. For these reasons this district is the most prosperous part of the empire. Its substantial houses, with their neat red tiles and their general appearance of thrift, are in marked contrast to the poverty-stricken villages in the other districts.

#### A Legal Curiosity

One of the legal curiosities of the world is the deed under which the Presbyterian Board holds its property in Shweir, Syria. After setting forth that Dr. William Carslaw, the former holder of the property, "wakkafe and dedicated" it "according to the following instrument," and after describing it in detail, the document proceeds:

II. Wakf and dedicated true, legal, which shall not be sold nor granted nor mortgaged, neither in whole nor in part, but shall remain intact upon its foundations, flowing in its course, guarded according to the following conditions mentioned in it for ever and ever and for ever until God shall inherit the earth and all that is upon it, and He is the best of inheritors.

III. He (Dr. Carslaw) wakkafe this to the Board of Foreign Missions of the Presbyterian Church, well known and testified of, whose center is 156 Fifth Avenue, in the City of New York, in the United States of America, for the purposes of this Board in preaching and teaching and works of mercy to the poor as long as God wills.

And after the passing away of this Board this wakf shall revert to the Board which takes its place and assumes its functions, and when this new Board fails in its oversight and functions, the wakf shall revert to the poor of the Protestant sect in Shweir, and after them to the poor of the Protestant sect in Mount Lebanon, and at that time he shall have oversight of this wakf who is most worthy from among these poor by appointment of the legal head of the Protestant sect in Lebanon, unless that legal head wishes to exercise that right himself. And if the Protestant poor in Lebanon should all disappear, then it will return to the



Protestant poor of the world, and after them to the poor of all the world, and at that time he shall have the oversight who shall be most worthy from among these poor by appointment of the spiritual head.

Fortunately, another clause states that "this wakf may be exchanged, in whole or in part, when necessary, for what shall be of greater value to the wakf." Meantime, let us hope that a gold-mine may not be discovered on the property to precipitate a scramble by "the poor of all the world," and that the era of comity may not be unduly delayed by an unseemly wrangle between the Pope of Rome, the Czar of Russia, the Emperor of Germany, the King of England, and the Moderator of the Presbyterian General Assembly as to which one shall be the "spiritual head," with the right to appoint "the most worthy" pauper of the world to "have the oversight" of this bit of picturesque but rocky hillside.

But outside of the Lebanon District hatred and greed run riot. One by one treaty rights have been encroached upon. More and more rigorously oppressive laws have been enforced, until all missionary work, Catholic as well as Protestant, is being grievously hampered.

The dispute between Turkey and France, in 1901, over some dock privileges in Constantinople has unexpectedly opened a way to relief. It will be remembered that the French ambassador left Constantinople and that war became imminent. As usual, however, the Sultan yielded to a show of force, and France took advantage of the opportunity to obtain an imperial Irade, which, according to the *London Standard* of November 11, 1901,

(1) Recognizes the legal status of our (French) existing schools, and grants them the customs' immunities stipulated in the treaties and conventions in force;

(2) Recognizes the legal existence of our charitable and religious establishments, and grants them exemption from the land tax and the customs' immunities stipulated in the treaties and conventions in force;

(3) Authorizes the construction, repair, or enlargement of the scholastic, charitable, or religious establishments damaged or destroyed during the events of 1894, 1895, and 1896 in Asiatic Turkey and Constantinople;

(4) Undertakes to regard as fully and legally authorized the foundations, enlargements, constructions, and repairs we may desire in the future to effect, if, after being warned of our intention, the imperial government has not raised objections within the delay of six months; and

(5) Sanctions the election of the Chaldean patriarch.

Moreover, the documents proving that the decisions enumerated above are put into execution have been communicated to the French embassy in Constantinople. It is pointed out that, by this new arrangement, numerous difficulties will be avoided for the future. Till now, when it was proposed to open a scholastic or charitable establishment in Turkey, the local authorities could either prevent its construction, or, if they tolerated it, they could render its working (proper) almost impossible.

April 8th the same paper announced that the Russian government, under "the most famous nation clause," had promptly "insisted upon the Porte granting to it the same privileges as those recently

accorded to France by the recognition of the French schools, churches, and institutions founded without imperial firman. The Sultan has just issued an Irade, thereby recognizing all the Russian schools and public edifices throughout Syria and Palestine which have been erected and opened, as well as those in course of erection, without official authorization by the Ottoman government. Orders have been sent to the governors of the districts concerned."

An effort is now being made to secure for American Protestant enterprises in Turkey the privileges which have thus been conceded to the French and the Russian missionaries, institutions, and work. The Turkish government has already granted the principle involved, and all that is necessary is for the United States government to insist that its citizens shall be accorded the same rights as those which Turkey has accorded to the French and the Russians. It should be noted that these rights are not in addition to those which were obtained in the treaty. They simply sweep away some later and really illegal limitations of treaties, and go back to the status enjoyed thirty years ago. The matter has been brought to the State Department, and negotiations are now in progress. It is most earnestly to be hoped that our government will take a firm stand in the matter. The desired recognition is not a favor but a simple right, and it should be insisted upon.

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## THE UNTABULATED RESULTS OF MISSIONS

BY REV. C. F. REID, D.D.

The man who plants a field of corn and carefully notes the amount of seed used, the labor expended, and other expenses incident to raising and harvesting the crop, can estimate with a fair degree of accuracy the profits accruing to himself, and show the processes by which the end is reached.

Moral movements are not so. Spiritual forces once set in motion speedily pass beyond the knowledge and control of the first agent, and ever after elude attempts of the statistician to measure their operations or determine their comparative values.

This is specially true of work done on the mission field. Statistics, maps, and charts, designed to show the progress made, often tell but an insignificant part of what has been done. They are like the small fins above the water which indicate the presence of the great fish beneath the surface, but convey only a faint idea of his size and shape. For example, when it is stated that after thirty years of Protestant missionary effort in China there were three native converts, what idea is given of the toil and achievements of the heroic pioneers of the Gospel in that empire? Brave men and lovely women poured out their lives with unstinted measure, and down out of sight and

appreciation of men laid the foundations, deep and broad, of that spiritual temple which is now beginning to show some of its majestic proportions, and which is destined, perhaps at no distant date, to fill the whole land with its grace and glory. At the end of the second thirty years about ten thousand converts were reported, and after the third period of similar duration about one hundred thousand. But even these larger figures still leave most of the story untold.

Turning to the neighboring empire of Japan, we find that for more than a decade missionary statistics indicated scarcely any advance; in fact, it seemed to many that in spite of the constantly increasing outlay of men and money, mission work was losing rather than gaining ground. Then came the great awakening beginning in May, 1891, and now we are told that twenty thousand converts were won within the sweep of a single year, and that through the splendid work of John R. Mott the gates of brass that hitherto had kept all distinctive Christian work out of the universities and government schools are thrown wide open and easy access gained to the student class of the empire.

These facts and figures gratify and greatly encourage the Church, but, after all, they are only very partial outward symptoms of those mighty silent forces which had been working during all the apparently unfruitful years, and which form that part of the "Kingdom of God" which "cometh not with observation."

Few people outside the immediate missionary circle understand the nature of the conflict waged in heathen lands. It is generally supposed the difficulties to be confronted and overcome are such as arise out of old and established religions, traditions handed down from one generation to another, and customs that have become a part of the every-day life of the people. These are indeed mighty barriers, hard to be broken down, but in many countries the chief hindrance has come from other sources.

Who has read the life of John Paton and not noted how often his work in the New Hebrides was destroyed and his life imperiled by the unscrupulous practises of white traders who ought to have been his friends and allies? The infamous work of the sandal-wooder and the beach-comber had vastly more to do with retarding the work of evangelization in the islands of the Pacific than any previous conditions or practises of the people, and when the true story of Africa's contact with so-called Christian nations is written, it will be seen at what a frightful disadvantage the missionary did his work by reason of his relations to men who spoke the same language, wore the same dress, and had the same general appearance, but who personified the grossest passions, and whose chief motives were greed for gold or lust for territory. The trade in men and the trade in rum have faced the missionary everywhere in the dark continent.

Perhaps in no country has the missionary suffered more from adverse influences coming from Christian lands than in China. Winning official recognition by the same treaty which, after a most humiliating war, legalized the opium traffic, they had already been struggling for over half a century to overcome the prejudice excited against all foreigners by an illicit trade which the intelligent Chinese saw was rapidly debauching the people and denuding the land of its wealth. To the Chinese the missionary propaganda seemed to be only one department of the ever-present and ever-aggressive commercialism which, with its eager demands for concessions of territory, mining and railway privileges, led to all sorts of embarrassing diplomatic complications. Nor was this all, for behind these commercial interests hung the smoke of the gunboat, and often through the thin veil of polite diplomatic negotiation was thrust the "mailed fist" of arrogant and insulting menace. With France slowly but surely encroaching on the south, Russia with her boundary stones on wheelbarrows in the north, England approaching through Burmah on the west, and all the powers clamoring on the eastern water-front, is it any wonder that the bewildered, exasperated Chinaman should occasionally explode his pent-up wrath in such vigorous protests as the Chou-Han crusade in the early nineties and the more recent Boxer troubles? Is it not a far greater wonder that in the presence of all these antagonistic forces the missionary has been able to gather so large a constituency around him, from which has come one of the brightest pages of martyr heroism the history of Christian evangelization has ever recorded? This mighty achievement was not accomplished by the building of chapels and the preaching of sermons that can be numbered, but by gentle ministries and loving sympathies which escape the man of figures. The Chinaman had to learn the difference between the missionary and the other fellow, by seeing Christ incarnated in his life and finally in the lives of his native converts. It was a process requiring much time, much patience, and much sacrifice, but it has at last resulted in winning much honor to Christ and His cause, and is manifested in the changed attitude of the Chinese toward the entire missionary question throughout those sections of the empire where the contest has been most severe.

Another point worthy of mention in this connection, and which is not usually made a matter of statistics, is the changed condition of converts. It is frequently said by way of detraction that the work of the missionary is chiefly confined to the lower classes. Even so. In this regard he follows in the footsteps and experience of his Master. It is, however, a noticeable fact that the men and women who come most under his influence, either in their own person or in the persons of their children, soon pass beyond the class in which they were born and occupy places of wealth, influence, and even leadership. Twenty years

ago the writer employed an ignorant Chinese coolie to take charge of the boat with which he itinerated through the country around Suchau and the great lake beyond. This coolie boatman was for years a faithful servant, and finally died in his place on the boat. But he put his three sons in a Christian school. One of those sons is now a wealthy commission merchant in Shanghai, and the other two are officials in the Imperial Telegraph Department.

Another ignorant coolie lived in the low-lying rice-fields across the river from Shanghai. He died, leaving a helpless widow and a son. The son was put in a mission school. He afterward graduated with the honors of his class from one of the best medical colleges of New York, was placed in charge of a great hospital in Peking, and was frequently called to the palace and homes of the highest officials in the city. He was and is held in the highest honor by foreigners and natives alike, and in the midst of it all exhibits a devoted, humble Christian character, pouring out a consecrated life in the service of his Master.

More than forty years ago a little girl baby covered with smallpox was thrown out into an old field near Shanghai and abandoned to die. A missionary lady found and healed her. She was placed in school, and is now a most efficient Christian worker in the city of Suchau. Her daughter, graduating from the same institution, married a young Korean, who himself became a convert to Christianity in a mission school. He was afterward invited by the King of Korea to take the position of Vice-Minister of Education. Both husband and wife became prominent and influential members of the court and diplomatic circles of Seoul. He is at the present moment Governor of Wonsan, and perhaps the leading representative of reform in government and general progress in the empire. Throughout their brilliant career they have been steadfast in their loyalty to Christ, and their influence has been like "ointment poured forth."

These incidents have occurred under the personal observation of the writer, and many similar ones might be related to illustrate the silent forces which are set in motion by mission work, and which lift men and women out of narrow, degraded lives, and gradually build up a Christian leadership in heathen lands.

The spirit of the Gospel is the spirit of emancipation. In lands where it is not preached, men and women are counted in great blocks—masses of people, who seem to be born only to minister to their superiors. Government, if it exists, is carried on for the benefit of the few, and is characterized by unlimited tyranny, oppression, and pillage. As soon as Christ is preached and His doctrines are understood, individuality begins to assert itself. Men acquire a sense of personal dignity and long to be free. True patriotism is awakened, and the seeds are sown which sooner or later develop into those move-

ments which make tyrants tremble and undermine the foundations of misrule.

Nothing can permanently impede a moral force once set in motion until it shall have worked out the issues for which God designed it. It is wonderful how rapidly, tho silently, the leaven spreads. Thousands are influenced by it who make no open profession of the same, and many who do not even know the source from which it springs. Yet they feel its inspiration and transmit it to others, and thus finally the whole lump is so leavened that it becomes easy to detach individuals.

When the patriot Kang-Yuwei, who was the chief advisor to the Emperor of China in the reform measures promulgated in 1898, was interviewed in Hongkong by the editor of the *China Mail*, he said: "I owe my conversion to reform, and my knowledge of reform chiefly to the writings of two missionaries—Rev. Timothy Richard, agent of the English Baptist Society, and Rev. Dr. Y. J. Allen, a missionary of the Southern Methodist Episcopal Church of America."

Tan-sz-Tong, a companion of Kang-Yuwei, and one of the most superb young men China ever produced, said just before his execution by order of the empress dowager: "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China; but be sure of this: that for every head which falls to-day a thousand will rise to take its place and carry on this great work of reform."

These men and many like them never openly professed Christianity, but were in a large measure products of mission work and drank their inspiration from the fountain opened up by Jesus Christ.

This writer believes that God reigns and that He conserves all the forces started by His servants, and overrules by some wonderful process of His own those apparently antagonistic agencies put in motion by selfish men, to the accomplishment of His great purpose in winning a lost world. And he further believes that inspiring and encouraging as is that grand array of statistics recently published by Dr. Dennis, in his "Centennial Survey of Foreign Missions," it does but faintly indicate the mighty undercurrents that are silently drawing the nations of the earth to Him that was "lifted up."

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## PROTESTANT MISSIONS TO THE JEWS

BY REV. LOUIS MEYER, HOPKINTON, IOWA

Not many years ago a consecrated Christian writer, a champion of missions to the heathen, wrote in his missionary magazine: "The Jews, having rejected the Lord Jesus, are now in their turn rejected by Him; they have ceased to be God's chosen people. They are blinded, and their blindness shall continue till the fulness of the Gen-

tiles be come in. It is utterly useless to preach the Gospel to them! Those individuals who have come in, and are still coming in, do so of their own accord. They have everywhere opportunities enough; they live in the midst of Christendom, and the churches are all open to them." The idea of this godly man was that all missionary enterprise among the Jews is useless and superfluous. This idea is clearly refuted by the words of Paul in the tenth chapter of the Epistle to the Romans, and yet it is held tenaciously by numerous Christian men and women of to-day, and hinders, more than anything else, the spreading of the Gospel among the Jews.

The thought that the preaching of the Gospel to the Jews is superfluous is caused by ignorance of God's Word and of His glorious promises to Israel, so that a diligent and prayerful study of the Bible alone can eradicate it, while the prejudice that Christian missionary effort among the Jews is useless may be destroyed by a careful consideration of the agencies at work at present and of their actual success.

### I. Missions to the Jews

There are at work among the Jews in all the countries of the world one hundred and twelve Protestant societies, employing eight hundred and sixteen missionary workers in two hundred and twenty-nine stations (see explicit statistical tables by the writer in H. P. Beach's "Geography and Atlas of Protestant Missions," vol. ii.), and the following table shows the distribution of these one hundred and twelve societies:

	Societies	Workers	Stations
Great Britain.....	39	615	149
Germany.....	18	14	13
Switzerland.....	2	3	3
France.....	1	4	3
Netherlands.....	4	5	3
Scandinavia.....	5	17	8
Russia.....	3	8	3
Austria-Hungary.....	1	1	1
Africa.....	1	2	1
Asia.....	4	7	4
Australia.....	4	6	4
America.....	30	134	37
Total.....	112	816	229

Of these one hundred and twelve societies which are engaged in spreading the Gospel among the Jews, twenty-five are denominational, thirty-five are affiliated with denominations, and fifty-two are undenominational or interdenominational. The oldest society is the Esdras Edzard Fund in Hamburg, Germany, which was founded in 1667, while the great majority of the most influential societies has seen many years of faithful and successful service.

The cause of Jewish missions is urged and plead by thirty-four periodicals (fifteen in England, four in Germany, one in Switzerland, one in France, two in the Netherlands, one in Norway, one in Sweden,

and nine in the United States), while eighteen other periodicals give regularly several columns to news from the Jewish field. Three papers in Yiddish, the Jewish vernacular, have been regularly published (one in Germany, two in England), and have been widely distributed among the Jews in all parts of the world, thus scattering the seed of the Gospel, while the two missionary papers in Yiddish, which were published in the United States, have ceased to appear.

Since it is impossible to give an exhaustive review of the actual work done by these societies in so limited a space as we are allowed, all we propose attempting is to glance rapidly at the different countries and to mark the progress or the failures of the Jewish work since our last review was published. (See *MISSIONARY REVIEW*, August, 1901, p. 616.)

1. GREAT BRITAIN—(a) ENGLAND.—*The London Society for Promoting Christianity Among the Jews*, founded 1809, continues in its quiet and dignified manner of work, reaching out farther and farther. During the last year the Vienna and Alexandria stations have been reopened, and a new station in Montreal has added America to Europe, Asia, and Africa, where the society has been engaged in blessed work for more than ninety years. In fifty-three stations two hundred and thirty-eight missionary workers are employed, and one thousand three hundred and sixty Jewish children received Christian training in the ten schools of the society.

*The British Society for the Propagation of the Gospel Among the Jews*, founded 1842, reports thirty-four missionary workers in eighteen stations. It has undertaken work among the fifty thousand Jews of Italy, with Rome as the center, so that it now reaches the Jews of Germany, Austria, Russia, Turkey, and Italy, besides those scattered over England, Ireland, and Scotland.

*The Presbyterian Church of England*, whose Jewish mission was founded in 1841, has made no step forward lately, but has steadily maintained her work in London and Aleppo throughout the year. Eight missionary workers were employed and eighty children were in attendance at the two schools.

*The London City Mission* (Jewish Branch) continues to employ eight Hebrew Christians as missionaries to Jews and other foreigners, and is doing a very large and important work. However, mission halls, etc., can not be provided from the funds of the City Mission, so that the work done by the various London city missionaries among the Jews is for the most part dependent upon voluntary special help. Likewise, the translation of the Old Testament into Yiddish, to which Marcus S. Bergman, one of these missionaries, has devoted many years, has been made possible, and has been published by private contributions.

*The Parochial Missions to the Jews at Home and Abroad*, founded



1876, which are designed to "help incumbents in the evangelization of their Jewish parishioners by providing them with curates especially trained for the purpose," have suffered a slight loss of income for the last two years, but have not commenced retrenchment. Ten missionary workers are employed in London (six stations) Manchester, Liverpool, and Bombay. The magazine of this society (*Church and Synagogue*) is undoubtedly the best and most instructive periodical published in behalf of Jewish missions in the English language.

*The Mildmay Mission to the Jews*, founded in London, 1876, by the consecrated Rev. John Wilkinson, who still continues in charge, can look back upon another year of blessed work. Its sixty-seven missionary workers proclaimed the Gospel to Jews in six stations—namely, in London, Odessa, Minsk, Warsaw, Wilna, and Lublin. But these stations are simply centers of itineration, whence the missionaries reach new fields continually in their ceaseless efforts, and there is no doubt that the Mildmay Mission is doing the largest work which is at present done among the Jews in Russia. The free distribution of the New Testament in Hebrew and Yiddish, the grand work to which Rev. John Wilkinson gave the first impetus, is still continued by this mission, and many thousands of Jews in every part of the world are thus supplied with a copy of the Word of God.

*The Barbican Mission to the Jews*, founded 1879, and *The Hebrew-Christian Testimony to Israel*, founded by David Baron, 1894, were enabled to move into new commodious homes in London during the past year and have thus increased their local efficiency. Pastor Lipshytz, of the Barbican mission, continues his regular missionary tours among the Jews of the Continent, and the mission station of this society in Alsace reports encouraging progress, while Mr. Baron, of the Hebrew-Christian Testimony to Israel, is able to report that he found many open doors among the Austrian and Polish Jews when he made his annual tour among them, accompanied by Mr. Feinsilber, the missionary of this society to the Jews in Hungary.

*The Kilburn Mission to the Jews*, founded by Rev. M. M. Ben-Oliel in London, 1896, and still carried on by him, has had a prosperous year. Rev. Ben-Oliel has continued to publish pamphlets of his own, and to send them to educated, wealthy, and busy Jews, and has met with remarkable success in reaching a class of Jews which can not be reached by the common methods.

*The Jerusalem and the East Mission Funds*, *The East London Fund for the Jews*, *The Wild Olive Mission*, *The East End Mission to the Jews*, *The Brick Lane Mission*, *The Hebrew-Christian Mission to Israel*, *The Christian Chief Corner-Stone Mission to the Jews*, *The Prayer Union for Israel*, and the other independent smaller societies in London, Liverpool, and other English cities continue in their work among the Jews with little, unimportant changes here and there.

(b) SCOTLAND.—*The Jewish Mission of the Church of Scotland*, established in 1840, discontinued its work among the Jews of Glasgow, but continues her efforts in Smyrna, Alexandria, Salonica, Constantinople, and Beirut, where it reports sixty-two workers employed and one thousand four hundred and twenty-nine Jewish children instructed in Christianity in ten schools.

*The United Free Church of Scotland Mission to the Jews*, founded in 1843, employs eighty workers in Edinburgh, Breslau, Budapest, Constantinople, Safed, and Tiberias, and reports an enrolment of one thousand one hundred and eighty-eight Jewish children in eight schools. Fourteen of the fifteen colporteurs of this society are supported by the National Bible Society of Scotland.

*The Scottish Home Mission to Jews* in Glasgow, *The Jewish Medical Mission*, in Edinburgh, *The Bonar Memorial Mission*, in Glasgow, and the small local societies in the smaller towns publish encouraging reports, but are, after all, quite insignificant.

(c) IRELAND.—*The Jewish Mission of the Presbyterian Church in Ireland*, established in 1841, employs twenty workers in Hamburg-Altona and Damascus. The work in Hamburg, under the careful management of Revs. Aston and Frank, is flourishing, while the work in Damascus seems to be in danger of becoming a mission to the Mohammedans.

*The Church of Ireland Jews' Society*, founded in 1889, tho chiefly an auxiliary to the London Society for Promoting Christianity Among the Jews, carries on independent work in Cork, Dublin, and Belfast.

The undenominational societies in Dublin and in Belfast still look after the small Jewish communities scattered over Ireland.

Great Britain, with her thirty-nine societies, six hundred and fifteen workers, and one hundred and forty-nine stations, in 1902 shows a considerable increase since 1900, when we found thirty-seven societies, five hundred and fifty missionaries, and one hundred and thirty-seven stations. However, we do not hesitate to state that this increase is caused more by more careful research on our part than by an increase in enthusiasm for the evangelization of the Jews and increase of liberality the Christian Church toward the cause. Great Britain stands where she has stood since the beginning of the nineteenth century (the leader in Jewish missions), but she has made very little progress in that specific branch of the Lord's work since the twentieth century dawned.

2. IN GERMANY, AND OTHER EUROPEAN COUNTRIES.—*The Esdras Edzard Fund*, of Hamburg, founded October 9, 1667, by Esdras Edzard, for the care of Jewish proselytes, continues still under the patronage of the city of Hamburg, and one burgomaster and one of the aldermen form the direction. The interest of the fund is used exclusively for the Jewish proselytes of Hamburg, of whom a few are reported every year.

*The Society for Promoting Christianity Among the Jews*, in Berlin, can look back upon an honorable and successful career of eighty years' uninterrupted service to the Master, and could report the baptism of twenty-five Jews by the missionaries in Berlin alone. The missionary who was stationed in Posen has been removed to Vienna, with its one hundred and fifty thousand Jewish souls, so that this society now has stations in Berlin, Vienna, and Stanislaw, while an itinerant laborer stirs up the Christians in the eastern part of Prussia and preaches to the Jews whenever he has an opportunity.

*The Central Organization of Evangelical Lutheran Missions Among Israel*, founded in 1871 in Leipzig, through the efforts of the unforgotten lover of Israel, Franz Delitzsch, is succeeding in arousing interest in the evangelization of the Jews and in overcoming—at least, to some extent—the deep-rooted prejudice of German Christians against their Jewish neighbors. The Jewish missionary societies of Saxony, Bavaria, Wurtemberg, Hanover, and of the smaller independent states of Germany, continue to gather funds for this association, while the Danish Society and the Norwegian Central Committee grant a little annual help to it. Pastor Zoeckler, in Stanislaw, receives still an annual grant, and Pastor Schmeisser is still stationed at Cracow, altho it appears very doubtful if he can withstand the opposition of the Polish Roman Catholics (mark, not the Jews!) much longer. The station at Leipsic reaches not so much the Jews, as it serves the spreading of literature among Jews and Gentiles.

*The West German Association for Israel*, in Cologne (often, but falsely, called “The Rhenish-Westphalian Association”), established 1842, has not suffered from the calumnies spread by a former missionary a few years ago. The work was carried on in the three stations, Cologne, Frankfort, and Strasburg, and ten baptisms were reported.

Of the five *Instituta Judaica* which existed in connection with German universities a few years ago, *The Institutum Judaicum Delitzschianum*, in Leipzig, and *The Institutum Judaicum*, in Berlin, remain. The former continues to be the best school for the preparation of missionaries to the Jews, while the latter, under the leadership of Professor Strack, has published many treatises which aroused general interest in the cause of Jewish missions among Jews and Gentiles.

*The Society of the Friends of Israel*, in Basle, has added no new laborers to the two employed during the last years in Strasburg and in Prag, and *The Penny Collection Fund*, in Geneva, has not been able to increase the small force of one colporteur in Algiers.

*The French Society for the Evangelization of the Jews* now employs four workers in Paris, Oran, and Algiers, but the missionaries meet with great difficulties, on account of the bitter hatred against the Jews in Algiers. This society is now the only society in France which brings the Gospel to the Jews, since the Paris Mission to

the Jews ceased some years ago, when missionary Feingold left the city.

The four societies in the Netherlands have met increased difficulties through the decline of religion among the one hundred thousand Jews of that country. *The Netherland Society for Israel* opened a reading-room for Jews in Amsterdam, and added Dr. Tischler to its force.

*The Central Committee for Jewish Missions*, in Christiania, works in Braila and Galatz; *The Evangelical National Society*, in Stockholm, employs one laborer in Hamburg; *The Society for Missions to Israel*, Stockholm, sends nine workers on missionary journeys in Sweden, Hungary, and Russia; *The Swedish Missionary Union's* two workers are employed in Algiers; and *The Society for Missions to Israel*, in Copenhagen, supports one worker in Stanisla.

Russia has lost the Rabinowitz mission, since the council in London was unable to find a missionary who could take the place of the late Joseph Rabinowitz, while the other Protestant societies for the evangelization of the Jews, which have their headquarters in Russia, remain stationary. Pastor Faltin, of Kischiner, reports fourteen baptisms from November 1, 1900, to November 1, 1901.

Rabbi Lichtenstein, of Budapest, faithfully continues to preach Christ to his Jewish brethren, occupying a rather peculiar position, since he is not connected with any denomination and has not been baptized.

3. AFRICA, ASIA, AND AUSTRALIA.—*The Alexandria Jewish Mission* is to-day the only local society for Jewish work in Africa, the Cairo Jewish Mission having been abandoned.

In Asia the independent Jewish mission of D. C. Joseph, on Mount Carmel, has been transferred to the London Jews' Society, and Mr. Joseph has removed to London, where he is again engaged in independent Jewish work, with Mr. Henry Barnett as his associate. The small local societies in Bombay, Calcutta, Hebron, and Jerusalem have shown no signs of growth.

The four Jewish missionary societies in Australia, with its sixteen thousand Jews, report no changes and no forward movement.

4. IN AMERICA.—Of the thirty American societies ten are denominational and twenty undenominational or interdenominational.

Of the denominational societies, *The Church Society for Promoting Christianity Among the Jews* is the oldest and the best equipped. It is gradually rallying from the pernicious effect of the exaggerated, vain expectations aroused in the members of the Episcopal Church through grandiloquent reports, and ten workers are laboring faithfully in New York and in Philadelphia.

*The Board of Foreign Missions of the Presbyterian Church* has been carrying on work among the Jews in Persia and Syria since those

missions were started. A school for Jewish girls, which had existed in Hamadan, Persia, a number of years, but was almost destroyed in 1901 by the opposition of a Jewish school, has been resumed, and now continues unmolested.

*The Zion's Society for Israel*, of the Norwegian Lutherans in America, has finally abandoned the station in Baltimore, which had been vacant for a number of years, and has sent a laborer to Greater New York, so that it now supports laborers in Minsk, Odessa, and New York.

*The Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio, and other States*, which has supported a laborer in New York since 1885, met with great difficulties two years ago, because the Jews became persuaded that the missionary of this society had branded several Jewish children upon their naked arms with the hated token of the cross. Calm steadfastness of the missionary has overcome these difficulties partly, yet it seems as if this work is more opposed than any other among the Jews in New York.

*The New York Church Extension and Missionary Society* of the Methodist Episcopal Church has become greatly interested in work among the poor Jews in New York, and has in the faithful medical missionary, Dr. Zeckhausen, a man of no ordinary ability and consecration.

*The Jewish Mission of the Joint Synod of Ohio* has shown very little life during the past year, while *The Mission of the German Lutheran Synod to the Jews*, in Chicago, has undergone a change of workers very recently and then suspended work. The First Lutheran Conference on Missions Among Israel, held under the auspices of this society in Chicago, May 7 and 8, 1901, proved very stimulating and very helpful to ministers and members of the Lutheran Church.

*The Reformed Presbyterian Mission to the Jews* suspended work among the Jews in Cincinnati almost two years ago, but has carried on the work in Philadelphia with increased zeal and liberality. A house has been provided which is free of debt, and everything has been done to facilitate the missionaries' arduous task.

*The American Baptist Home Mission Society* is now supporting the Brownsville Mission to Jews in Brooklyn (Leopold Cohn), and *The Presbyterian Board of Home Missions* cares, in a measure, for the support of the missionary of the Presbyterian Hebrew Mission in San Francisco, which mission is under the supervision of the Presbytery of San Francisco.

The Presbytery of New York and the Seventh Day Baptists have withdrawn from the Jewish field, where they had labored during a number of years, and the Jewish mission of the Ladies' Association of the United Presbyterian Church has proved a failure in every respect, so that Rev. T. M. Chalmers, the missionary, resigned in the beginning

of this year. The Presbyterian Church of Canada undertook, in March, 1902, to carry on the mission to the Jews in Montreal, established by Rev. McCarter in 1896, but the doors had to be closed after a few weeks of activity, because the missionary preferred to serve the London Jews' Society in Montreal. Thus, the Presbyterian Church of Canada continues to present the anomalous spectacle of a Church which has in her treasury thousands of dollars for missionary work among the Jews, but is unable to find a suitable missionary.

Of the undenominational American societies for Jewish work *The New York City Mission*, in the Jewish branch, abides in that quiet and calm manner of work which in the end must bring the most fruit. *The Gospel Mission to the Jews* (Gaebelein), another of the independent missions of New York, has laid aside its very peculiar Judaistic teaching, but fallen into another extreme. Its sphere of activity has decreased during the past years. *The American Mission to the Jews*, which was brought into such prominence through the accusations brought against its missionary, Warszawiak, has not, and never will, overcome the prejudice aroused against the worker and his methods. It suffers greatly from the lack of funds, and its efficiency among the Jews, as well as among the Gentiles, has been greatly diminished. *The Christian Mission to the Jews* (Spievaque), in Brooklyn, and the Jewish work of *The Christian and Missionary Alliance* are steadily pursuing their way without making much headway.

*The Jewish Bible Shop-Window Mission*, of Philadelphia, which was considered a new and most promising departure in the method of reaching the Jews, altho it only copies a method used for many years among the Polish Jews, has not brought the expected results. Three of the eight stations reported in 1899 now remain, and the preaching of the Gospel has been added to the shop-window with its open Bibles.

*The Chicago Hebrew Mission*, founded in 1887 by William E. Blackstone, is undoubtedly the most prominent of all American Jewish missions. Its efficiency is continually increasing under the wise management of Mrs. T. C. Rounds, who thus proves the fallaciousness of the American prejudice that Hebrew-Christians only can manage missions to the Jews. We believe that the Chicago Hebrew Mission, which is an incorporated society, is really the model mission to the Jews under the peculiar difficulties of America, which arise from its multitude of denominations.

*The House of the New Covenant Mission to the Jews*, in Pittsburg, *The Immanuel Mission to the Jews*, in Cleveland, and *The Emanuel House Hebrew Mission of South Jersey Hebrew Colonies*, in Rosenhayn, N. J., have a peculiar, rather noisy style of stirring up the interest of Gentile Christians in the evangelization of the Jews, and their chief workers travel perhaps more than any other Jewish mission-

aries who are in charge of missions. However, all three report some encouragement in the work among Jews as well as among Gentiles.

*The Jewish Mission in Providence* offers the singular spectacle of an aged and blind Hebrew-Christian missionary, who finds a ready hearing. The missions in Los Angeles, Baltimore, and Washington, D. C., are quite small, while the *San Francisco Hebrew Mission*, founded by Chester in 1896, was obliged to retrench on account of lessened income.

Of the Canadian Jewish missions, *The Toronto Jewish Mission*, established in 1889, reports some progress, the Montreal Mission exists no longer, and *The Hamilton Mission* has just been opened.

## II. Success of Jewish Missions

The success of Christian efforts among the Jews can not be measured by the number of applicants for baptism, nor by the actual number of those baptized in the different missions. The number of Jews who apply for baptism to the missionary is more than twice as large as the number of those who are baptized. For instance, Pastor Bieling of the Berlin Society, had fifty-one applications during the year, but could report only twenty-five baptisms, and he makes the following statement: "It will be just to say that of those Jews who desire baptism from us, ten per cent. desire temporal advantage and the certificate of baptism, seventy-five per cent. are brought by purely esthetical pleasure in Christianity (which is usually thus expressed, 'In the Christian service I am more edified than in the Jewish'), and fifteen per cent. are brought by a deep sense of their spiritual needs and by real concern about their soul's salvation." While the certificate of baptism is of value to a German, Russian, and Austrian Jew alone, to whom it opens the way to government positions and honors in their respective countries, we must acknowledge that Mr. Bieling's estimate is right the world all over, and that of the Jewish applicants for baptism only fifteen per cent. are true converts. However, of the seventy-five per cent. who desire to join the Christian Church not from selfish motives, but on account of pleasure in her services, a large number become converted during the course of careful preparation and instruction, and, being baptized, prove true and faithful. Yet the number of Jewish applicants for baptism can not convey a true idea of the success of Jewish missions! And just as little can the number of actual baptisms, reported by the different agencies at work, be taken as a true measure of success. Leaving aside the fact that baptism, even after the most careful preparation and scrutiny, does not always mean conversion, we call attention to the fact that more Jews are baptized in private, by pastors, than by all the missions. An investigation of one thousand and seventy-two Jewish baptisms in America (1895 to 1901) brought the surprising result that six hun-

dred and forty-three, or sixty per cent., were the results of private efforts, although in the great majority the direct or indirect influence of some missionary was recognizable. Thus, taking the four hundred and eighty-three Jewish baptisms reported by the one hundred and twelve societies from May, 1901, to May, 1902, we can not err very much when we state that about twelve hundred Jews were baptized in Protestant churches from May, 1901, to May, 1902.

There is undoubtedly a slight increase of Jewish baptisms. Berlin, for instance, reported one hundred and fifty in 1901 (from one hundred and ten to one hundred and twenty in preceding years). And this increase proves at least a growing restlessness, an increasing dissatisfaction of the Jews with the traditions of the fathers which have taken the place of the religion of the Old Testament, and a steadily progressing turning to Christianity.

The Jews themselves readily acknowledge the restlessness and the dissatisfaction of their people, and the steadily increasing number of baptisms, but say that very few of the baptized remain faithful. We can answer this latter statement by giving the results of years of careful personal investigation.

Through the help of Jewish missionaries, Hebrew-Christians, pastors, and religious and Jewish missionary papers, we succeeded in locating three thousand five hundred and eighty-two American Hebrew-Christians (Protestant), who are living a consistent Christian life. Of these two thousand one hundred and sixty-one were baptized in America between 1870 and 1900, the rest having immigrated after baptism. We found that one thousand four hundred and thirteen Hebrew-Christians, baptized in America between 1870 and 1900, had died in Christ. Further investigation developed the fact that two hundred and sixty-eight of those baptized here between 1870 and 1900 had returned to the homes of their childhood and were still followers of Christ or had died in faith. The names of one hundred and forty-three Jews baptized between 1870 and 1900 in this country had been stricken off the church rolls, and forty-eight of the baptized had publicly renounced Christianity and returned to Judaism. We thus located four thousand and thirty-three (out of a total of five thousand one hundred and seventy-eight) Jews baptized in America, and think that our investigation proves the falseness of the statement that few of the baptized Jews prove faithful. We deny not that very great pains must be taken with Jewish inquirers, but believe that, if this care is taken, Jewish converts are at least as faithful as others.

However, if we circumscribe the success of Jewish missions to baptisms we commit a great mistake. It is through the efforts of the missionary that the Jews' attention is called again to the Word of God which, tho read in the synagogues, a chapter at a time, is sub-



ordinated to the Talmud and the teachings of the rabbis, and thus the religious life of the Jews is deepened by the messenger of the Gospel, even where Christ is still rejected. The schools started by the missionaries for the Jewish children, which were growing up in carelessness and ignorance in the densely populated Ghettos, caused wealthy Jews to start schools of their own in opposition to those of the missionaries. The grand hospitals in Jerusalem and in other Jewish centers, built by the influential Jews of Germany, France, England, and America, arose because the hospitals of the missionaries, with clean accommodations and modern equipments, were rapidly overcoming the prejudices of the poorer Jews. In short, the Jewish mission has succeeded in causing, through jealousy, largely increased benevolence of the wealthy Jews toward their less fortunate brethren.

Again, the patient work of the missionaries to the Jews is rapidly breaking down the ancient prejudices against Christ and Christianity. The prejudice against the missionary still remains. If he is a Hebrew-Christian, he is a traitor and deserter in the eyes of his Jewish brethren; if he is a Gentile Christian, he is treated politely, but with suspicion, because he desires to make them forsake the religion of their fathers (I speak from the standpoint of the Jew). This is a natural prejudice, which can not be overcome till the spirit softens the rebellious heart.

But the prejudices of Jews against Christ and Christianity are rapidly decreasing as they begin to read the New Testament which they received from the missionary. The spotless character of Jesus is unfolded before their eyes, and tho they are not ready to receive Him as the Messiah, they proudly call Him a Jew of the Jews. And with the prejudice against Christ and Christianity vanishes the prejudice against those of their Jewish brethren who followed their Messiah outside the camp (except those who preach the Gospel to their Jewish brethren) and are living a consistent Christian life. A great step forward, and one of the successes of the missions to the Jews!

No; missionary work among the Jews is not superfluous and is not useless. How could it be? "God hath not cast away His people which He foreknew!"

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## THE RELIGIOUS SITUATION IN JAPAN

BY REV. J. O. SPENCER  
Methodist Episcopal Mission, Japan

The rise of Protestant Christianity in Japan was essentially a student movement, and its development has retained many of its early characteristics. Among the first baptized converts were students from Dr. Brown's and Mr. Ballagh's little schools. Probably in no mission

fields of the world have so large a proportion of the converts come from the educated classes.

Recently the Twentieth Century Forward Movement, an interdenominational revival effort, started, which swept through the empire, especially the central and northern portions. Vast numbers flocked to the halls and churches to hear the Gospel message, and were, as in the early days, "pricked in the heart" as the fervid preachers presented the truth. Many are the incidents of touching devotion. One noble lady was found at the church door checking and caring for the wooden clogs, a duty usually performed by the common coolies and servants for a fee. This lady affirmed that tho she could not preach she could welcome those who came to hear others preach, and she could at the same time show a spirit such as Christ himself would show to the poor. Personal ornaments were stripped off, and even common necessities were denied that something might be given to swell the fund to provide preaching-places, print and distribute tracts, and carry on this work. Large accessions were made last year to all the churches in the districts named, and this year the work has been resumed with gratifying results, especially in Tokyo.

The above statements are made to set forth a great fact of Japanese life. Public opinion in matters political, religious, and moral is largely determined by the educated men of the middle class. No movement will long persist that is not backed by them, and any movement that has their mature support will be likely to assume large and important proportions.

The Christian element has assumed a strength in the halls of Parliament far in advance of the numbers of members professing Christianity, and the numbers of Christians in the House of Representatives, the Lower House of Parliament, is and always has been far in advance of the proportionate numbers of Christians to the whole population. This means that the making of laws has assumed a character based on Christian ethics, and has set up standards for the popular mind, which, tho not nominally Christian, are practically so. The same is true of international procedure, of domestic administration, of public sanitation, and the like.

The recent revival movement alluded to above found many with open minds and needing only the fire of the Spirit to set them for lights to their own people, or to send them forth as evangelists. Bishop Moore, recently returned from the Far East, says of this movement: "Repentance, faith, regeneration, and a witnessed salvation are its marked features." The people that have these have Christ, and there can be no doubt about it.

The great trial upon all the missions, so far as the writer can discover, is a lack of men and money to extend the work and gather in the inquirers. In many missions the men and means supplied are less, in

some cases far less, than were supplied ten years ago. Often in conversation we hear views such as may be inferred from this question: "Now that Japan has such a fine navy, magnificent army, railroads, steamboats, schools, and all such improvements, do you not think we should go on to other countries which have not these things?" The only reply is: "Certainly, if we are planning for the introduction of machinery we may safely go on, and let Japan look out for herself; but we are aiming to produce a life, a soul, spiritual power, and till these are assured all these other things will make Japan only the more dangerous."

In the providence of God, Japan, one of the latest born into the circle of modern national life, is to exert tremendous influence on all Eastern Asia. In art, in applied science, in literature, but especially in politics, education, and religion, she is to hold the balance of power, even as now she holds it in arms. If Japan is to enter the continent conceited, proud, holding ever so high a place in war and diplomacy, having ever so much of science and of legal form, but lacking the steadying influence of high moral purpose, lacking the sobering power of the life hereafter, wanting the ennobling impulse which comes from the teaching of the Divine One, who said, "Do unto others as ye would that they should do to you," her entry into that continent will be fraught with powers for evil great as otherwise will be her power for good. England never influenced the continent of Europe more profoundly than Japan will influence, yea is influencing, the continent of Asia. It is for the Christian Church to make one grand, comprehensive, persistent effort for the real evangelization of Japan, first for her own sake, to save her from herself, to save her from her vices, to save her from the vices of modern society; and, further, for the sake of her profound and far-reaching influence in the nations of the Far East.

The young Christian Church of Japan with zeal and foresight sent missionaries to accompany the armies that attacked China in the days of the Japan-China War. Later in the Boxer uprising she sent Christians to accompany the armies of Japan. Now she asks that some be spared to go to China as teachers and preachers. What a spectacle for the world—a nation but forty years out of heathendom, and even yet retaining in her midst many gruesome superstitions, asking that some go filled with the Spirit to that millennial old civilization of China.

That Japan will profoundly influence Asia is a foregone conclusion. It is for the Christian world to say whether that influence shall be in line with the teachings of Him who came to bring the nations to Himself or whether it shall be in line with grasping greed, with overpowering selfishness, with blare of trumpet and blast of war.

Bishop Moore, after speaking of the necessity of evangelizing Japan to combat materialism at home, goes on to say:

But even a greater reason why we should redouble our efforts in behalf

of Japan is the controlling influence she is destined to exert upon the new forms of Chinese civilization. For Western learning China turns now to Japan, as well as for drill and discipline of her armies and the rehabilitation of her navies.

Japanese missionaries, like her men of trade, could have access to the Chinese and influence over them far beyond that of any alien race, and at a cost so small that the Church could send them by the thousands to the blessed task. Missionary zeal glows among them even now. Let us fan it to a flame.

While not necessarily assenting to all that the bishop says or implies, we believe that he asserts a profound truth that the Church would do well to ponder.

China is sending students by the hundred to Japan, some by government aid, some by private endeavor; but the effort is tending to one and the same end: the acquisition of Western learning in a form palatable to the Chinese mind. A certain powerful and militant state of Europe is doing all in her power to prevent the Chinese taking this step. She is moving heaven and earth to still hold the balance of power at Peking. Now is the time for broad-minded, earnest, Christian men to influence the newly forming thought of China at its cradle in Japan. Forces of world-wide influence are at work, and if lost to Christianity the car of progress will be retarded. Think of the possible effects on Christianity of sending these young men back to China in sympathy with Christianity. Think of the marvelous effects if these men should go back soundly converted to Christianity. Why not?

#### **Should Missionaries be Withdrawn?**

Recently the question of gradually withdrawing the missionary force from Japan and sending them to other fields was raised by a prominent supporter of missions. The opinions of many connected with one mission were sought, and we give place to one or two of these from Japanese workers.

Rev. S. Ogata, presiding elder of the Nagoya District, says:

The progress which Japan has made during the last forty years is merely material, not spiritual. In religion she has rather retrogressed. The Buddhist priests, taking advantage of the ignorance of their believers, live in vice and corruption. The Shintoists do not pretend to exercise any religious influence over the people. The Christians only are the true religious people in Japan to-day, and live and act as they believe and profess; but they are only forty-five thousand (Protestant) in number against forty-five million people (only one to every one thousand), and whatever effect they put forth must necessarily be meager.

"The best Japanese minds" who have the work of Christ at heart do not think that Christianity in Japan has reached that stage of progress where it can freely propagate itself. They pray for even a greater help from the mother churches in America and Europe. Only those "best Japanese minds" who delight in proclaiming their so-called new ideas

and advanced thoughts of Christianity declare that Christianity must be Japanized and that the Church in Japan should not be controlled by the Church authority in foreign lands. This unfortunate mistake of some of the "best Japanese minds" has wrought mischief. It has weakened some of the denominations in Japan, and given doubt and distrust to some of the best friends of missions in America.

If the aim of Christianity is to save people from indecision and fickleness, Korea ought to be considered first; if from conservatism and anti-foreign spirit, China ought to receive first attention; if from idolatry and degradation, India must be taken first; if from barbarism and savagery, Africa must be helped before all others; but if from refined corruption and ignorant superstition (the people of Japan at present can be divided into these two classes Japan), ought to receive the first and greatest attention from all Christian lands. A great battle must be fought here in the coming few years and Japan must be won for Christ. So the needs are greater now than ever before, and help must come from America and Europe, or else Japan will meet that sad and irretrievable fate which came upon the old Roman Empire.

S. Sato, Ph.D., president of the Imperial Agricultural College, Sapporo, writes in answer to the question:

In reply to the gentleman, I wish to say that the question is too serious to be answered in an off-hand way. It needs deep consideration and matured thought to solve that question. However, I think that it is far too premature, the thought of withdrawing the working force from the fields in Japan. Once begun, it needs a solid establishment in order to final conquest. A half-way work now is sure to bring demoralization. Most of the Christian leaders in Japan are far too cold and too learned, and they are hardly yet tried fighters against the social evils and non-Christian influences here prevalent. Japan is yet far from being a Christian nation. We need *time* and *patience*.

Many testimonies from missionaries and native workers might be given, but enough has been presented to show the trend of thought there. It may be said there is no serious proposition to drop the work in Japan; possibly not formally, but the marvelous advance that Japan has made in material things has undoubtedly turned the thought of the Church to other lands, and the recent acquisition of the Philippines, with the agitation of China and Korea, not to speak of the development of South Africa, have all tended to the same end. This should not be if the efforts and expenditures of the past are to be conserved.

One missionary makes the following points:

Work should be not only continued but pressed in Japan for the following reasons:

1. Japan is the strategic point, the key to the evangelization of Asia. Our Church here, helped until it is self-supporting, would then send missionaries to China, where they would be most able allies.
2. We are now at last, since treaty revision, free to go everywhere in the empire, as we have never been before, and the people are ready to receive us. It is plainly the time to advance.
3. But one in one thousand of the population is a Protestant Christian. Nine hundred and ninety-nine are too large a number for one to be left to evangelize.

Another writer says:

The vast majority are still as much unevangelized as the people of Korea, China, or India. The education of to-day is purely material, including no spiritual influences, and the most intelligent class of the people (the young men recently from or just finishing the schools) are, with few exceptions, agnostics. The withdrawal of foreign forces would leave the few believers to face a mighty problem, to carry an overwhelming burden.

Rev. Julius Soper, of Philander Smith Biblical Institute, writes:

The next *twenty-five* years will largely decide the success or non-success of Christianity in Japan. Now is the time for earnest, aggressive, and well-directed work. Great good has been accomplished during the past twenty-five years. Already there are many intelligent and efficient, not to say influential, Japanese workers in the Master's vineyard, but the number is still comparatively small. Many churches have been organized, but the majority is still small and non-self-supporting. For some years to come the Japanese churches and workers will need the sympathy, the prayers, and the financial help of the "home" churches. They need *special* help, because they are beginning (in dead earnest) to set up for themselves. If "Providence helps those who help themselves," the churches of the West are under *special* obligation to Japan. Instead of diminishing interest in Japan and decreasing appropriations, the attention and efforts of Christendom should be turned upon this promising field as never before. This is Japan's crisis! Christianity is being put to the test in Japan as in no other period of its history since the conversion of the Roman empire. Now is the time to strike!

While Japan is a very hopeful and encouraging field—never more so than at present—there are *special* difficulties to contend with. Nationalism, Buddhism, and Materialism are all arrayed against Christianity—they are contending severally, if not unitedly, for the mastery. But the greatest obstacle is the attitude of the intellectual and intelligent classes toward Christianity. It is largely one of indifference. They want progress and even morality, but they want them without a *religious* basis. Many of them hold that Japan can be genuinely educated and civilized without a belief in the existence of God and the immortality of the soul. The *great* fight is to be around these cardinal and fundamental truths of Christianity, and a *big* fight it will be. It is on us. Is this the time to retreat? Nay, verily!

Let the Church, the whole Church, arouse itself to the appreciation of the strategic importance of a thoroughly Christianized Japan.

## MISSIONS IN THE SUNDAY-SCHOOL

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Transformation of Hawaii," "Fuel for Missionary Fires," etc.

Of all the organizations within the Church, none offers so promising a field for fostering missionary interest and prosecuting missionary work as the Sunday-school. It is a permanent institution, found everywhere, and its membership embraces both sexes and all ages—boys as well as girls, men as well as women. Nowhere can so large and representative a number be reached as here.

The Sunday-school is, too, the logical place for laying the foundations for missionary work. The Bible is its text-book, and the Bible is essentially a missionary book. The universal salvation of mankind

is one of its great central themes, occupying large space in both Old and New Testaments.

Yet to a great extent the Sunday-school is a neglected factor in missionary work. In his recent book, "The Evangelization of the World in this Generation," John R. Mott declares that "it is, in some respects, the largest undeveloped resource of the Church."

Three causes can be found for this: (1). Until recently the mission boards have put forth little or no systematic effort to introduce the study of missions into the Sunday-school. (2). With few exceptions, the great leaders of Sunday-school work have had a mistaken idea that missionary teaching in the Sunday-school is somewhat of a departure from the avowed purpose of the Sunday-school to teach the Word of God. (3). The average Sunday-school superintendent knows so little about the great work our Lord has laid upon the Church that he feels no obligation whatever to train his school along missionary lines.

In many a Sunday-school the text-book is the Bible, with missions practically eliminated from its pages. The result is that in the mind of the average Christian, even tho he has attended Sunday-school faithfully all the days of his life, there is no connection between the extension of God's kingdom, foretold in the Bible, and the progress of God's work in the world to-day. To him the great promises and prophecies of the coming of the Kingdom convey no assurance of the ultimate triumph of world-wide missions. This was demonstrated two years ago during the Boxer uprising, when not only the world, but multitudes in the Church, predicted the complete annihilation of missions in China. Yet the Word of God clearly teaches that the kingdoms of the earth (China included) are to become the kingdoms of our Lord and of His Christ. Many who glibly quote Judson's famous words, "The prospects are as bright as the promises of God," would be confused if asked to repeat some of the promises the great apostle to the Burmans had in mind.

Some missionary leaders feel that the lack of missionary teaching in the Sunday-school can only be remedied by special missionary lessons, assigned by the International Lesson Committee. Others feel that special lessons are neither necessary nor desirable, since in the regular lessons of almost every quarter opportunities for teaching missions occur with great frequency. It could hardly be otherwise with lessons taken from a book so saturated with the spirit of missions as the Bible. The trouble is not so much with the lessons as with those who teach them. The average teacher, tho willing enough, knows little or nothing about missions and is, therefore, unable to teach a missionary lesson successfully.

In view of this deplorable fact, training the teachers and firing them with missionary zeal would seem to be a better remedy. This

could, perhaps, be accomplished through the teachers' meeting by appointing some competent leader to suggest methods of teaching the missionary lessons whenever they occur. Missionary magazines and Sunday-school journals could also render good assistance by devoting space each month to the missionary aspect of the Sunday-school lessons and furnishing material to make them interesting. This was a regular feature of one prominent missionary magazine some years ago, but unfortunately it has been discontinued. The columns devoted to missions in the Sunday-school journals of the Methodist Episcopal churches, both North and South, is a step in the right direction.

Teaching what the Bible says about missions is, however, not sufficient—the Sunday-school must know something of missions in the world to-day. The children should study, not only the Acts of the Apostles of old, but also the acts of the great army of new apostles that God has raised up for the evangelization of the world; not only the lives of the grand old heroes of Bible times, but also the lives of the great missionary heroes of modern times.

In many schools study of modern missions is provided for by devoting an entire session once a quarter to special missionary exercises. In others a certain Sunday in each month is designated as Missionary Sunday. The lesson is taught as usual, but the collection is for missions and the opening and closing exercises are missionary in character. The first plan is good, the second far better. The observance of a monthly missionary Sunday in no way interferes with the regular work of the school, yet the subject of missions is made a special feature at twelve sessions in the year.

Missionary study in the Sunday-school should begin in the primary department, or kindergarten class, if there is one. Some schools begin with the babies of the "cradle roll," on the assumption that no child is too young to be taught to give. Mite-boxes are sent to the babies, with the request that the parents see that a gift is dropped in each week. This recalls the sweet custom of the Hawaiian mothers in the early days of Christianity in the islands. Placing a bright coin in her baby's hand, the mother held it over the contribution-box. If the tiny fingers held on to the shining piece, she gently shook them until it fell, with a merry ring, into the box below. Thus trained, the young Hawaiians became most liberal givers. God grant the plan may work as well with white babies as with brown.

Experience proves that even very young children are capable of comprehending and remembering stories of missionary heroes and their work. A primary teacher who recently delighted her children with stories from the life of John G. Paton was much gratified to learn, during the week following, that one little fellow, not more than five years old, had given his mother a graphic account of the sinking of the well in Aniwa.



Rightly conducted, Missionary Sunday becomes the brightest Sunday in the month, a day to which the children look forward with eager longing and keenest interest. The following suggestions are offered in the hope that many schools may be induced to regularly observe such a day:

1. *Maps*.—Every Sunday-school should own a large missionary map of the world for use in its missionary exercises. It is not wise to keep it in view all the time, for it will prove a far greater attraction if used only on special occasions. But the children should always find it in place on Missionary Sunday.

Such a map may be used in many ways. If the mission fields are studied month by month, the stations should be marked by inserting little gold-headed fasteners, such as are used to brad papers together. At the end of a year the map will be dotted over with them, showing at a glance where the missionaries are at work.

Another map plan that never fails to please is taking imaginary journeys to and from the mission fields, or tracing the actual journey of some real missionary, by means of colored cords stretched from point to point. The fields or stations to which the school has sent money should also be marked on the map, using gold stars or tiny flags for the purpose. This plan, used in Ralph Wells' school in New York City, greatly delighted the children, and had no small influence in increasing their gifts.

2. *Music*.—The singing of stirring missionary hymns should be a feature of both opening and closing exercises. A few of the best hymns should be memorized, so that they can be sung without books. It is a good plan, too, to connect hymns with the passages of Scripture upon which they are based. It makes the children think, and impresses the lesson of the hymn upon the memory. Thus, before announcing the hymn, "Jesus shall reign where'er the sun," read parts of Ps. 72, and ask the school to name the hymn it suggests. "Christ for the world we sing, the world to Christ we bring," takes on new meaning when connected with John iii: 16 and Ps. ii: 8, the first text telling that God gave Christ to the world, the second that He will give the world to Christ.

Hymns connected with great events on the mission field will also prove inspiring. "Jesus, and shall it ever be—a mortal man ashamed of thee?" will convey stronger lessons than ever before when the children learn that it was sung at the baptism of Krishna Pal, the first Hindu brave enough to endure the shame of confessing Christ in India.

3. *Supplemental Lessons*.—In up-to-date schools, where a supplemental course of Bible study is in use, the lessons on Missionary Sunday should have to do with missions. Such questions as the following should be asked and the answers memorized: "What is the Great

Commission?" "What did the Duke of Wellington call 'Our Marching Orders'?" "Where are we to witness for Christ?" "What inheritance did the Father promise to the Son?" "What promises point to the final success of missions?" "What command did Christ give about praying for laborers?"

4. *Prayer*.—Missionary Sunday affords a great opportunity for training children to pray for missions. The prayers of the day should contain brief, simple petitions, such as every child can comprehend. And these petitions should be for definite things—for money, for laborers, for special objects supported by the school, for children in heathen lands, and for individual missionaries by name. The children should be urged, too, to pray daily for missions in their homes.

5. *Talks on Missions*.—During the closing exercises, following the lesson, from ten to twenty minutes should be given to short, bright talks on missionary topics. These may be miscellaneous, or a series so closely related as to deserve the name of systematic missionary study.

In many schools the topics for the monthly talks are the mission fields of the denomination to which the school belongs. Study of this kind can be made intensely interesting to children, especially if wise use is made of pictures, curios, and maps. Dressing a child in native costume and singing native hymns form pleasing innovations.

Another plan that can be used to advantage during an entire year is the celebration of missionaries' birthdays, very much as authors' birthdays are celebrated in the public schools. For this purpose select twelve great missionary heroes, assigning each to the month in which his birthday falls. On Missionary Sunday—perhaps it would be better to call it Hero Sunday during this year—give a *very brief* outline of the hero's life, and follow it with short, bright stories or anecdotes of his work. Children will enjoy these far better than a comprehensive, detailed sketch, and remember them twice as well. At the close have the school memorize some famous saying of the hero of the day. Missionary "memory gems" are well worth learning.

Pictures of the missionary, either a large one to hang on the wall, or small ones to distribute among the classes, add much to the interest, as do also curios and music from the land in which he worked.

The following list is suggested for schools desiring to carry out this plan:

January—Cyrus Hamlin  
February—Titus Coan  
March—David Livingstone  
April—Bishop Patteson  
May—John G. Paton  
June—Allen Gardiner

July—Samuel Marsden  
August—William Carey  
September—Marcus Whitman  
October—Alexander Mackay  
November—John Eliot \*  
December—Robert Moffat

\* Eliot's birthday is unknown, tradition only placing it in November; but since no great missionary seems to have been born in that month, his name may well be used to fill the vacant space.

The financial possibilities of the Sunday-school are great beyond computation. Mr. Mott says:

In 1890 the number of children in the Sunday-schools of Protestant lands exceeded 22,000,000. If they were trained to give even two cents a week per member, it would yield an amount greater than the present total missionary gifts of Christendom. That this is not an unreasonable estimate is proved by the actual practise in many schools.

Wherever systematic effort has been made to interest schools in missionary giving the results have been surprising. The children of the American Board raised \$46,000 for the *Morning Star*, contributing it in ten-cent shares. The children of England built the *John Williams*, and gave \$29,000 besides to other ships of the London Missionary Society; the children of Scotland built the *David Williams*, and the children of Australia gave \$25,000 to the *Dayspring*, John G. Paton's missionary ship. Last year the Sunday-schools of the Methodist Episcopal Church, North, raised \$400,000 for missions, about one-third of the sum contributed by the entire denomination.

These facts go to show that the Sunday-school is a veritable gold-mine, capable of yielding large returns for missionary work. It is unfortunate that, in most denominations, this mine is being worked to such a limited extent. This not only cuts off a large source of revenue from the mission boards, but, worse still, deprives the children of that training in benevolence essential to their growth in grace, and so important in view of the fact that, ere long, they will be in control of the money power of the Church.

On the other hand, it is not well to lay too much stress on the financial side, for men as well as money are needed for the work, and the Sunday-school must be trained to furnish both.

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## RECANTATIONS IN MANCHURIA

BY REV. JOHN ROSS, D.D., MUKDEN

In March, 1900, when I left Manchuria, there was not a whisper of opposition anywhere except locally and very partially from the secret society called "*Tsaili*," or "In the Inside"—i.e., the "Esoteric" sect. The troubles in Shantung had been making themselves disagreeably notorious, and attacks on the railway by soldiers were not infrequent; but to the Chinese here the stories were as the distant echoes from a far-off land and from a country of strangers. The rumors gave occasion to gossip, but to gossip of a kind which had no direct bearing on or interest for Manchuria. Yet two months thereafter the whole country from end to end was buzzing with excitement. The Boxers had come as from the clouds and found everywhere youngsters infatuated in their eagerness for initiation. Neither parents, nor teachers,

nor masters had any control over the majority of the lads, who seemed all of a sudden to have become possessed. From the beginning the Tsaili—formed of the worst characters, gamblers and desperadoes of every village—and the Manchus almost to a man fell into line with the Boxers. The latter sought the destruction of the foreigner, the former sought plunder.

Within a month after the first appearance of the Boxers all Manchuria was divided into three parts: the persecutors, the persecuted, and the terrified majority. At first it was believed that only the lives of foreigners were threatened. It was impossible to believe that converts ran any risks who had become believers under the shelter of a protecting treaty in which the emperor declared their religion a good one—a treaty toward the repeal of which there never had been a hint. It was soon discovered that the property of foreigners was to disappear by fire or by robbery. Only several days after the destruction of this property were the property and persons of the converts known to be in danger.

The trouble rushed upon the Christians on all hands, virtually without warning. They had no time to discuss beforehand and to decide what their course of conduct should be in certain circumstances. On the afternoon of the day before the sudden bursting of the catastrophe in Mukden they had agreed that their policy was prayer and flight. The thought never occurred to any of them that they might be called upon to renounce their faith.

When recantation did become an actual policy it was laid before the Christians individually without the opportunity of deliberating upon the nature of the act and its consequences, and without the possibility for ignorant and weak members to consult the experienced and the strong. Except in the case of one congregation (which acted nobly), there had been no special attention paid to the possibility of such a ruthless persecution as that of last year. Half of the whole Church in Manchuria had been baptized within the preceding three years. There were many thousands of baptized persons, many thousands more of applicants for baptism. These were scattered over a country larger than Great Britain, with means of travel at the rate of three and a half miles an hour. It needs no great imagination to suppose that in these circumstances but a small proportion of the Christians were instructed as we would like them to have been.

The form of recantation, amounting to a falsehood, presented to these isolated Christians under the gleaming edge of a great and sharp sword, in the hands of men whose eyes glared merciless madness, would necessarily be difficult to thrust away, more especially as not only the life of the man himself was endangered, but the lives of his family and relatives who depended upon him.

The forms of recantation were various. At first the Boxers would

have no mercy. Any connection with the foreigner meant death. After a few days, when the first burst of fury was over, and when the Tsaili, whose aim was plunder rather than murder, gained control, the death sentence was commuted to a fine as heavy as the man could in any way meet. When the Boxers accepted a fine they demanded some form of recantation. They always had headquarters in a temple if possible. In this temple they demanded the Christian to prostrate himself before them in the presence of idols, and by their submission acknowledge the power of the Boxers. Sometimes they demanded the burning of incense before and the actual bowing down to idols. On payment of his fine the Christian received a certificate from a head Boxer, in which the Christian was declared to have "renounced the false and accepted the true." He was outside the "Christian rebels," and was, therefore, under protection.

By far the larger number of these certificates were the device of those officials who desired to save the lives of the Christians from the Boxers, and who had at that time not a shred of power. They therefore bestowed these certificates and the Christians accepted them, both parties knowing that they expressed what was untrue. The official did not wish the Christian to abandon his faith, but he desired to have an argument whereby he could save him from the Boxers.

Many accepted the certificates as a gift from God, ignorant of its contents. Many others who had hidden, when they reappeared found certificates purchased for them by friends. The great majority knew not the meaning of their action. But a few did know, and while they would have died rather than accept such terms of life, they made themselves, then and after, miserable by accepting this lie in order to save a weak wife or frail children. We have seen pitiable cases of this kind where the grief of denial was such as to leave its ineffaceable traces on face and heart during the man's lifetime.

Into the moral character of this recantation it is impossible to enter, further than to say that even to a converted Chinaman, on account of a life-training, a lie is not what it is to us. All he meant by his recantation was that he lied when professing to be outside the Christian Church. To most of these people the certificate, whether purchased directly by themselves or indirectly through non-Christian friends, was simply a purchased guarantee of life, to which they then attached no moral or spiritual significance.

Only a small fraction have really renounced Christianity. These all profess to be actuated by terror for their lives, their families, or their property. Most of even these declare that they are and ever will be believers, but they dare at present make no open profession of faith. A large number affixed the paper image of the kitchen god to their outer door, to satisfy their persecuting neighbors. A few of these retained the image even after the advent of the Russians. Some,

in places remote from Russian influence, are still under the reign of terror, and dread the destruction of the paper image which is, as they believe, the only protection from their still intolerant fellow-townsmen. The greater number, however, of those who pasted up the image tore it down again in about six weeks, when the power of the Boxers was broken by the viceroy before the Russians appeared.

The proportion of those who did not and would not in any way or to any extent compromise their profession of religion is, so far as my present knowledge leads me to an inference, from a half to a third of the whole of our Christian Church. Among these are our two native pastors, most of our evangelists and students, and most of the elders and deacons.

Every man of these had to hide for months. Each had his own special experiences, dangers, and escapes. Some moved about in the millet fields, and were occasionally supplied with food during the night by friends. Some hid away in mountains inaccessible to ordinary humanity, where they found shelter under great rocks or in small caves, or under the great trees which abound in those places unfrequented by man. Many traveled to places where they were strangers, and undertook menial work, which they never before had to do, with the double design of providing themselves with food and of misleading the ubiquitous enemy as to their real character.

Many hundreds fled into the depths of the great eastern forests. From privation and exposure all these had to endure their full tale of hardship. But never have I heard an expression of regret on that account, but always the thankfulness that they were thus freed from the terrible temptation of choosing between life and shame. How they all escaped as they did is a marvel to one who listens to the story of their their experiences, and shows the direct interposition of Him without whom a "sparrow cannot fall."

During their flight and hiding-time they were every hour in danger of discovery and of death. Their mental tension and anxiety must have therefore been great and prolonged. But in no case have I heard any reference to fear. In almost all, if not in all cases, they spoke of trust in the Heavenly Father, and constant secret prayer to Him—especially for deliverance from temptation.

This spiritual earthquake has wrought great havoc in our Church. For a time it has destroyed the external and comely form of our Christian Temple. Some fragments of the Building are irreplaceable. But soon the Building itself shall be reerected. The main portions, and especially the most important portions of the Building, still remain. In a brief space of time we expect to see them rejoined into a glorious Temple of the Lord. Not immediately, but in a few years, if the political world does not intermeddle, we anticipate multitudes entering into the Church of Christ beyond anything we have seen.

The action of our Christians in fleeing instead of "rebelling"—as the people believed they would—and their total abstention from any appeal for vengeance, or even for justice, since the time of persecution have given the Protestant Church in Manchuria a reputation such as it never had. All classes of the community are praising the action which has publicly proclaimed the true nature of the Church. Numerous enemies there are. The Manchus hate, because they fear, all foreigners and converts as associated with foreigners. The Tsaili, whose object is plunder, and whose men are everywhere, can not fail to be inimical to a Church which is root and branch opposed to their principles. These are in actual or in virtual league with all the lovers of disorder, who are numerous. But the respectable people of all classes, merchants, farmers, and laborers speak highly of our religion. The officials show that they will certainly not be less friendly than they were before.

Of the future of the work, as far as conditions subject to the Chinese are concerned, I have the utmost confidence. So have the natives whom I have consulted. There is no progress without suffering, nor is higher life possible without death. He who is the Framer of the laws of nature and the Author of the way of salvation has His own great purposes to serve in permitting the sufferings and the deaths of last year, and "His purposes will ripen fast."

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## TWO GREAT MISSIONARY GATHERINGS

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO

Seldom, if ever, were two such important missionary meetings held so near together, both in time and space, as when, October 14th to 17th, the American Board held its annual meeting in Oberlin, and the great Methodist Missionary Convention followed in Cleveland, October 21st to 24th. At both the attendance was large, and the interest was most profound. Surely a taste of the good things afforded will be eminently in order.

### The American Board at Oberlin

There was a peculiar fitness in the choice of the place of assembling, since one of Oberlin's founders was a home missionary and the other was a foreign missionary, the community and college have always been full of the evangelizing spirit, and not less than one thousand have here been trained to play the missionary's part in behalf of the Negro and the Indian upon the Western frontier or in foreign lands. Besides, here are located two missionary homes in which not seldom are gathered a half hundred adults and children. Moreover, the place of meeting was selected for a particular reason which will appear further on.

The annual sermon, preached by Rev. N. D. Hillis, upon "The Self-propagating Power of the Gospel," was full of inspiration and uplift. Large place was fittingly given to the report of the deputation, consisting of Messrs. Barton, Loba, and Whittemore, which last year made an extended visit to India, and of course had a thrilling story to tell. Nearly a half score of missionaries were present, recently returned from their fields, including such as Goodrich, of North China; Mrs. Clark, of Japan; Jones and Tracy, of South India; Wilder, of East Africa, and President Gates, of Harput College, Turkey. These were heard with closest attention, but even more did audiences packing the two large churches listen with rapt attention to Miss Ellen M. Stone as she told the story of her capture by the brigands and her long captivity. Perhaps the climax of the week was reached when the corner-stone was laid for a memorial arch in commemoration of the martyrdom of the Board's missionaries in China two years since. Of these there were no less than thirteen, six men and seven women (of whom nine were Oberlin graduates and members of the Oberlin churches), with five children. This memorial is to cost some \$25,000, mainly the gift of a single wealthy friend of the Board, is said to be the finest missionary memorial in existence, and can not but exert a measureless influence upon thousands of earnest-hearted Christian students for generations to come.

Among the many good things said there is space only for these:

Christianity is leaven, and leaven, like the infinite God, works, and neither slumbers nor sleeps. Christianity is like the light, and the light does not simply warm the seed, but lifts it. Enemies talk about overthrowing Christianity. They can put a bushel over a candle, but whose arm is long enough or strong enough to extinguish the sun? Friends, councils, and assemblies talk about protecting the truth, but in their ignorance they forget that the truth protects them. Once the light of the world has arisen, it nevermore can be hid. What if a man hates the summer? How can he oppose it, and drive the July back? Can he go up against the south wind with sword and spears? Of what avail are flights of arrows against the sunbeams that silently and secretly gnaw at the snowdrifts? And Christianity journeys forward across the centuries and the continents like an advancing summer, against which weapons are powerless. The principle that explains Christianity's self-propagating power is the law of the conservation of energy. We burn up the coal, but in doing so we change its forms and do not destroy its atoms. And much less is it possible to destroy eternal truth.—REV. N. D. HILLIS.

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe keeping. The missionary gave him a receipt. "What is that?" inquired the man. "A receipt, stating that I have to-day received this money from you," said the missionary. The man immediately asked: "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then



what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor.—SECRETARY BARTON.

I should like to change one sentence in the report of the committee just presented. That report spoke of the "universally hopeful outlook except in Turkey, because of disturbed political conditions." I should like to make it read, "The universally hopeful outlook, especially in Turkey, in spite of the disturbed political conditions." People often ask if we are disappointed. We are not disappointed in God, for we have tried and proved that "faithful is He who calleth you, who also will do it." We are not disappointed in the native Christians of Turkey; I think they have done remarkably well. If there be any feeling of disappointment, it is in the churches at home. If you were to stand the missionaries assembled here before that map, marked with red lines extending from the churches at home to their mission centers abroad, and ask them where is the weakest point in all that field, I think that every finger would point to the center where stand the churches of America.—PRESIDENT GATES, of Harput College.

The East African Mission, with its nine missionaries and seven native laborers, has cost the Board less in three years than the building of three miles of railroad would cost. Brethren, in our giving for the spread of the Kingdom, let us rise from the ridiculous to the sublime!—REV. G. A. WILDER.

#### **The Methodist Convention at Cleveland**

This gathering in every particular was great and memorable for numbers in attendance, and for the spiritual fervor which characterized the sessions it was not unworthy to be compared with the Ecumenical Conference. It was perhaps the most notable denominational assemblage of the kind ever held in this country, or probably in Christendom. As to origin, no doubt it is to be regarded as a part of that most significant and most hope-inspiring Forward Movement in progress well-nigh everywhere in the churches both of the United States and Protestant Europe, or of the steadily rising tide of missionary zeal. More specifically, this Convention, if not actually "provoked" by the gloriously successful project of the British Wesleysans to raise a Million Guinea Fund, at least received a vigorous impulse from that source, as also from a similar gathering held by the Methodist Episcopal Church, South, not many months since.

The object in view did not relate merely to foreign missions, but included as well all kinds of evangelizing work at home. Nor was the Convention a mere mass-meeting of Christian people. It was rather composed of elect persons, picked men and women, delegates, chosen each one to represent hundreds and thousands. Thus there were ten bishops, one hundred and twenty-eight presiding elders, one hundred and fifty-eight laymen, two hundred and fifty-five conference missionary officers, three hundred and nineteen pastors, fifty-three missionaries, seventy-six student campaigners, and some one thousand five hundred delegates, making in all not far from two

thousand. These were to be so inspired and impelled as to uplift and urge forward the nearly three millions at home. The attendance was gathered literally from every State in the Union. And, further, curiously, as the world goes anomalously, almost without precedent, womankind was conspicuous by its absence—men were in a majority of at least twenty to one.

The meeting was splendidly planned, and was handled to perfection. The program had a definite design and plan—had a beginning, a middle, and an end. Steady progress was made from session to session until the climax was reached. First the tremendous facts were marshaled by men well chosen for the task. They spoke on such themes as "Our Cities," "Our Foreign Populations," "The Negro as a Missionary Investment," etc., "The Emergency," also "Our Opportunity," "The Missionary Training of the Young." One of the most impressive sessions had "Open Doors" as its ruling subject; Bishop McCabe speaking of Spanish America; Bishop Hartzell of Africa; Bishop Moore of China, Japan, and Korea; Bishop Thoburn of Southern Asia, of India in particular; and Rev. H. C. Stuntz of Hawaii and the Philippines. They made the world seem exceeding big, and its evangelization a most weighty matter. Every speaker was a specialist upon his subject, and not often was such a task performed so well.

Next, such being the facts in the case, such the exigent needs, such the peerless opportunities, what shall be done, and how shall we go about the doing? Addresses followed upon "What Can the Presiding Elder Do?" and the "Pastor," and the "Sunday-school Superintendent," the "District Missionary Secretary," etc. Then the Convention was divided into sections composed of these various classes with further instruction and exhortation following. The multitude must be helped to intelligence in order to the production of interest, and zeal, and devotion, and liberal giving. System and regularity in giving were essential, with one-tenth urged as the proper proportion to be set apart. Missionary giving should be made a part of the everyday life of the churches. It is the great business of every pastor to make his a missionary people.

Then, finally, the passage was made from argument and exhortation to action. After two solemn addresses, one by Rev. E. M. Taylor, on "Why the Home Church *Must* go Forward," and the other by J. R. Mott, on "Why the World *Must* be Evangelized," the attempt was made to raise \$300,000 then and there, with a subscription of more than that amount secured before adjournment. Nor was that all: for the urgent request went out to increase the sum to a round half million inside of thirty days and to a million within a twelvemonth. The resolute effort is to be made thus to double the money available for missionary uses, and the call is issued for a speedy increase of the

force in the field by the addition of not less than two hundred and fifty missionaries.

From first to last the dominant spirit was hopeful to the optimistic. Not a note was struck in the minor key. No single feature was more inspiring than that found in the abundance of music. What the singing was may be imagined when it is recalled that the lungs of two thousand masculine Methodists did their very best to contribute thereto. The famous Y. M. C. A. quartet, composed of Gilbert, Metcalf, Keeler, and Peck, sang several times at every session.

These are a few from the multitude of good things given by various speakers:

Six years ago from this city I was sent to the work in Africa. I shall never forget my agony of soul as I accepted the responsibility. I beseech the Church for men and means for the work. Africa, for thee I live, for thee I plead, and, if it be God's will, for thee I die.

Africa is to be to crowded India what this country has been to the crowded countries of Europe, and the Indians are to be a part of Africa's population, to be considered in future plans for the continent's redemption.

The African may be deemed uncouth; but I think we ought not consider any object uncouth which has a soul in it.—BISHOP HARTZELL.

The still small voice in our hearts prompts us to go forward. There is no going back. You say we need not have gone to those distant fields, but the beckoning hand leads on.

I was asked when I came here if it was true that there are one hundred thousand people waiting for baptism, and I reply that that is no exaggeration, and that if we could only have more means we would multiply the number many fold. I believe I will live to see the day when there will be one million Christian converts in India, and if the churches could only join together there would be ten million converts there in ten years.

Methodism in Southern Asia already has to do with peoples speaking twenty-eight languages, and the number is likely soon to be doubled.—BISHOP THOBURN.

Nine-tenths with God are worth far more than ten-tenths with God absent. There are Methodist millionaires who will be poorer to all eternity than many inmates of the almshouse.

As soon as Jesus found one who gave fifty per cent. to the poor, He went right home with him, and will do it now. Men of the Zacchæus type are not numerous.—PRESIDENT J. W. BASHFORD.

As you have been told, many were called on to give their lives for their faith. They counted not the cost. My mother, brother, and father were among the martyrs. What we want is Christian, not secular education. We want men ready to suffer for Jesus Christ. I have been asked whether China is safe enough for missionaries to go there to work. Let not this question be asked; for I believe that to ask these questions means to doubt our Lord's wisdom, strength, and power.—PROFESSOR CHEN WEI CHENG.

With reference to the value of intelligence, one delegate recalled what Neal Dow said, when asked how he expected to carry Maine for temperance: "By sowing Maine knee-deep with prohibition literature." Said another: "The prime duty of a pastor is not to take the annual missionary collection, but to make a missionary of every man and woman in his church."

## PROVIDENCE AND PALESTINE—THE RETURN OF THE JEWS\*

BY ISRAEL ZANGWILL

Author of "Children of the Ghetto," etc.

When, after the suppression of the Stuart Rebellion of 1745, the grateful Hanoverian Government (which, like almost everything in history, had been largely financed by the Jews) wished to give its loyal guests naturalization rights, Pelham was denounced for opposing the hand of Providence. Providence, it was contended, desired that the Jews should remain without a fatherland till such time as Providence should restore them to their own fatherland.

Now that a great international Zionist movement exists to restore them to their own fatherland, the Zionists are told that they are forcing the hand of Providence. It were a much more plausible reading of contemporary history to say—adopting the dogmatic phraseology of these pseudotheologians—that Providence is forcing the hand of the Zionists. In fact, within the last few days far separate threads of history have knitted themselves together into a strikingly significant pattern.

Let us examine in barest outline the existing factors of the problem of the Wandering Jew in relation to the great hope that has comforted his wanderings. These factors are the position of the Jewish people, of Palestine, and of the ruler of Palestine.

The position of the Jews, despite superficial appearances, is now worse than it has been for centuries. Their very emancipation, where it is real, has only prepared their dissolution; for it is impossible for a small minority, devoid of the dike of the Ghetto wall, to escape being battered out of all recognition, if not altogether sucked up by the great waves of Western life perpetually beating upon them. The mere industrial impossibility of keeping two Sabbaths in the week destroys the Jewish Saturday, the very pivot of their religion, while all attempts at throwing the ancient sanctity over the Sunday have been miserable failures.

But this destructive emancipation touches only a minority. More than half of the eleven million Jews in the world find themselves in Russia, and for the most part congested in the Pale, severely bruised and chafed by that planing policy by which holy Russia is to be smoothed into a religious unity. In Roumania a quarter of a million of Jews are being legislated away with remorseless defiance of the treaty of Berlin.

The one million Jews of America are free, but not socially equal. The slums of the great cities of the States have reached saturation-point as regards their capacity to receive the streams of migration of starving Russians and Roumanians.

London itself begins to protest, through the British Brothers' League and a Parliamentary Inquiry, against their continued inflow. Germany, Austria, and Hungary have their Anti-Semitic parties, and France is no longer the country in whose capital it would be supremely pleasant for a Rothschild to remain as ambassador.

Looking round the world, we see to our astonishment, of all the countries inhabited by a large Jewish population, only one country free

\* Condensed from *The Christian Endeavor World*.

from Anti-Semitism, only one country in which the Jewish inhabitants live at absolute peace with their neighbors, and that is the Ottoman Empire. In European and Asiatic Turkey no less than 450,000 Jews are already resident under the sway of the Sultan. Perhaps they get along so well with Mohammedans because of the affinity of their religious practises.

How stands the particular portion of the Ottoman Empire to which the eyes of the Jewish people have been turned for eighteen weary centuries? Palestine might have been densely populated by Turks or Arabs or Europeans; it might have been already exploited by the industrial forces of modern civilization. It might have passed into the hands of France or Germany or Russia, all of which have been trying to establish spheres of influence therein. But no; it remains at this moment an almost uninhabited, forsaken, and ruined Turkish territory.

Nevertheless, its position in the very center of the Old World, its relation to the Mediterranean, the Suez Canal, Egypt, and the Persian Gulf, point out for it a commerical and strategical future of high importance. The land is not beyond recuperation: it is ready to flow again with milk and honey; and, if treated on a great scale like Egypt, will equally repay the capital sunk in it.

The streams of Jewish migration, which are so unwelcome in other countries, would here find their natural channel, and would restore the whole country to fertility and prosperity. For these Jewish refugees are not beggars: most are artisans and some are agriculturists. The labor so necessary in new colonies is thus provided by the centrifugal force of persecution and the centripetal force of the Holy Land.

The Zionist societies, which the Jewish refugees hasten to establish as soon as they find their feet in Cape Breton or South Africa, testify how willingly these hard-working emigrants would have gone directly to Zion. Zion is indeed much nearer to the Pale, and the journey from Odessa across the Black Sea costs only thirty shillings. If the British government would but cooperate with the British Zionists, it might dispense with its Parliamentary Commission and keep unsullied its glorious, hospitable tradition as the Liberty Hall of the world.

But in order that the immemorial love of the Jew for the Holy Land may lead to a reunion with it, the Jew must do more than merely plead his affection. He has the choice between marriage by capture and marriage by purchase.

The former is obviously impossible. Not even Cæsar or Napoleon could marshal the warriors of the Diaspora, the rallying of whom in any and every country would be an act of aggression against its government, or at least against a power with which the government was at peace; while, even if all the Christian governments cheerfully sanctioned this paradoxical Jewish crusade, its forces would be annihilated before the onset of the highly effective million of Turkish soliders. This is even without taking into consideration that a good many Jews live under Mohammedan régimes, and that all Islam, white, black, and negroid, would rise against an attempt that would seem aimed at the Holy Places. No, the absurdity of conquest is so monstrous as scarcely to be worth mentioning.

There remains the marriage by purchase, or rather by such delicate financial operations as those which in actual modern matrimony cover up the ancient reality. Has Providence prepared the path in this direc-

tion? Is there a sufficient dearth of money in Turkey to make such a union tempting? Is there sufficient command of money in Israel to supply the necessary temptation? At this historical moment both these questions are answered by an emphatic "Yes."

One need only quote from an authoritative article in the *Scotsman* of February 10th to demonstrate how deep is Turkey's necessity:

The Turkish government has already pledged about every tangible asset it ever possessed. It has hypothecated well-nigh everything except the very atmosphere. In the meantime its immediate necessities are most pressing; floating-debt creditors are every day waxing more insistent and clamorous for a settlement, and the army and civil servants are heavy and noisy claimants for arrears of pay. Unless something is done, and that quickly, to deal with the demands of the military department, serious trouble is to be feared. Signs have not been wanting of late of an increasing spirit of discontent verging on insubordination. Affairs have reached a critical condition, which will no longer permit of neglect. They are not made easier of treatment by the growing activity of the young Turkish party.

What is, above all else, wanted at the moment is hard cash. Every source has been tapped over and over again, until they have one and all about run dry.

"Man's extremity is God's opportunity." What has the hand of Providence done toward equipping Israel to intervene at this crisis, and to redeem not only itself, but the Ottoman Empire, the integrity of which is still a great necessity for the peace of the world?

Walk in the Bornestrasse in Frankfurt, and you will see a tall gabled house standing solitary amid its modern neighbors. This house is almost the sole relic of the *Judengasse* in which the Jews of the town were penned for generations, and it is preserved because it was the cradle of a Jewish family of financiers whose operations—under Providence—influence the destinies of Europe.

This brotherhood of barons scattered throughout the leading capitals working loyally together, and with a network of other friendly houses, exercises a unique power, a power which, while the new American plutocrats confine themselves to their own hemisphere, has no rival in this. This power, without spending a penny, by its mere nod, by simply indorsing Zionism, could solve the problem of the wandering Jew—and possibly even make a profit of millions for itself. Manifestly prepared by Providence for the salvation of Israel, this great power can refuse its destiny only at the cost of its present headship of Jewries of Europe.

But would the Sultan condescend to treat with Israel? Very recently Dr. Herzl, the leader of modern Zionism, was in Constantinople, summoned thither by imperial fiat. For His Majesty trusts Dr. Herzl, with whom he has already held long and friendly conference. He realizes that Dr. Herzl cherishes no designs against the unity of his empire, but merely desires some simple form of self-government for the colonies of immigrants.

Nor is Dr. Herzl entirely unbacked by money; for the poor Jews of the world have of themselves subscribed more than a quarter of a million pounds, and there are not a few magnates of finance both in England and South Africa ready to rally round him if he can bring back any solid concession or even option from the sultan. It is quite probable, too, that the Hirsch trustees, taught the lesson that outside Palestine their money is fruitless, will ultimately put their millions at the disposal of his movement. But had he gone armed with the credit of the Rothschilds, the

return to Palestine could, beyond question, have begun to-morrow. It is one of the many misfortunes of Israel that at this dramatic crisis of its history, when the hopes of eighteen centuries have come to the verge of consummation, three persons who were alive together in the last generation—George Eliot, Baron Hirsch, and Lord Beaconsfield—are all dead. George Eliot would have been inspired by her own success as a prophet to become the muse of the movement, Disraeli would have disentangled all the political complications, and Hirsch would have recalled his millions from their futile employ in the Argentine, and transferred his scheme of salvation to Palestine. In those days Zionism would have had its poet, its politician, and its paymaster. Now, fallen on more materialistic days and punier souls, it may suffer shipwreck almost in sight of port.

Lord Rothschild is president of the Council of the United Synagogue, the orthodox synagogue in whose doctrine the restoration to Palestine is a cardinal dogma; and the notion that this restoration can be achieved without human cooperation is disavowed by all sensible rabbis and by the *Jewish Chronicle* itself. The curious question arises, therefore, Will Lord Rothschild fly in the face of Providence? And, if he does, will he, as president of the synagogue, continue to countenance prayers for that restoration which he will have deliberately prevented?

In any event, Zionism is sure of a unique place in history. Success will add to the scroll of the ages the story of how a people cherished the memory of its lost fatherland for more than eighteen hundred and thirty years, and made the dream a fact at last; while failure will give Zionism an equally exceptional place as the only movement not financed by the Jews.

## THE CHENCHOU TRAGEDY\*

[This translation from an official document is especially interesting as giving a Chinese version of how riots are started and foreigners murdered.—EDITORS.]

The city of your petitioners has had for some time an English chapel, called the "Fu Ying-t'ang," located in Fuch'anghsiang street. The premises are in Chinese style, and are rented from a native of the city. There were two missionaries on the premises, namely, Hu Shaotsu and Lo Kuo-ch'uan (Messrs. Bruce and Lewis), both of whom were Britishers. These two missionaries came here in February, 1901, to open their chapel, and have been therefore over a year here. All that time they had been always very law-abiding, never interfering in the official business of the locality, and were greatly respected by the petitioning prefect. Your petitioning prefect successively ordered the previous district magistrate of Yuanlinhsien, Tsien Pao-kan, and his successor, the acting district magistrate, Wan Chao-hsin, to always bestow the greatest care in giving substantial protection to them.

Previous to the fifteenth day of the sixth moon, this year (before the 19th of July last) this prefecture was suffering from the fatal epidemic of the season by which persons attacked in the morning died in the

\* Specially translated for the *North China Daily News*. Chinese official report of Wu Chih-hsun, Prefect of Chenchou, and of Ch'en Hsi-nien, District Magistrate of Yuanlinhsien, Hunan.

evening. Eventually the disease became more virulent, and the number of those who died from it were very great. On the 11th and 12th of August there arose on all sides rumors created by local rowdies and desperadoes saying that the epidemic had been caused by the people in the chapel, who had hired natives to cast medicines into the wells to poison the inhabitants. Ignorant people hearing this, spread the news to others, and their anger was thus fanned alive to fever-heat. The petitioning prefect hearing of this personally, instructed the police inspector of streets, Ts'ao Ch'ung-ch'ien, and the former acting district magistrate, Wan Chao-hsin, to go and exhort the inhabitants to desist, and the latter to issue a proclamation strictly prohibiting the spreading about of rumors, and declaring that the chapel must be protected from attack. On the 14th of the same month (August) Wan Chao-hsin, the acting district magistrate, gave up his post to the substantive district magistrate, the joint petitioner Ch'en Hsi-nien. When the latter took over the seals the petitioning prefect explained to him what had passed and the prevailing situation. The petitioning magistrate accordingly obeying the prefect's instructions, at once issued a stern proclamation prohibiting the bandying about of rumors. The petitioning prefect further instructed the police inspector of streets, Ts'ao Ch'ung-ch'ien, to proceed to the chapel and explain matters to the missionary, Hu Shao-tsu, telling the latter of the proclamation and that he would be protected.

A few days before this the imperial Chinese post-office people of Ch'ang-têfu city sent over to this city two postal clerks, Hsüeh Hang, a native of Kuangtung province (who possesses a high nose, a strange articulation, and a face resembling a foreigner), and Hsiao Tsê, a native of Ch'angsha, this province. The two postal clerks took up their quarters in the Lung Hô-shun Inn, located in front of the district magistrate's yamên. At noon of the 15th of the month the two clerks came to the prefect's yamên and reported that they had rented for a post-office a house outside the west gate of this city, and intended to open the post-office on the next day. They therefore begged the petitioning prefect to issue a proclamation to the inhabitants placing them under the protection of the authorities. The two clerks then returned to their residence.

On the afternoon of the same day (15th) certain rowdies noticing the strange appearance of Hsüeh Hang (the Cantonese postal clerk) as he walked past the streets of the city, became suspicious, and mistook him for one of the persons reported by rumor to be engaged in spreading about poisonous medicines. The excitement and rumors accordingly became greater than ever. Then the people heard that a woman from the eastern suburbs of the city, named Hsiao Chang-shih, who is an opium-smoker and possessed of a bad reputation, was throwing about the contents of a packet of powder she had in the streets of the western suburbs. Upon being questioned by the denizens of the western suburbs what she was doing, the woman replied that she was disseminating poisonous medicines. Hearing this, the people rushed on the woman to arrest her. She then fled toward the open shop of a man named Sung, while the people pursued and savagely struck at her. The crowd of onlookers then began to get larger than ever, and it so happened that the time being about noon country people from the villages outside were in considerable numbers in the city, so that the mob numbered over two thousand at that time, and the noise and confusion made by them was unceasing. The shopkeepers of the western suburbs, as well as those inside the west gate,



fearing that rowdies and desperadoes would take advantage of the riot to plunder them, at once closed their doors. Your joint petitioners, at the head of a force of soldiers and yamên runners, then proceeded to the spot to restore order, when the mob unexpectedly made for the Lung Hô-shun Inn and, without any discrimination, mobbed the postal clerk, Hsüeh Hang, causing him very serious injuries. The petitioning magistrate then hastened to the inn with soldiers and runners, and rescued Hsüeh Hang from further mob violence, and eventually had him escorted to his yamên, where he is being now medically treated. The other postal clerk, Hsiao Tsê, happened at the time to be in the streets making purchases, and he, seeing how badly matters were becoming, fled from the vicinity of the riot.

While your joint petitioners were proceeding to the Lung Hô-shun Inn to rescue the postal clerks, another large mob of desperadoes were at the same time unexpectedly marching upon the Fu Yin-t'ang chapel for the purpose of creating a disturbance. The moment your joint petitioners heard of this they immediately started for that place, but so great was the crowd in the streets at that time that neither horses nor sedan-chairs could proceed forward. Your petitioners therefore called upon the soldiers and runners to force a passage through the crowds, while they themselves were compelled to walk on foot in order to get to the chapel. Yen Wu-lin, commanding the "Yi" brigade, Captain Liu Liang-ju, commanding the local garrison, and Captain Pêng Hsi-chun, of the Rear battalion, also followed up your petitioners with their troops. But in the meanwhile the mob had already in a few minutes pulled down the chapel, the missionaries, Hu Shao-tsu and Lo Kuo-ch'uan, having for the moment succeeded in escaping from the premises. But when Hu Shao-tsu had got to the head of the Fuch'anghsiang street he was attacked by the mob and beaten to death. Lo Kuo-ch'uan had fled to the rear of the chapel, to a place called Wuchiap'ing, but there again he was caught up with by the mob and also beaten to death there. The doors and windows of the chapel were all torn down and smashed to pieces, and all the clothes in the place were taken away by the mob.

Your petitioners then commanded the soldiers and runners to search for and arrest the rowdies, who at once dispersed. The troops and runners were then ordered to patrol the suburbs and the streets inside the city in order to calm the fears of the inhabitants. Subsequently the soldiers and runners brought to the petitioning district magistrate the woman Hsiao Chang-shih for trial. Her evidence was crafty and cunning, and she was ordered to be imprisoned, while on the other hand the people were exhorted to reopen their shops and pursue their daily vocations. Proclamations were also issued by your petitioners telling the people to behave and commanding the desperadoes and rowdies to disperse, with the result that this locality is now quiet. It was not until the prefect had returned to his yamên that he learned that the other postal clerk, Hsiao Tsê, had succeeded in fleeing to his yamên for safety, and he has been accordingly accommodated with quarters in the district magistrate's yamên in company with the injured postal clerk, Hsüeh Hang.

The bodies of the dead missionaries were then conveyed by runners to the chapel, and the district magistrate provided clothes and substantial and thick coffins for the corpses. On the forenoon of the 16th of August, in conjunction with the civil and military officials of the city, and in the

presence of an aged convert, named Chang Hou-fu, an examination of the two bodies of the missionaries was made and their injuries written down for record. Then in the presence of all, the bodies were laid in their respective coffins, which were then duly closed and sealed, with the names of the deceased attached to their coffins. The coffins were then placed in the chapel premises and men appointed to guard them. A local convert named Ts'ai Ch'êng-chih has now gone to Ch'ang-têfu to report matters to the missionary in that city.

Your petitioners are aware of the repeated imperial decrees issued, commanding foreigners to be protected, and they dare not be guilty of the least carelessness and lack of vigilance in the matter. Your petitioner, the district magistrate, had just taken over his seals of office one day when the riot suddenly occurred; moreover, the mob was a very large one. The petitioning prefect and the officers of the garrison having failed in being in time to give the necessary protection, feel that they can not be free from the charge of carelessness. But they have now engaged doctors to care for the postal clerk's wounds, proclaimed rewards for the capture of those guilty of having created the riot, and tried the woman Hsiao Chang-shih, who are all to be punished to the utmost extent of the law. On the other hand, they now report the matter to their excellencies the viceroy, governor, and provincial treasurer, and their honors the provincial judge and taotai.

#### **Additional Details by H. B. Stewart**

I now have accounts from four men. These men all came down at different times, and each one tells the same story. Mr. Tsai, the teacher, says that rumors to the effect that the foreigners had poisoned the wells had been rife for some time, the story being that he, Tsai, had been heavily bribed by the foreigners to carry out their evil designs. . . . Mr. Tsai says that when the crowd came, Mr. Bruce went to the door to speak to them, and was attacked at once. Mr. Tsai went to his help, but was seized and his clothes torn. I asked him if Bruce called out or said anything at all. He says he called out something, but doesn't know what it was. Bruce must have fallen very quickly. He was beaten with sticks and struck with swords until he was covered with wounds; his face was battered beyond recognition. Tsai seems to have saved his head from sword-cuts by means of Mr. Lowis's wash-basin. Mr. Lowis, hearing the rush, ran to the back, and clambered to the top of a small shed. Tsai says that just as Mr. Lowis got to the roof he was speared and fell down, being killed at once. One man says that as Mr. Lowis fell he looked heavenward and seemed to be praying. Tsai, the teacher, escaped with a few bruises; Chang, the evangelist, is badly injured, but decided to stay by the dead bodies until some one should arrive.

All the men who have come down greatly blame the officials, especially the military men, who, they say, simply shut their eyes to what was going on. There is a military yamén just behind the hall; twenty or thirty men could have saved the place, but the officer refused to send them. Another officer said he couldn't send men without orders from the Fu. The Hsien had plenty of work to save the imperial post-office. He arrived just in time to save the life of the postal clerk, a Eurasian. If my informants are to be believed, he is about the only one of the officials who acted with any promptness.

## EDITORIALS

### The Coming Year

The importance of keeping in touch with the progress of the Kingdom of God increases every day. The REVIEW offers a means of doing this by representing the work of all denominations in all lands. A large number of experienced writers have already promised to contribute articles for the coming year on the work of missions at home and abroad. Among others, the following will be looked for with especial interest:

- MISSIONS AMONG THE AMERICAN INDIANS. By Merrill E. Gates, LL.D.  
 THE SIGNS OF THE TIMES IN ISLAM. Henry O. Dwight, LL.D.  
 THE ABORIGINES OF AUSTRALIA. J. Taylor Hamilton, D.D.  
 CHRISTIANITY IN ANCIENT ROME AND MODERN INDIA. J. Murray Mitchell, LL.D.  
 WORK FOR THE SOLDIERS AND SAILORS. William B. Millar.  
 IN THE HEART OF HAUSALAND. C. F. Harford, M.D.  
 THE OUTLOOK IN CHINA. John R. Hykes, D.D.  
 THE ORPHANS OF ARMENIA. Emily C. Wheeler  
 PIONEERING ON THE KONGO. Dr. W. C. Snyder, D.D.  
 THE PYENG YANG CHRISTIANS. Rev. Samuel A. Moffat.  
 THE TEMPTATIONS OF A MISSIONARY. Samuel M. Zwemer, D.D.  
 THE STORY OF PETER JONES. Rev. Egerton R. Young.  
 THE RELIGIOUS STATE OF FRANCE. M. St. André.  
 THE CHRISTIAN CHURCHES IN SIAM. Arthur J. Brown, D.D.  
 JOHN COLERIDGE PATTESON. John Rutherford, D.D.

Other articles are promised by "Ralph Connor," Dr. Timothy Richard, of China; David Bland, of Ecuador; F. B. Meyer, of London, etc. The whole world field will be covered in the course of the year.

### The Study of India

The women's missionary societies have set an example of intelligence and progress in their plan for a "united study of missions." In this they have followed in the steps of the Student Volunteers, and we trust that before many years have

passed there will be arranged a systematic graded course in mission study which can be adapted to various ages and classes, and that, too, not only for young people and women, but for churches as well.

During the first six months of the coming year thousands of women are to study *India*. The textbook prepared is "Lux Christi—an Outline Study of India, a Twilight Land." This volume has been prepared by Mrs. Caroline Atwater Mason with much care and skill. It is well written, and forms the basis for a fascinating series of missionary meetings. We heartily recommend every woman's society in the land to follow this course for at least six months of the year.

In view of the important and wide-spread interest in this study, the REVIEW proposes to publish monthly articles which will be valuable as throwing side-lights on the subject for the month. Reference to the yearly indexes to the REVIEW will also call attention to many articles which will add interest to the study. In the General Missionary Intelligence Department we have arranged to furnish monthly the latest items of news from India. The REVIEW will thus be invaluable to missionary circles in connection with these studies. Among others, the following articles will have a special interest:

- THE PENINSULAR CONTINENT.  
 ISLAM IN INDIA.  
 THE CHILDREN OF INDIA.  
 CHRISTIAN OCCUPATION OF INDIA.  
 WOMAN'S INFLUENCE IN INDIA.  
 UNOCCUPIED FIELDS IN INDIA.  
 NEEDED REFORMS IN INDIA.  
 HINDUISM REAL AND IDEAL.  
 NOTABLE INDIAN CHRISTIANS.  
 SOME MISSIONARIES TO INDIA.

### How to Conduct Missionary Meetings

Every year we receive numerous letters asking for suggestions as to how to make missionary

meetings interesting. Even with suggested courses of study and excellent material at hand, this is not always easy. It can be done, however, for there is no more fascinating subject, when rightly handled, than the condition of the world and the progress of the Kingdom of God. In view of an evident need, the REVIEW has arranged with Miss Belle M. Brain, the author of several popular and helpful missionary books, and one who has had eminent success in conducting missionary meetings, to contribute a series of articles monthly during the coming year. These will aim to help leaders of missionary societies, and will discuss various subjects in connection with the conduct of meetings, the study of missions and practical work.

The list of topics is as follows:

JANUARY—Testimonies of Great Statesmen to the Value of Foreign Missions.

FEBRUARY—How to Interest the Individual in Missions.

MARCH—The Missionary Library and Its Use.

APRIL—The Use of the Bible in the Missionary Meeting.

MAY—The Power of Prayer in the Missionary Meeting.

JUNE—The Service of Song in the Missionary Meeting.

JULY—Missionary Quotations and How to Use Them.

AUGUST—Missionary Training in the Home.

SEPTEMBER—Practical Work for Missionary Societies.

OCTOBER—Methods of Raising Money for Missions.

NOVEMBER—Missionary Test Questions.

DECEMBER—Notable Christmas Days in Missionary History.

### **The Problem of the American Indian \***

The Indian problem is not yet either solved or dissolved, and will not be until the remaining 200,000 reservation Indians have had their lands allotted in severalty and have become American citizens, with the same constitutional rights as their white brothers.

The friends of the Indians gath-

\* Copies of the Mohonk Conference Report may be had from Mr. Daniel Smiley, Mohonk Lake, N. Y.

ered at Lake Mohonk this year (October 22-24) for the twentieth time, drawn thither by the combined attractions of a noble and needy cause, a garden of God on earth, and the cordial and overflowing hospitality of Mr. Smiley. They found many points of policy calling for discussion, and several reforms in Indian affairs demanding agitation and action. There was a spirited debate in regard to the Vreeland Bill, which calls for a breaking up of the reservations in New York State. The "friends of the Indians" are well-nigh unanimous in their earnest desire and demand that as soon as possible all reservations shall be divided and allotted according to the Dawes Severalty Act of 1887. As members of various tribes, Indians are not amenable to State laws, but have their own tribal government. Immorality flourishes and agriculture languishes. Reservation life is, therefore, non conducive to the best physical, mental, or moral development of the Indians, but fosters profligacy, idleness, pauperism, paganism, and crime. The sooner they can take their position as individual citizens, rather than as units in a tribe, the better it will be for all concerned. The speedy passage of the Vreeland Bill is, therefore, urged. A non-progressive New York Indian, Andrew John by name, opposed the bill, but was one of the strongest arguments in its favor.

The other steps that should be taken are the cutting off of that pauperizing practise, the distribution of rations by the government; the division of tribal funds, in order that the "wards of the nation" may the sooner become independent and self-supporting; the discouragement of the old heathen dances and other customs which tend to bind them to their uncivilized state; and the educa-

tion, by government or mission schools, of all Indian children.

We are firmly convinced that the sooner the Indians are thrown upon their own resources and are given an equal chance with all the other inhabitants of our land, the sooner they will develop in independence and stability of character. The process will entail hardships for some and destruction to others, but that is inevitable and is no reason for hesitation. The path of progress is always marked by suffering.

It was an inspiration and an education to hear the spirited, intelligent, and sympathetic discussion of these and other topics at Mohonk. These conferences have had a wide and beneficial influence in the past, both because of the principles advocated and because of the men of discretion and action who have voiced them and have carried them out. Among those present this year were: Hon. Samuel J. Barrows, Dr. Merrill E. Gates, Commissioner Jones, General Wittlesey, Hon. E. B. Vreeland, Dr. Sheldon Jackson, of Alaska; Bishop Huntington, J. S. Whipple, Miss Estelle Reel, Miss Scovell, Miss Dawes, Hon. Darwin R. James, Col. R. H. Pratt, and Dr. H. B. Frissell. For the first time representatives of the Roman Catholic Church were present and took a prominent part. Archbishop Ryan, of Philadelphia, and Mr. Charles J. Bonaparte, of Baltimore, are now members of the Indian Commission. It is well not to be working out of harmony with this Church in our efforts to elevate the Indian, but rather over much prominence and praise was given them in the conference.

It was announced that Dr. Merrill E. Gates, of Washington, D. C., had consented to conduct a Bureau of Information on Indian Affairs. Information should be sent to him,

and may be received from him. We have arranged to have Dr. Gates prepare for the REVIEW two articles on "The Present Condition of the Indians, and What is Being Done for Them," and on "The Needs of the Indians and Neglected Tribes." They will appear early next year.

### The Jews in Palestine

Rev. James Neil, M.A., formerly incumbent of Christ Church, Jerusalem, calls attention to the startling rapidity with which the purposes of God, as to "the Jews, Gentiles, and Church of God" are *in every particular* ripening.

1. The return of the Jews to their own land, in unbelief, which moves on by leaps and bounds. In 1875 the Jewish population of Palestine was about 30,000. Now, twenty-seven years later, it is reckoned at from 70,000 to 100,000, with 40,000 in Jerusalem alone, so that if a majority of denizens give character to a place, this is a *Jewish* city already. And still they come, a thousand a week during part of 1901.

2. The recent free distribution of the New Testament among Israel. The Mildmay Mission Among the Jews, headed by John Wilkinson, has carried on this work on an unparalleled scale. Nothing in the history of missions or of Bible societies compares with it. Already, up to the beginning of this year, 212,000 Hebrew New Testaments and 335,000 portions of the Hebrew-German New Testament had been put in circulation among this people, who number in all not over 11,000,000.

3. There is what Russian witnesses have called "the resurrection of the Hebrew tongue from the dead." At clubs in Moscow the business and debates are conducted in Hebrew, and in Odessa

even ladies are using pure Hebrew in speech and writing.

Mr. Neil refers also to the cruel Muscovite persecutions so revived, during two years past, that a new exodus is becoming necessary from the kingdom of the north, as of old from the kingdom of the south, and for similar reasons to those which drove Israel out of Egypt. God evidently has not forgotten His own words in Genesis xii : 3 and Zechariah xi : 8.\*

### Recanting Native Christians

In the reconstruction of the Native Church in China, a question of no little moment is the status of those who, in the hour of peril and persecution, recanted, burning incense to heathen idols, or in other ways practically denying the Lord.

We venture to counsel great tenderness and compassion in dealing with these native disciples, and there are a few principles which should ever be kept in mind in such cases :

1. Much depends on temperament in these trials of persecuting violence. Aside entirely from the grace of God, there is a natural timidity and a natural courage which must largely enter into the question. Some people are paralyzed by fear and rendered incapable of proper deliberate action, while others are indifferent to threats and have natural fortitude under pain. Surgeons find immense variety in the degrees of power voluntarily to endure physical torture. The grace of God is able to fortify even the most shrinking disciple, but it must not be forgotten that patient endurance is sometimes exhibited by those who are entire strangers to God, and due allowance should be made for the peculiarities of constitution. Psalm ciii : 13, 14—*"Like as a father pitieth his chil-*

*dren, so the Lord pitieth them that fear Him, for He knoweth our frame"*—the way we are framed, or put together. He never forgets our individual peculiarities and infirmities in His estimate of us.

2. We are to put ourselves in the place of others and deal with them accordingly. The spirit of the Lord's Prayer, of all His teachings, and of all apostolic exhortation, is in this direction. Galatians vi : 1, 2—*"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."* It is easy to mercilessly condemn. But, if we were in imminent peril of death and our wives and children exposed to the same risk, with dishonor and torture added to destruction, how fearful the temptation by some compromise to escape the danger! The man who knows his own weakness will be careful how he condemns offenders.

3. We are to remember Christ's own treatment of similar offenses. Peter was the first man who conspicuously recanted. He had little excuse. He had been faithfully forewarned by his Master, yet he persistently walked into the snare of the devil. His peril was not extreme or immediate; it was only a remote danger at most; yet he denied, repeatedly, and with blasphemy and cursing. Yet from Christ's reproachful look, which broke his heart, to the special message of the risen Lord, *"Go tell my disciples AND PETER,"* there is only infinite tenderness and compassion.

\* We are not apologizing for apostasy, but we plead for a compassionate attitude toward those who, in the severest testing of faith and fortitude known in modern times, denied their Christ. Perhaps many of them may yet be thoroughly *"converted, and strengthen their brethren,"* as did Peter.

\* *"Palestine Repeopled."* Tenth edition. Introduction.

## BOOKS FOR THE MISSIONARY LIBRARY

A CENTURY OF JEWISH MISSIONS. By A. E. Thompson. With Introduction by W. E. Blackstone. 12mo, 286 pp. \$1.00. Fleming H. Revell Co., New York, etc. 1902.

We opened this book with great expectations, especially when we read in the Preface that "the author's aim has been to supply the increasing demand for a concise, comprehensive and convenient handbook which, while making no pretense to exhaustive and elaborate treatment, yet introduces the reader to practically every society and mission station that has existed in the past century, to most of the prominent missionaries, and to the different types of Jew found in the many lands whither he has wandered." But we are sorely disappointed.

*First of all, the book is filled with incorrect statements, of which we give a few.* The University of Halle can scarcely be called "an outgrowth of the religious awakening that sprung chiefly from the ardent faith and love of the Pietists, Philip Jacob Spener and August Herman Franke" (p. 91), since it is simply the continuation of the University of Wittenberg.—The history of the Damascus Mission of the Irish Presbyterians, pp. 102 and 195, is not correct. Mr. Thompson says: "In 1843 an attempt to enter Damascus failed, and the little band fell back to Beyrout for five years"; but the official history of the Presbyterian mission in Damascus, published in the *Christian Instructor*, 1851, says: "They entered Damascus on the 15th of that month (*i.e.*, July, 1843), and since that time the mission has been uninterruptedly maintained."—The work of the Friends of England and of America, pp. 106 and 189, was never Jewish work, according to a statement of Mr. Hussey, North Berwick, Me.—The Barbican Mission, p. 111, has no station in Austria-Hungary,

but has one in Alsace.—The Wild Olive Graft Mission, p. 111, was founded in 1874, not in 1886.—The East End Mission was established in 1881, not 1890, and the West London Mission ceased years ago, when Rev. Larzen went to Mauritius.—The Bonar Memorial Mission, p. 114, was founded by David Baron in 1885.—The Paris Mission to the Jews, p. 156, ceased a number of years ago, when Mr. Feingold left the city.—Bishop Schereschewsky, pp. 160 and 231, contradicts the statement that he was brought to Christ by Lederer.—D. C. Joseph's Mission, p. 188, was established in 1887, not in 1897.—Dr. Epstein, of the Canadian Presbyterian Mission, p. 194, was in 1860 at Salonica, not in 1862 in Beirut, but removed soon to Monastir, resigning May 1, 1862.—Judah Monis (not Morris), p. 227, was baptized March 27, 1722, not "about the year 1730."

We might increase this list of inaccuracies, which could have been avoided by a little care and investigation.

*Again, the book is filled with incorrectly spelled names, of which we give the following samples:* Jeritz, instead of Jersitz; Behling, instead of Biehling; Sterlitz, instead of Strelitz; Grieswald, instead of Greifswald; Strausburg, instead of Strasburg; Haumeister, instead of Hausmeister; Konigsburg, instead of Konigsberg; Memmel, instead of Memel; Jacobs, instead of Jacoby; Galatia, instead of Galicia; Scherschewsky, instead of Schereschewsky; Jgevre, instead of Gjevre; Levi, instead of Lev.

*Again, important missions are omitted.* The list of societies in Appendix B contains 90 societies, of which 14 are either out of existence or are not Jewish societies, while there are more than 100 Jewish societies in existence.

*Again, the latest available reports are not used.* Since the Preface is dated June 1, 1902, we might expect that Mr. Thompson would base his statements upon the reports of 1901. In some instances he reports missions as existing that have ceased years ago, while in others he follows the current reports as published in the magazines of the societies. Thus, the statistical part is of no value to the student.

*Again, the book lacks critical and original research.* It is simply a recital of information supplied by secretaries and missionaries, and by a liberal use of the writings of other men. The standard history of Jewish missions by de le Roi seems to have been used very little.—Appendix C, on Jewish Missionary Periodicals, contains a number that can not be called "Jewish," like *Folke-bladt*, *Lutheraneren Church of Scotland Missionary, Record*, *Free Church Monthly*, *London City Mission Magazine*. On the other side, the list is far from being complete, since the reviewer receives 38 magazines devoted exclusively to Jewish missions, and 18 magazines devoted partly to their cause.—The statement that about 125 American pulpits are occupied by Hebrew-Christians, p. 265, is not exact (see *MISSIONARY REVIEW*, December, 1901, p. 947.)

The first two chapters of the book are doctrinal, while six others deal with Jewish sects, Jewish views of Christ, Zionism, Jewish population, Jewish progress, etc. This part of the book is almost free from mistakes, since its subjects have been discussed by numerous other writers. However, it is not correct to say that the basis of Yiddish is low German (p. 37).

If Mr. Thompson and the publishers would correct the many mistakes, which would involve the re-writing of whole pages in some

cases, if the statistics and the two appendices were based upon the latest available reports and brought up to date, and if an alphabetical Index were added, then Mr. Thompson's "Century of Jewish Missions" would be a work of value to the student of missions as well as to the cursory reader.

L. M.

LUX CHRISTI. By Caroline Atwater Mason. 12mo, 280 pp. 30c. The Macmillan Co., New York, 1902.

This new volume, in the course of books for the united study of missions under the auspices of the women's missionary societies, is a unique, attractive, and altogether successful attempt to present the subject of India and its missions in outline. The information is reliable and up to date, and while very much condensed, is by no means squeezed dry. The chapters deal with "The Dim Centuries" (1500 B.C. to 1500 A.D.), "India's Invaders," "The Oft-Conquered People," "The Invasion of Love," "Work for Women," and "Forces of Darkness and Forces of Light." Each chapter is supplemented with statistics and references to other literature, also selections suitable for reading—poetry, and prose. The Appendix gives a list of books and periodicals, a glossary, and statistical table. Map and Index make the volume complete. We wish that every man, woman, and child in Christendom could join in this study. They would no longer be indifferent to missions, and would have their appetites whetted for more knowledge and better service.

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THE EAST OF TO-DAY AND TO-MORROW. By Henry C. Potter, D.D. 12mo, 190 pp. \$1.00, net. The Century Co., New York, 1902.

This volume is the result of Bishop Potter's tour in the Orient. He gives his impressions of the peoples and problems as he observed them. The chief value lies in



the fact that it gives the observations and conclusions of one of the leaders of the Episcopal Church in America, and one prominent in municipal and national life. China, the Philippines, Japan, India, and Hawaii pass under Bishop Potter's eye, and he tells what he sees and thinks in clear and interesting fashion that makes the book readable, even tho it does not carry as great weight as if it were from an authority on the subjects touched upon. The chapters have rather a transient than a permanent interest and value. \*

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. Welsh, M.A. 2s. 6d. H. R. Allenson, London.

In our former notice of this interesting book we omitted to make some criticisms which we think should be noted. The criticisms of politicians, merchants, and travelers are well answered, the chapters which deal with "liberal thought and heathen destinies" are not adequate. The writer has misjudged those who believe in the premillennial return of Christ, when he says that they proclaim the Gospel for a "witness" *against* men, to the end that all may be without excuse and God may be technically in the right in condemning them. The author also holds that portions of the Old Testament under fire of the critics should not be translated as part of the Christian Scriptures. This is a proposition to which very few missionaries would agree.

#### A Correction

By a misprint the name of the author of "Les Troubles des Chine" was spelled *Allies*, and he was spoken of as a "Romish authority." The author is Raoul Atlter, an eminent Protestant professor in Paris.

#### THE NEW BOOKS

- CENTURY OF JEWISH MISSIONS. By A. E. Thompson. 12mo. \$1.00, *net*. Revell. 1902.
- THE EAST OF TO-DAY AND TO-MORROW. By Henry C. Potter. 12mo, 190 pp. \$1.00, *net*. Century Co. 1902.
- A MISSIONARY HOROLOGUE. By J. S. Reed, D.D. Watertown, N. Y. 34 p.p. 25 cents. 1902.
- LIFE'S SECRETS. By Henry Foster, M.D. 12mo, cloth. \$1.00, *net*.
- OLD-TIME STUDENT VOLUNTEERS. By H. C. Trumbull. Illustrated. 12mo. \$1.00, *net*. Revell. 1902.
- WILLIAM BUTLER, FOUNDER OF TWO MISSIONS. By His Daughter. Illustrated. 246 pp. \$1.00. Eaton & Mains, New York. 1902.
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## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Good Words for the Bible Society** The annual report of the American Bible Society is receiving most favorable comment from the religious press. The *Zion's Herald*, in a discriminating and appreciative editorial, calls attention to the important relation which the work of this society sustains to all missionary progress. The *New York Observer* notices the improvement in the finances of the year. The *Pacific* refers to the work accomplished through the auxiliaries in the meeting of immigrants as they come to this country. The *Congregationalist* uses the argument of the issues of the society and its extensive work to show how interest in the Bible waxes and does not wane. Another one of the religious weeklies remarks editorially: "Missionary work in the Philippines more than balances any military atrocities. The agent of the society reports that 52,793 copies of the Bible have been circulated this year. This is surprisingly fine work."

**The Prince of Siam in America** A dinner was given to the Crown-Prince of Siam during his stay in New York, October 27th, by Mr. Warner Van Orden, on behalf of the Presbyterian Board. Dr. Arthur J. Brown, who has recently returned from a visit to Siam and other Asiatic countries, delivered an able address, in which he dwelt on the fine qualities of the Siamese and the enlightened character of their government, while at the same time he spoke clearly of the blessings which Christ alone can give. The crown-prince responded in excellent spirit, and acknowledged the great indebtedness of his people to the Presbyterian missionaries.

**A W. C. T. U. Flower Mission** The largest flower mission in Massachusetts is under the auspices of the W. C. T. U., and each Saturday from nine in the morning till five in the afternoon devoted women, some 40 strong, meet in the basement of the Congregational building to open the packages of flowers as they come, arrange them into bouquets, and send out. Seventy towns contribute their weekly floral offering, and between 4,000 and 5,000 bouquets are made and carried by these workers to hospitals, prisons, sand gardens, and homes. One worker tells how the dirt in one home disappeared by basketsful after the weekly advent of the flowers. The children especially appreciate keenly the bright little nosegays. The fact that thousands of people hemmed in by narrow streets and dirty tenements have not even 10 cents to carry them to the suburban park or open country, makes this work all the more important.—*Congregationalist*.

**Training-School for Missions** The Chicago Training-school for City, Home, and Foreign Missions, in which Mr. Moody still lives, has been in successful operation seventeen years, and has enrolled nearly 15,000 students. Its women are found in all parts of the world, 150 being in the foreign field, and 600 or 700 in deaconess work. It differs from most training-schools in that it trains for all mission fields.

**A Noble Beneficence** Secretary Mabie, of the Baptist Missionary Union, through the generosity of a "Good Samaritan" whose name is as yet unknown, has the wherewith to provide two homes in Northfield,

Mass., for the comfort and recuperation of missionary families while sojourning in America on furlough.

**China Pays for Property Destroyed** The American Board has received through the United States State De-

partment, \$57,933, being one-quarter of the amount awarded to the Board by the commission now in session in China for losses on mission property in the Boxer outbreak two years ago. The total award is very nearly equal to the amount of the claims presented. The award for the personal losses of missionaries will, it is expected, soon be sent from Peking to Washington. This is prompt payment for damages as contrasted with the long delays in settling the claims of the Board against Spain and Turkey. The sum received goes toward reimbursing the treasury for money already expended in rebuilding mission property in North China, and in meeting other urgent calls of the same sort.

**How Some Indians Give** At a convocation held recently by

Bishop Hare on the Pine Ridge Reserve, South Dakota, some 1,200 Indians were in attendance, many of whom had journeyed a week or more by wagon to be present. Of the 25,000 Indians in the state, nearly 10,000 are baptized members of the Church. The living communicants number 3,280, while during the twenty-nine years of his episcopate, the bishop has confirmed over 6,000, and this among a people whom he found in 1873 in practical savagery. The fact was stated that the congregations had given to foreign and domestic missions during the past year over \$900, besides their gifts of \$300 to diocesan missions, to say nothing of the nearly \$5,000 for parochial purposes. The spirit in which

Indian Christians give was well illustrated, when representatives of the Woman's Auxiliary handed in cash to Bishop Hare nearly \$2,400 for missionary and other purposes, besides reporting the expenditure during the last year of over \$1,000 for various religious and charitable purposes at home.

**Missionary Rally of Young People** Twelve hundred young people, wearing conspicuously

upon coat and dress fronts white flag pins marked with the blue cross (badges of the Standard Bearers), recently toured the Charlestown Navy Yard, fairly turning the heads of the grizzled old officers by their flood of questions about guns, anchors, and uniforms. After this bit of sight-seeing, all went to People's Temple, where until 7.30 o'clock everybody talked to everybody else and ate the doughnuts, cheese, and coffee served by waiters in Oriental costumes, representing the different castes of Chinese, Japanese, Indian, and Turkish society. After these social hours came a missionary rally, with singing, drills by the children, and a thrilling address by Mrs. F. D. Gamewell, a missionary from Peking, China, on "Unpublished Stories of the Peking Siege." This rally was held under the auspices of the New England Women's Foreign Missionary Society of the Methodist Church, and is the first of a series.—*Congregationalist*.

**A Fine Presbyterian Contingent** During the seven months of this year (May 1 to December 1) the Presbyterian

Church has sent out 130 missionaries, the largest number it ever sent in a like period, and (as one affirms) "probably a larger number than any Board in the United States ever sent in any year." Of these 56 were returning to their fields, but 74 were going out for

the first time. Of physicians there were 11, of whom 2 were women. The destinations of this company were Africa, Brazil, China, India, Korea, Mexico, Persia, the Philippines, Syria, Siam, and Laos. For all which let us thank God and take courage.

**Two Africans for Africa** The Presbyterian Church, South, is sending to Luebo, its flourishing mission on the Upper Kongo, Dr. L. A. DeYampert and Miss Althea Brown, both colored. The *American Missionary* says of her:

Miss Brown is well prepared in every particular for this missionary service. She was trained in the public schools of Mississippi as a child, and came to Fisk University in early womanhood. She completed a course of study in this institution, struggling against poverty and overcoming many difficulties. She taught during vacations, and in this way not only supported herself in her student life, but also accomplished an important work in a neglected community.

Dr. DeYampert is a graduate of Tuscaloosa Institute, a school sustained by the Southern Presbyterian Church. He has qualified himself to go as a medical missionary. His early training, however, was at Burrell School, Selma, Alabama, one of the chain of such institutions supported by the American Missionary Association.

**Arabian Mission of the Reformed Church** The Arabian Mission, under the special care of the (Dutch) Reformed Church of the United States, is now supporting 10 American missionaries in 6 fields, all of these fields lying upon the east side of the peninsula except Muscat, which is rather south than east, but accessible by the same general route of travel. The missionaries scattered along the coast

of Arabia have recently held a missionary conference concerning the needs of their fields and the problems which arise out of the peculiar customs of fanatically Mohammedan countries.

## EUROPE

**Work of the British Bible Society** The British and Foreign Bible Society's alliance with foreign missions, it is said, was never more intimate and indispensable. One example will serve to illustrate what takes place in almost all non-Christian countries. Our Egyptian agency last year supplied nearly 30 different missionary societies—British and American, Swedish, Dutch and German—with the Scriptures which they required. Across this picturesque and polyglot field, which extends from Malta to Mozambique, and embraces both Aleppo and Uganda, the missions of Anglicans and Presbyterians, of Friends and Methodists, of German Lutherans and German Evangelicals, besides a number of undenominational societies, have all alike drawn their munitions from our stock. And here, as elsewhere, through this means, the books have passed into the hands of the people practically without cost to the missions themselves.—*Bible Society Reporter*.

**A British Auxiliary to the American Board** The *Missionary Herald* of the American Board speaks thus of the Bible Lands Missions' Aid Society: "The annual report of the British Society, which has for years generously aided in various lines of work in Bible lands, has just been received, and shows that the past year has been one of increased efficiency, with an increased income. It has made grants-in-aid to a number of the stations in charge of missionaries of our American Board in

Turkey, enabling them to carry on work which otherwise could not have been attempted. Our brethren at Marash, Aintab, Marsovan, Sivas, Van, Smyrna, Salonica, Broussa, Trebizond, and other stations, testify to the great value of the assistance received from these grants. We return hearty thanks to this organization in Great Britain, which is cooperating so efficiently in missionary work in the Orient."

**The London Missionary Society Schools** The recently issued annual report of this society gives the following statistics of the mission schools:

Sunday-schools.....	1,283
Sunday scholars.....	54,249
Day-schools:	
Boys.....	1,642
Girls.....	190
Day scholars:	
Boys.....	59,966
Girls.....	30,467

As the Bible is taught in all these day-schools, it may be said that *over ninety thousand boys and girls* are being brought under the influence of the Gospel from day to day. India has the largest number of scholars (36,532), but Madagascar is a good second with 32,446. China makes a comparatively poor showing with 2,749 scholars, of whom only 790 are girls. Africa has 6,852, and Polynesia 11,854.

**That Wesleyan Roll of Honor** With a portion of their famous Million Guinea Fund, the British Wesleys are to erect a monumental building, in which will be preserved a unique roll of honor, constituting such a mass of signatures as, probably, the world has never seen. Any subscriber could put down his own name or that of some departed loved one. "Ex-cannibals of New Guinea have inscribed their names, Red Indians of the backwoods, reclaimed Matabeles of Mashonaland, and the one-

time eaters of human flesh of Fiji." It will stand eight feet high with its 22,000 pages, bearing the autographs of nearly 1,000,000 persons.

**A Reprint of Edwards' "Humble Attempt"**

The Baptist Missionary Society has republished, with a view of deepening the interest in foreign missions, the famous treatise by Jonathan Edwards which led indirectly to the formation of that society. The pamphlet is called "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." Carey read it, and conceived the idea of holding missionary prayer-meetings, and the formation of the Baptist Missionary Society was the outcome.

**British Quakers and Missions**

The last annual report of the Friends' Foreign Missionary Association shows that there are now in India 6 stations, at which 10 men and 20 women are at work. The 5 stations of Madagascar have 7 men and 11 women, Syria 5 and 9, China 8 and 11, Ceylon 3 and 1, and East Africa 3 and 3. In the above figures the wives are included. In connection with the Friends' Armenian Mission at Constantinople there are 3 women, and at other places abroad are 7 men and 14 women, including wives.

**Scottish United Free Church and Missions**

In the 15 fields of the United Free Church, situated in Africa, India, China, West Indies, and New Hebrides, there is now a missionary force numbering 288, in addition to 111 missionaries' wives. The ordained native pastors now number 38, while the other native agents number 2,786. For the maintenance

of this army of workers the Church at home has contributed \$651,570. The number of ordained European missionaries is 111; medical missionaries, 39 (15 ordained); Women's Society missionaries, 90; native ordained pastors, 38; evangelists, 403; teachers, 1,580; other helpers, 104; Women's Society teachers, 512; Bible-women and other women helpers, 172; Church members, 39,572; attendance at 8 colleges and 864 schools, 47,445.

**Scottish Mission to the Jews**

The Jewish Mission of the Established Church of Scotland reported to the General Assembly in May, 1902, that 62 workers were employed in 5 stations—namely, Smyrna, Alexandria, Salonica, Constantinople, and Beirut, and that 1,429 scholars attended the 10 schools of the society. The expenses were \$21,000.

The United Free Church of Scotland Mission to the Jews has 80 workers in Edinburgh, Budapest, Constantinople, Breslau, Safed, and Tiberias. Its 8 schools were attended by 1,188 scholars, its 4 Sunday-schools have 603 scholars, and its 2 Children's Homes contain 50 children. The expenses last year were \$40,000.

**Festival of the Basel Mission**

This annual gathering was held June 30-July 3 at Basel. Much satisfaction was felt that with a budget of \$300,000 the deficit was only \$400. Sixteen missionaries were ordained in the Cathedral—4 for India, 2 for China, 7 for the Gold Coast, and 3 for Cameroon. Herr Oehler, the mission inspector, gave a very encouraging account of the progress of the work in all the parts of the world where it is carried on. Last year there were 1,942 baptisms of heathen, and the number of adherents at the mission stations was 43,102; the

number of schools was 514 and of scholars 20,463.

The Industrial Missions Company, which is auxiliary to this society, has had a very successful year. In India it employs some 25 Europeans and 2,600 natives, and in West Africa 20 Europeans and 350 natives. The company pays a dividend of 5 per cent., and was able to hand over last year a contribution of \$48,750 to the ordinary funds of the society.

**Missionary Zeal in Finland**

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, and nearly as many young women, have offered themselves for service. Its first missionary has arrived in China. This is the sole evangelical missionary society in Russia, and its director has expressed the hope that the German-speaking Lutherans of Russia will assist in the new departure, owing to Russia's increasing influence in China.

**The Stundists in Russia**

If the Russian government only knew its own interests, it would recognize that real Stundists and Evangelicals do not hold socialistic doctrines, and that even a sectarian religious movement is the best thing to counteract the dangerous revolutionary tendencies among factory workmen and peasants. Stundists, or "Pashkovite," workmen never unite with socialists—who are always anti-religious—but always oppose them, and Stundist peasants will always submit to those in authority for the Gospel's sake on all points excepting on the point of religion, and might be "a salt" against the revolutionary contamination.

One can only sympathize with the remark made in the "Outlook for Russia" on the low spiritual condition of the Stundists in Russia. Truly, they are like a flock with none to lead them and to instruct them. At present work among them will be more dangerous than ever on account of the agrarian riots which have taken place, and which will make the officials more suspicious than before.

No doubt the Lord's time for full religious freedom in Russia has not yet come, and judging by the present home minister's (Mr. von Phleves) strong character, no leniency is to be expected from him. But the Lord's work is never behind time. "In Thine hand is power and might so that none are able to withstand Thee" (II. Chron. xx:6). Persevering, definite, intercessory prayer is needed, both for the removal of hindrances and for the building up of religion.—*Evangelical Alliance Quarterly*.

## ASIA

**What One** The *Missionary*  
**Doctor Did** *Herald* gives a very interesting account of the life of the Rev. Edward Chester, M.D., for forty-three years a missionary in India. The amount of work accomplished by him, apart from his medical duties, would be considered far too much for any one man, yet in addition to his ministerial work we are told that he was put in charge of the Madura hospital and dispensary. The attendance steadily advanced from 3,100 the year before he took charge, till the last year of his oversight of the medical work in Din-digul and Madura, when it exceeded 51,000, more than 22,000 of which were new cases. To each of these thousands, and the thousands more of accompanying friends, the Gospel was daily preached, and a leaf-

let, which served also as a dispensary ticket, was given, containing the Ten Commandments, the Lord's Prayer, and a brief statement of saving truth.

**Famine and Industrial** In the October RE-  
**Work in India** VIEW we published "A Plea from India," asking for funds with which to rescue starving waifs and widows in connection with the Famine and Industrial Mission at Aligarh, N. W. P., India. Rains have come, but the after-effects of the famine have to be reckoned with. Poverty-stricken people need to be saved from starvation and supported for a long time to come. We have over 1,000 famine people in our institutions, a number of whom have been rescued during the present year. We are giving them work whereby they may earn their own livelihood, and thus be saved from starvation, and help to save others. The 25,000 waifs in our orphanages in India and the 20,000,000 widows there should receive the closest care from God's people. Over 300 of these widows are in the Widow's Industrial Home, at Aligarh. Nearly all of these are under 25 years of age. What a splendid chance this is for Christlike love and philanthropy!

Fifteen dollars a year will support a famine waif or widow. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit?" (James ii:15, 16.)

Funds are also needed for the erection of more homes for these poor people, and for workshops and machinery. Carpentry, shoemaking, tailoring, printing, basket-making, cloth-weaving, etc., are being taught, and, as Bishop

Warne says, the workshops are a bee-hive of industry. Heart, head, and hand are being taught at Aligarh. We need your help.

J. C. LAWSON.

**The Crumbling of Caste** A writer in *Epiphany* names these five proofs that caste scruples are losing their hold:

1. Numbers of strangers eat together in Hindu hotels where all kinds of Hindus are welcomed. In such a place Hindus of the lowest class sit together with others of higher castes and eat their grub.

2. The Hindu gentry publicly keep Mohammedan cooks and eat with Europeans at the same table.

3. Hindus of the highest class are employed in steamer service as doctors, clerks, or sorters. They live permanently on board the steamers, and most of them live on food cooked or touched by Mohammedans (even if some one makes his own arrangement).

4. High-class Hindus employed in military service go to foreign countries and eat food cooked by foreigners and do not lose their caste.

5. High-class Hindus employed in tea concerns do not care to eat cooked food of lowest class Hindus whose water he cannot drink in his own country.

**The Deadly Heat in India** A missionary who has heard people in the home-land make comparisons between the heat of India and our own has taken the trouble to give some statistics. She is speaking of North India. "I, who have remained on the plains all summer, can testify that I put up my punkahs April 2d, having found the heat of the house too great to bear even at that early date. From the middle of April to the 15th of May the temperature during the day never fell below 82° in a closed-up house with wooden shutters on all the doors (doors are also windows here), and the temperature was often up to 94° indoors. From May 15th the hot wind began to blow, and became more and more like the furnace that was

heated seven times. The temperature rose higher each day, and fell only one degree at night, until for three weeks the temperature in my office stood at 101°, 102°, and one day, 103°. Once the gale blew for 53 continuous hours, when not a door or window was allowed open day or night, and the air was like fire. Work had to go on; sick people had to be visited at any hour, and many times the hot winds burned my eyes till I had to cover my head and breathe as I could. At the hospital, where during dispensary hours all the doors had to be open, the temperature was still higher, rising to 106° for several days during the morning hours. For two days the temperature rose to 11° in the shade to 178° in the sun!"—*Assembly Herald*.

**Wesleyan Work Among the Malas** The Rev. B. Pratt, of the Hyderabad Wesleyan Mission,

contributes an interesting article to the *Harvest Field* on "Mission Work Among Malas in Hyderabad." Practically outcaste, the Malas, like many other low-caste communities, are great sticklers for caste. They look down with lofty contempt upon the Madigas, the second main division of the low-caste, servile population in Southern India. The Malas constitute one-tenth of the entire population of Hyderabad State, and the distribution throughout the dominions is fairly uniform, so that every village has its Mala goddess, or quarter; its *mohalla*, as it would be called in North India. The Wesleyans began actual work among the Malas in 1885, and there are now 1,461 church-members in a Christian community of nearly 8,000. The people are very similar in caliber and tendencies to the *Chamars* of North India, and the movement among them toward Christianity has features precisely



the same. The motives which induce them to become Christians are mixed. Deep heart-hunger is not the compelling motive, but neither is it a mercenary motive. Undoubtedly secular and material considerations influence them at the first, but these soon give place to more worthy considerations.

**How Famine Orphans are Kept Busy** Mr. Hazen, of Sholapur, writes of their method of caring for the orphans under their care:

The 250 boys that live in our compound we try to keep busy and give little time for mischief. We hardly dare to give holidays for fear of trouble. During Christmas week some small work had to be assigned each day. For some months now we have had all the boys, except the very smallest, in some branch of industry. There is a carpenter shop, a shop for weaving wool rugs, another for weaving cloth, on the native hand looms, for the boys' own clothes, a garden in which vegetables are raised for sale and for use, when there is water; just now the well is dry, and we must wait for rain. We have classes for washing clothes, for sewing, for mason work, making repairs and additions to buildings, and the latest thing is cooking. Formerly this was done by women, on the small native fireplaces. Now we have a large brick stove, with sheet-iron top, on which the flat cakes are baked like so many pancakes. The boys do the work of kneading and patting the cakes into shape, under the direction of three or four women.

**The Direst Need of the Indian Church** One of the next great developments which we hope to see in the religious life of India is a revival of missionary interest among the Anglo-Indian and Eurasian congregations of all the various churches in the empire. What such a revival would mean for the evangelization of India may be readily imagined. In three-fourths of these English-

speaking congregations the subject of missions is either never touched upon at all or in such a perfunctory, indefinite way as to accomplish nothing. What is needed is the organization of each local church on the basis of obligation to evangelize the community in which it is planted. This idea ought to enter into the very existence of every European church in this land, and the ideal ought to be kept before each church without any "let up." Of course, it is easy to suggest this in an editorial note, and none know better than the writer that one of the most difficult problems of the age is to bring the European community of India into sympathetic and helpful touch with practical missionary work. The problem will never solve itself. Unless men of God with the heavenly fire burning in their hearts and a genuine passion for the evangelization of the world take hold of it, nothing in the direction indicated will ever be accomplished.—*Indian Witness.*

**Female Education in South India** Of every 1,000 males in the Madras Presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 in 15 knows English; among Hindus, 1 in 132; among Mohammedans, 1 in 157. But the remarkable preeminence of Christians over other classes is especially seen in the returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is, for the Hindus, 70; for Mohammedans, 86; for Christians, 913. For every female who can read and write among Hindus and Mohammedans there are 16 males, but among Christian only 2 males. The preeminence in female literacy of the Christian com-

munity is still further established when we turn to the figures relating to the knowledge of English. Altogether in the Presidency there are 20,314 females who can read and write English. Of these the Jains furnish only 1; the Mussulmans only 77; the Hindus, 1,770; but the Christians, 18,442.

**The New  
Treaty and  
Missions in  
China**

The new treaty just concluded with China promises, among other reforms, a more rea-

sonable policy regarding missionary work. The terms of the treaty are as follows :

The missionary question in China being, in the opinion of the Chinese government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate this question; and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the treaty powers interested.

It is to be hoped that this commission will find a way to safeguard the persons of missionaries and their institutions without that preferential treatment of one class of missionaries above the others, which has done so much harm in the past. It is well known that much of the recent trouble was caused by the civil privileges given to French Catholic missionaries *and their converts* by the Chinese government, which placed ordinary Chinese citizens at a disadvantage in the courts. That fact has done incalculable damage to the missionary cause in the past, and has taught a much-needed lesson for the future.—*The Christian*.

**Conditions  
in Shan-si**

Rev. W. Percy Knight, of the China Inland Mis-

sion, writes us from Fang-cheng, in the Shan-si province of China:

Here we are, far inland amid Shan-si famine and dust and dirt.

The "new movements" we hear so much about, and the "changed conditions" that affect Shanghai, Peking, and Hankow, do not touch or move this people. We are in the theater of Boxerdom two years ago. The churches are all disorganized and much of the work upset. The difficulties are very great, and call for much waiting on God. Typhus and famine fever are raging all around here, and the natives are praying for rain, and famine conditions prevail. This is the fourth year of bad harvests in Pingyang-fu, and there will be much suffering this winter.

The general aspect of the people about here is one of indifference; the less they have to do with the Church, seemingly, the better. Many who used to worship with us stay away from fear. The attitude of officials and people is friendly, but there does not seem to be the seeking after Western learning and the Gospel that marks other parts of China.

**The Chinese  
Not Musical**

This little narrative, tho amusing, yet approaches to

the woful (at least, for missionary nerves). Miss Kate Kauffman, of Foochow, writes: "The Chinese are not naturally musical. In some arts they have excelled, but in music they seem never to have had ability. They fail even when they wish to appeal to the deepest human feeling. Their instruments are elementary, resembling a banjo, or if it is for the medium of wind it is the simplest horn, such as children blow in civilized lands. Our Christian converts have a taste for music which needs cultivation. They sing with vim our good old tunes, but, oh, with what startling variations! Each singer has independent ideas as to the time, the swells, the ascents and descents on the gamut. A strong nasal twang seems to be attempted. Our new missionary said that when she first heard a congregation burst into song she jumped and looked around and upward; she thought that a typhoon had struck the church and

that the timbers were falling with a crash. But it is too pathetic to be comic. The singers' earnestness makes them respectable. Where we have schools the students are taught to use their voices properly. Last Easter, in Foochow, we had a "day of song," which was so successful that it is to be a yearly festival. Some choruses sung that day would be a credit to any Sunday-school convention in any land."

**Romanizing Chinese Characters** One of the most important aids to missionary progress, if it can be carried out, is the attempt now being made by the missionaries of China to introduce the alphabet as a substitute for the cumbersome aggregation of complicated signs which is used at present. It will, indeed, mean quite as much for the Chinese as for the missionaries if some arrangement can be made whereby the tones can be represented by predetermined letters and accents. If instead of some thousands of arbitrary signs the learner needs to master only forty or fifty, the gain will be incalculable. It is a difficult task and one that will not be solved for years to come. Some progress has been made, however. The American Presbyterian Press at Shanghai has just completed the Ningpo Romanized Bible, which has the further distinction of being the first complete Bible with references published in China. It is proposed to issue during this current year by way of experiment a monthly paper, a hymn and tune book and some parts of the New Testament in Roman type.—*Evangelist*.

**Chinese Houses** The houses the country people live in are generally built of large, heavy mud bricks dried in the sun. There are three

rooms—a bedroom on either side, and a center lobby where they keep all their agricultural tools and stores of provisions. In this sort of lobby they cook their meals in a large copper or iron pot. The fire is kept going underneath with dry stalks which are burnt in bundles. The chimney passes through the bedroom wall and under their brick bed, the heat thus warming the bed before the smoke passes out through another chimney at the side of the house. This brick bed is about 4 feet high and occupies half the room. Six or 8 persons can sleep on it at once. A roll of matting covers the top, and on this is spread their bedding for the night. Very often the chimney is choked up, and the smoke fills the house so that you can not see across the room. Everything soon becomes black, and all the furniture goes into mourning. This is the cause of many eye diseases in China. The roofs of the houses are flat. In summer the family sleep up here, and in winter pile up all their firewood out of the way.

**Even China is Moving.** Some recent imperial edicts in China demand careful attention. One orders the Manchu (as distinguished from Chinese) courtiers and generals to nominate Manchus between the ages of 15 and 25 to go abroad, there to study foreign branches of knowledge. Another abolishes the prohibition of intermarriage between Manchus and Chinese, which has been enforced since the beginning of the dynasty, and directs officials, by diplomatic methods, to discourage the binding of the feet of Chinese female children, because, it is declared, this is a barbarous custom, and injurious to health. Others have done away with the old methods of examinations, and enact that students in the future must know something

about modern things in order to obtain their literary degrees. Chinese literati will now have to concern themselves with the "paltry business of commerce," for one of the subjects posted up for the lower examinations this autumn is "Competitive Trade."—*C. M. S. Intelligencer*.

**Dr. Ament** A letter from Dr. Sheffield to Mr. E.

**Mark Twain** W. Blatchford says in closing: "We

are delighted to welcome Dr. and Mrs. Ament back again to China. If Mark Twain could have seen the reception given Dr. and Mrs. Ament, by all classes of the Chinese, Christian and non-Christian, he would have had food for reflection on his attempt to destroy the good name of a fellow countryman."

**Chinese Women Going Abroad for Study** The other day a steamer from Shanghai to Yokohama had among its passengers a party of 8 young Chinese women going to Japan for a long course of study. This is an almost unprecedented occurrence, and is a decided step forward for China, for it is the prevalent opinion that it is not worth while to attempt to educate Chinese women. All these young women are from high-class families.

**Manchus Seeking Foreign Learning** 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 50 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 retranslation 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."

**Activity of Korean Christians** Rev. Heber Jones writes thus hopefully about Korean converts: "I think

we missionaries in Korea can not be too grateful for the fact that our Korean Church is a church of workers for the Lord. As soon as a Korean is converted, he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea."

**Church Union in Korea** One peculiarity of the work carried on by the Presbyterians in Korea is that it represents the federated activities of the four branches of the Presbyterian Church—Canada, Australia, and the northern and southern Presbyterian bodies in the United States. The working unity is so well wrought out that in the eyes of the natives there is nothing in the name or administration of any Presbyterian church in Korea to

differentiate it from any other Presbyterian church, altho the initiative impulse of one may have come from Australia and another from the southern Presbyterian church in this country.

### AFRICA

**A Missionary Murdered in Morocco** On Tuesday, October 21st, a telegram was received, sent by Dr. Roberts from Tangier, saying, that Mr. D. J. Cooper, of the North Africa Mission, was shot dead in Fez on Friday. From the wording of the message, it would appear to have been a deliberate act of murder on the part of a Moslem, committed in the neighborhood of the Karoueen mosque.

Mr. Cooper has been laboring in Morocco for seven years. We commend Mrs. Cooper and her two little ones, and all the workers at Fez, as well as the converts there, to the earnest prayers of our readers. On order of the sultan, the murderer was seized and put to death. The anti-foreign feeling is strong.

**Mission Conference on the Slave Coast** Six recent numbers of the monthly of the North German Missionary Society, having its headquarters at Bremen, have, says *Life and Work*, given a most graphic and instructive account of a visit of inspection by Dr. Schreiber, the superintendent to the society's West African missions. On the Slave Coast, beyond the river Volta, the mission has been at work for more than fifty years among the Ewe negroes, who number some 2,000,000. The story of the occupation of this corner of darkest Africa is one of the most pathetic and thrilling narratives that pioneer missions have to present. Since the first of the pioneers was carried off by fever on June 5, 1847, 65 men and women have given their

lives in its service. Not in vain have so many devoted missionaries died in Ewheland and the German Togoland. There are now 2,500 members of the Christian Church connected with the mission, and 1,000 children in its 36 schools.

**The African Less Sensitive to Pain** A writer in *Central Africa* gives these illustrations of the fact that the black man is much less susceptible to physical suffering than his white brother. A Makua whose foot had been amputated was found the day after the operation out of bed on the hospital floor, using the stump for progression. A Yao who had had three fingers removed, stole away the next morning to go on a machila journey of some weeks, using the damaged hand freely. So, too, the expeditions of 1895 against the slave-dealers brought to light many instances of this callousness. Shells fired into a stockade unfortunately do not discriminate between men, women, and children. They wound all alike. At Mlozi's women mortally wounded were to be seen going about picking up firewood, drawing water, and attending to their physical wants, women who the next day were dead. A little girl whose leg was amputated made her way to a pool, where she sat with the stump dangling in the water, which she was splashing over it with her hands, singing all the time as tho nothing was amiss.

**A Kongo Bill of Fare** Speaking of the Kongo district, *Regions Beyond* says: "There are no cattle; only a few sickly goats. Most English housekeepers would find their ingenuity severely taxed to provide three meals a day without meat, milk, vegetables, bread, or flour! Yet this is the Kongo lady's task. One tells us: 'For breakfast we

have tea or coffee, with porridge, if European stores hold out; if not, putty-putting'—i.e., manioc macerated and pressed into large lumps, from which the poisonous juice has been squeezed out. Dinner at midday consists of meat, usually hippopotamus, if we can get it; otherwise bananas and plantains and sometimes pumpkins, and again 'putty-putting.' Some of us eat tinned meat; others, like myself, dislike it so much we prefer to do without. Supper is a repetition of dinner, with the addition of tea. Our diet is tempered by pineapples. These on the Kongo are small but very abundant; we don't cut them in slices, but scoop them out with a spoon. Sometimes on a journey I have had nothing else to eat all day. When I returned home I never wanted to see another! The natives consume bats and parrots; the former, smoked very slowly over wood fires, are considered a great dainty. We can't bring ourselves to eat them. Fowls and eggs are small and scarce, but they do exist."

**A Sunday Service at the Zambezi.** The chapel is often quite full. Slaves carry in chairs for the chief Litia and

his wife and for the Princess Akanangisod and her husband. Before the service the congregation is squatting outside the chapel; when Litia passes, all kneel and clap their hands; he never replies to their salutations, for this would not be royal. He enters majestically, following the missionary; behind him comes a long procession of men, who seat themselves on their mats; the young lads come in chattering, and squat on the ground before the pulpit. Then, always late, come the two princesses with their long train of women. . . . The men are very, very attentive—to look at their faces you would

say that they understood everything. They sing very well, Litia especially. He also prays sometimes. He is very well mannered, has brilliant eyes and a pleasing smile. He is always well dressed, with a stiff collar, starched cuffs, dazzling shirt-front, black coat, polished shoes. He bows like a perfect gentleman. The chiefs are tall and majestic, with long mantles and bright-colored blankets. Then comes a curious mixture of European and native dress—flannel and cotton shirts, long aprons, short aprons, waistcoats without trousers, trousers cut at the knees, red jackets, high boots, low shoes, felt hats, everything that you can imagine.—*Journal des Missions Évangéliques.*

<b>Sleeping Sickness in Uganda</b>	Sleeping sickness, or negro lethargy, is a very fatal disease, which has
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been long known in West Africa, but has recently traveled along the Kongo into Uganda. The fear is that it will spread in this region. It has many features in common with the general paralysis of the insane. Hitherto it has only attacked natives, and three cases were lately under treatment in London hospitals. Latest reports from Uganda indicate that in Busoga alone 20,000 people have succumbed, and it is said to be still on the increase. A commission, organized jointly by the Foreign Office and the Royal Society, has been appointed to investigate. In connection with this intelligence it is pleasant to be able to add that Mr. Bently, of the Baptist Missionary Society, announces that a Portuguese doctor has discovered the bacterium which produces the sleeping sickness, which is such a scourge on the Kongo. The mode of treating it is yet to be found out, but to have isolated the enemy is

already a great step toward overcoming him.

**Woman's "Place" in Uganda** Higher training for women is not a burning problem in Central Africa.

One of the Church Missionary Society missionaries in Uganda says that the women have very little desire to be taught. "Book-learning seems to be entirely un congenial to most of them; digging, cooking, and gossiping have been the sole occupations of Baganda women for so long that it is difficult to arouse in them a desire for any other kind of knowledge, nor do even the more enlightened of the men seem to think they ought to send their daughters to be educated, tho they are only too delighted to send their sons. 'What good is it going to do girls?' they ask."

#### ISLANDS OF THE SEA

**Native Christians as Missionaries** The Rev. J. W. Mackenzie, of the New Hebrides Mis-

sion, writes to the *Presbyterian Witness*: "Five native teachers, all from Fila Island, our head station, left us by the *Mambare*. One went to assist Dr. Crombie, two, having been home on a visit, returned to Uripiv, Malekula, and the other two went to Panama. Two of them were trained under Dr. Annand. There was rather a pleasing incident at our weekly prayer-meeting previous to their leaving. At the close of the meeting I asked that all who were willing should go to their homes, and bring back a coin as a present to the teachers who were going out, to manifest our sympathy with them in going to labor among the heathen. I also told those who were present to inform the absent of our intention. In the course of half an hour almost every man, woman, and child in

the village came with something in their hand. The sum amounted to £4 8s. 8d. sterling, and was divided among the teachers and their wives."

**Australasian Methodists and Missions** Some years since a large fraction of the work of the British Wesleyans

in the South Seas was turned over to the care of their brethren in Australasia. Their four principal missions are British New Guinea, New Britain, Samoa, and Fiji—the last named being far larger than all the others combined. The total of native church members is 39,388 (in Fiji alone 35,244), in day schools, 30,190 (Fiji, 23,301), and attendants at public worship, 124,686 (Fiji, 71,526). The local preachers number 3,179, and the class leaders, 6,102.

#### MISCELLANEOUS

**Millions for Christianity** *The Advance* recently gave this encouraging picture of one phase of the religious situation: "Last year the 645,994 members of Congregational churches gave \$10,275,106 for the cause of Christ. This is an average of a gift of a little more than \$15.75 from every member, young and old, of the Church. Should the gifts of other, larger and smaller, denominations be added to the large sum just mentioned, we would have a good idea of the vast sums of money which are being given to support the Gospel.

"The Twentieth Century Funds show what may be done in collecting large sums of money for Christianity:

"The September number of the *Church Economist* gives the result of careful investigation to show how the denominations are getting on with their Twentieth Century Funds. The Methodists of Canada set their figure at \$1,000,000, and they have raised \$250,000 more than

that, and the Presbyterians of Canada put their mark also at \$1,000,000, and have already obtained \$1,430,000, with a probability that they will receive \$150,000 more. The English Methodists have raised \$4,500,000. The English Congregationalists, who sought \$2,000,000, have secured \$3,312,000; the English Baptists, who put their figures at \$1,250,000, have already received \$1,000,000, and the Congregationalists of Wales, who set out to secure \$100,000 in 5 years, have received \$360,000 in 3 years. The *Economist* reckons that the churches have secured \$30,000,000 of the \$40,000,000 proposed, and that the movement in all its branches is proving an unexpected and overwhelming success."

**Saving Souls** The time has come  
vs. when the aim and

**Saving Men** scope of religious  
\* zeal needs widen-

ing and deepening. It is not enough to want to save men's souls. We are already beginning to suffer both at home and in the missionary field because religious zeal runs in too narrow channels. Christ never talks of saving *souls*. His word always is, "saving *men*," or "winning men." "I am come that they might have abundant *life*." A great Christianity will come when we have the same passion for *personality* which our predecessors have had for souls. We need to realize that Christ came to reach and win and save every part and aspect of a man—to make him a *new man*, and our new revival must aim toward the making of Christian personality. It was this which made the first century so remarkable and extraordinary. Men were remade under the power of the Gospel and their lives expanded until the world really saw and recognized with wonder a new kind of man. The very purpose of Christianity is the production of such manhood and womanhood, and it will never make its power felt in the world until

we Christians burn with a passion for the upbuilding of such lives. . . . We have already learned in our mission work that we must do more than "convert" natives. We must train them and patiently lead them into a new way of living. Our home revival work should have taught us the same kind of lesson. The dreadful list of backsliders tells its own story.—*American Friend*.

**An "Evolution" in Prayer** We read of a Chris-

tian man in the United States that on becoming interested in missions his first earnest prayer was, "Lord, save the heathen!" Later, as his knowledge of God's ways increased, he prayed, "Lord, send missionaries to save the heathen!" Then, as his interest and a sense of personal responsibility deepened, his prayer became: "Lord, if Thou hast not anybody else to send, send me." Further experience and discipline humbled him, and led to this modification, "Lord, send me, but if thou canst not send me, send somebody." Eventually his prayer became: "Lord, send whom Thou wilt; but in any case permit me to pay my share of the expenses." Surely this should be the soul-attitude of every supplicant for missions. The recognition of the Divine claim over self and possessions must be complete and unreserved. When the Church attains to this, some of the harrassing problems of carrying on missionary work will disappear.—*C. M. S. Intelligencer*.

**A Missionary Career Truly Romantic** In a very sympathetic review of a book by Mrs. Rijnhart, M.D.—"With

the Tibetans in Tent and Temple"—the *Spectator* says: "After all, there are few careers more romantic than that of a missionary. He takes his life in his hand and faces the most real dangers; he meets



the wildest adventures; he has opportunities of making discoveries of all kinds as to nature and humanity, deeper and stranger than are often possible to the ordinary traveler. And the true missionary is without fear, for he believes in a Power behind him to which all the power of the British Empire is less than nothing; and he is, or ought to be, carried on by an enthusiasm to which no earthly passion can be compared. The knowledge that the Power he serves may not think his life and work worth preserving on this planet makes no more difference to him than it did to Gordon at Khartum. His fame and his reward are not expected here."

**The Word of God** Liberty to circulate the Scriptures is by  
**"Still Bound"** no means universal.

Besides the ceaseless opposition of the Roman Church, the work of the Bible Society in many countries is hampered by serious restrictions arising out of the laws or their administration. In some parts of the Austrian Empire licenses for colporteurs are still withheld. In the Grand Duchy of Luxemburg the selling of books and papers in the streets is prohibited. In Greece the government yielded last year to ecclesiastical and political prejudices so far as to place a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities permit no public selling of the Scriptures in Tunis, and they have not yet allowed the society to resume work in Cochin China. In Albania the Turkish government resolutely forbids us to publish the 4 Gospels in Albanian in native character, while colportage in the region round Bagdad was impossible for most of last year. The government of Persia has recently stopped all importation of Scriptures in the Persian language. The public exercise of any other religion than the Roman Catholic is prohibited by the Constitution of the Republic of Peru.—*Bible Society Reporter*.

## DEATH NOTICES

**Dr. Moses Parmelee** News has come of the death of Dr.

Moses Payson Parmelee, the veteran missionary of the American Board in Eastern Turkey, at the age of sixty-eight years. He died at Beirut, where he had gone from his station at Trebizond to undergo a critical surgical operation, October 4. Dr. Parmelee was a native of Westford, Vt., was a graduate of the University of Vermont and of Union Seminary, and also studied medicine in preparation for his missionary work. He was ordained in 1861, served as chaplain in the Civil War, and has been in Turkey since 1863, a most devoted and useful missionary. He married, in 1871, Miss Julia Farr, of Thetford, Vt., who survives him, with five children. Two sons are in Oberlin College.

**William B. Osborn** The death of Rev. William B. Osborn

removes a conspicuous figure from the active Christian forces of the world. He was widely known as founder of Ocean Grove. On the same line he made an attempt to establish a great religious center at Niagara Falls, Ontario, Canada. During this the now world-renowned International Missionary Union was organized. Mr. and Mrs. Osborn both spent some time as missionaries in India. Mr. Osborn died of injuries received from a railroad accident in West Virginia.

**Miss Abbie Child, of Boston** Miss Abbie B. Child, Home Secretary of the Woman's Board

of Missions (Congregational), died of heart disease at her home in Boston, on Sunday, November 9th. She was editor of *Life and Light*, the official organ of the Board, and was one of the most able and prominent women advocates of missions in America. She was one of the leaders of the "United Study of Missions" plan, and in many ways her loss will be keenly felt. Miss Child was graduated from the Maplewood Institute, Pittsfield, Mass., in 1858, and became connected with the American Board in 1870.