



**CHINESE CHILDREN IN AMERICA**

**"Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven"**

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## MISSIONARY LITERATURE OF THE NINETEENTH CENTURY

### Character and Uses of Recent Books on Foreign Missions

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Our literary inheritance from the missionary century which has just closed is not the least of the blessings of that remarkable period. To say that it far surpasses in value the output of previous centuries is to acknowledge that our writers have drawn from wider fields and a richer experience, and hence could not fail to produce a higher grade of missionary literature. As we begin a new cycle of years, it may be well to stop for a moment and note the character and value of this inheritance.

#### I. Literature of the Early Part of the Century

So rich is the product of recent missionary writers that we are apt to forget the work of earlier decades.

1. The character of these older writings is sufficiently obvious to be readily noted. They appeared at a time when men were not cosmopolitan, and when little was popularly known of lands beyond the seas. Consequently, writers could assume ignorance of the few mission fields occupied, and hence could write in minute detail of the people, their interesting environment, and strange sights and sounds, and, above all, could move the reader by the unexpected story of moral degradation and religious need. Not only were Christians eager to learn every detail about the heathen, but so new was the missionary enterprise that there was universal desire to hear the story of the adventures and daily life of the workers. Western powers had little influence in the mission fields of a century ago, and so life was far more unsafe, and frequent changes of scene were common, all of which lent a strong interest to the story of men who were experiencing some of the trials of the first apostles. Then, too, the Church placed a more decided emphasis upon the eschatological motive in missions than is the case to-day. Missionaries almost without exception were persons of the deepest piety, and were swayed by the strong desire to save the heathen from eternal woe. These views and the opposition

and dangers of the time made existence very strenuous, with an inclination to introspection and morbidness. Life could not be trivial, and such delightful passages as one finds in the writings of Arthur H. Smith, of China, James S. Gale, of Korea, and Mrs. John G. Paton, of the New Hebrides, are hardly thinkable during that period.

2. While this is the general character of missionary volumes of the first part of the nineteenth century, they nevertheless constitute a valuable contribution to missionary literature. No one can be acquainted with the subject, until he has at least tasted the productions of that time. Nowhere is history more entertaining than in that period, and no periodical of to-day is of such absorbing interest as the issues of the London and Church Missionary Societies and of the American Board during the first third of the last century. Such works as Holmes's historical sketches of Moravian beginnings, and the general missionary histories of Smith and Choules and of W. Brown are not surpassed in the quality of interest by the recent writings of Edwin Hodder and Dr. Warneck. In the realm of biography Henry Martyn will never be out of date, and other less-known lives are worth reading by any who lack moral fiber and a divine pertinacity. Beyond some inspiring memoirs, abundant material for history, and the missionary's wondering view of the strange new world therein enshrined, there is little of permanent worth in this portion of our inheritance.

## II. The Criterion of Authorship

No estimate of values in the case of missionary literature of the past three decades—which is about as far back as it is profitable to go nowadays—can overlook the important item of authorship. So much can be had and time is so precious that only the best should be read, hence authorship is an essential consideration in deciding upon what to read. There are numerous exceptions to the general rules about to be stated, yet they are true in the main.

1. Volumes written by the ordinary *traveler* are quite as commonly read to-day as any missionary books, and yet they are very liable to create wrong impressions concerning missions. The charm of these works lies in the fact that the novelty excited by missionary countries has not worn off, as in the case of persons long resident in non-Christian lands. Everything is described from the viewpoint of the reader, and not being professionally interested, such writers feel free to criticise the enterprise. The mischief wrought by these volumes comes from the fact that their information is usually derived from steamer captains and residents in the ports, where contact between civilization and heathenism has produced a modern Sodom. Even if inclined to speak truly of the missionary situation, it is impossible for such persons to state the facts fully; while hostility to missions finds abundant pretexts for attacking missionaries and their work in their

three months' trip to the great ports of the world. Even so careful a writer as Lord Curzon was sadly misled in many of his missionary judgments concerning the work in the Far East. In general, then, one should have good reason for reading this class of literature in preference to more trustworthy volumes.

2. While the *missionaries* themselves labor under the disadvantage of having become inured to strangeness and awful sin, and tho their constant use of a new language often vitiates their mother tongue, writings by such persons are our best substitute for first-hand information and personal visitation of the fields. Some of them, it is true, have become so accustomed to discursive and perpetual conversation that their books are tiresome and wide of the point; while still others have given such an intense life to a limited group of people in an exceedingly hard field, that they project their narrow experience upon the reader as if it were the only missionary horizon. Yet there are many others who are broad-minded and have sufficient imagination to realize what people desire to know and suit their perspective to this need. The largest proportion of our missionary reading may wisely be drawn from writings of this class.

3. In some respects the most valuable contributions to missionary literature are made by *home students* of missions and mission lands. By this is not meant a contingent of hack writers, who do not take pains to acquaint themselves with their themes, but who depend instead upon some good half-tone illustrations, striking incidents which they do not take time to verify, and a literary style that attracts the reader. The genuine student of missions does not write without having investigated as carefully as possible his ground, depending upon the consensus of authorities rather than upon the personal equation of a single author. It may take years to produce a given work, as in the case of Dr. Dennis's invaluable volumes, but when it appears it is authoritative. One class among such writers supplement their reading and home research with travel, either as independent observers, like Dr. Lawrence, or as representatives of missionary societies with all the special opportunities of gaining inside information resulting from that relation. Had secretaries the requisite time for such work, their travels and the prolonged correspondence with many missionaries under their charge ought to furnish the very best material, especially as most of them are also constantly called upon to purvey information to the public, and so know what people desire to learn.

### III. Value and Use of Different Varieties of Literature

As there is a prevalent carelessness about the authorship of what one proposes to read, so there is a practical ignoring of some varieties of missionary literature, and no clear conception as to what each class is best calculated to accomplish.



1. The most unassuming form is the *leaflet*, and yet it is often very valuable. So short that a person can read one in a moment, if rightly directed it may quickly reach its mark. The Germans make illustrated leaflets an attraction to children, and the English and a few American societies are also coming to realize their power in that direction. College students and some churches use them at the close of a missionary service to clinch the work that has been done from the platform. Let their exact character and fitness for a specific use be known, and no other form of literature is more effective; but their indiscriminate and purposeless employment brings reproach upon all literature of their class. In its most respectable form the leaflet enlarges into a booklet, and here a more important purpose is subserved, viz., that of creating through it a taste for missionary reading. Many a busy man or woman who would refuse to peruse a missionary book can be induced to read an attractively printed, interestingly written booklet. The Church Missionary Society has made a most fruitful study of this grade of literature and furnishes some of the best samples of the class.

2. What is usually regarded as the only true missionary literature must be the largest element in our reading, the full-fledged *book*. The experience of those who know most about the use of this form of literature shows that the value of books does not depend upon great size; indeed, some of the best biographies in print, like those of Dr. George Smith, suffer from their very completeness. Many will read Tom Hughes's brief "Life of David Livingstone" rather than attack the infinitely more valuable memoir of him by Blaikie. The function of the book is to give tolerably complete views of the subject treated, and consequently it requires some resolution on the part of the reader to master the topic. It is this more serious purpose which needs to be cultivated before many books will be read, and to accomplish this small volumes or portions of a large volume of special interest are very successfully prescribed or even pledged, with the result that the appetite becomes established.

3. As we can not live without the daily paper, so the *missionary periodical* is an absolute essential, if we would keep abreast of the missionary advances of the day. It is highly creditable to their editors that board magazines are so uniformly interesting and up to date. The one issued by our own denomination has a first claim upon us, perhaps; tho in order to get the best in three lands of Christendom, the student of missions must read THE MISSIONARY REVIEW OF THE WORLD, because of its world-wide scope and valuable leading articles; the *Allgemeine Missions-Zeitschrift*, as being the most scientific missionary periodical in existence, because of its trustworthy reviews of missionary progress in different lands, and because of its exceedingly valuable sketches of master workers; and the *Church*

*Missionary Intelligencer*, as being easily the foremost denominational periodical, and because its many fields and its strong general articles make it of value to readers of every denomination and land.

#### IV. Literature for Special Classes

In the conduct of conferences on missionary literature one is frequently asked to give lists of missionary books especially adapted to particular classes of persons. No question is so difficult to answer, for the twofold reason that those who have read widely in this field differ so greatly in their literary judgments, and because readers of the specified classes are equally divergent in their likes and dislikes.

1. *Children* are least satisfactorily provided for, if we except those of England and Germany, and leave out of account some excellent children's periodicals of America. Yet this apparent neglect is perhaps best provided for in these same excepted periodicals. The average child is not sufficiently interested in missions to read a long book, so that the Religious Tract Society of London has thought it wise to reduce so fascinating a volume as Gilmour's "Among the Mongols" to the modest limits of "Adventures in Mongolia." Periodical editors, however, can select the choicest material, have it served in a large variety of attractive dishes, and can make the feast as long or short as the appetite demands. In general it may be said that the Church Missionary Society of London has succeeded best in providing acceptable books and booklets for children, tho one must confess that they are not so attractive to American as to English children. That class of writings must be indigenous in order to be most effective.

2. *Books for young people* are also difficult to prescribe. If young people's societies are any criterion as to who are young, the class includes all between fifteen and fifty. Limiting the term to those from fifteen to twenty-five—we beg the pardon of young people who are much older than this—it may be said that books which are most likely to interest them are biographies, books of missionary travel or adventure, and, above all, well-written volumes that are not too long. Thus they would not have the patience to read the classical life of Bishop Patteson in two volumes, even tho from the pen of so talented a writer as Miss Yonge, when they would enjoy Page's breezy sketch of this famous martyr of the South Seas. Missionary stories find their best market among this class of readers—books like Davis's "Chinese Slave-girl," Griffis's "Honda, the Samurai," Miss Barnes's "Izilda," and Miss Crosby's "With South Sea Folk."

3. Requests frequently come to the writer for lists of works especially suitable for *women*. His own view is that they are sufficiently in advance of men in their acquaintance with missionary books to need an even higher grade of this literature, instead of an agreeable solution of the masculine variety. The only exception to this state-

ment that he recalls is in the case of books that are full of horrible or sad details of heathenish life. Some women become hopelessly depressed by volumes portraying the woes of womanhood and such social conditions as make Dr. Dennis's "Christian Missions and Social Progress" one of the greatest missionary works of the nineteenth century. In the lists that are appended, books are marked with a *w* for the reason that they have especially to do with classes in society or topics which would not particularly interest men.

4. Another frequent inquiry is for text-books that are especially adapted to *mission study classes*. Unfortunately very little attention has thus far been given to the preparation of such literature, except in pamphlet or periodical form, and in the text-books of the Student Volunteer Series, the twenty-third issue of which has just appeared. Miss Hodgkins' "Via Christi" may be the forerunner of a series suitable for women's societies, as Dr. Barnes's "Missions Two Thousand Years before Carey" is for advanced classes that are ready to invest money and time in a prolonged course of study. The trouble with most books of this class is that, while they may be admirable for reading purposes, they are poorly adapted for use as text-books, where brevity, clearness, and inexpensiveness are essentials.

5. Another demand is for *statistical and technical* works that are not expected to be read throughout, or if read in their entirety, it would be by students or persons specially interested in missions. This class, as indicated in the list following, is here made to include a few volumes that are more or less technical, appealing to special readers. The value of this variety of literature is far greater than the ordinary reading public realizes, and no missionary library can be considered complete without a few of them at least.

#### V. How Use This Literature?

"It depends." If the individual buys a number of books and the question applies to him, one answer would be given; if a church library were being inquired about, an entirely different answer is necessary. A few general suggestions only can be made.

1. "*Begin gradually*" is a safe maxim to follow in most cases. "The Unanimous Library" scheme of the New York Endeavorers, devised by the fertile brain of Mr. W. L. Amerman, is perhaps the best way to begin, if competition is the point of departure. Pledging to the reading of a book or portions of a volume is another good way to establish a taste for missionary books. But the general prescription which will meet the majority of cases in mature life is that of reading what, in Coleridge's phrase, "finds you." A friend well acquainted with missionary literature can select a single volume, or a few chapters in a book which elsewhere is a desert, and his strong recommendation and request will be the beginning of a wide use of such literature.

Personal tastes and friendly advice are the best levers in this work.

2. The confirmed missionary reading habit is still a long way off. The main reliance in cultivating it lies in the *constant use* of books and periodicals for necessary purposes. Thus the pastor of a church, or a missionary committee, should make literature necessary for a variety of meetings. In scores of cases workers in this line, like Dr. Sailer, of Philadelphia, and his colaborers in the Endeavor Union of that city, have won constant readers for missions by assigning once and again special parts. Finishing the required reading, the person is allured onward, and oftentimes the book is not only read by one but by a number in the same family. The Volunteer Movement's study-class work has in hundreds of cases resulted in confirming the reading habit.

3. A third and final step, if the use of books is to be most effective, is to introduce *system* into reading. The Cross-Bearers' Missionary Reading Circle and the work of some of the boards and young people's societies, notably the Baptist Young People's Union, are doing much in this direction. Yet the matter rests ultimately with the individual, and he should feel that the present-day work of God in the world is quite as well worth knowing about as the earlier history of the infant Church. Conscientious devotion to the unfinished work of our ascended Lord, and sympathy with His needy brethren in mission lands should be so dwelt upon and entered into that no month will pass without some periodical or volume read, and "no day without a line" at least. Resolution is requisite and self-denial as well, but it richly repays the Christian who sees in modern missionary history, as Dr. Pierson does, "new Acts of the Apostles."

#### IV. A Brief List of Recent Literature

The writer has been requested to append a list of books and periodicals that may be useful to the reader in making selections. He does so with the confession that he does not pretend to know intimately more than two thousand missionary books of the vast number published, with a slight knowledge of an additional three thousand, perhaps. Moreover, his view-point has necessarily been that of students in our institutions of higher learning. It should also be added that, with a single exception, no literature in foreign languages is here referred to. It is a misfortune that so few are well enough acquainted with German as to be willing to take up missionary volumes in that language, as it is surprisingly rich in this line of literature. While many read French, there are comparatively few original missionary works in that language, save some admirable ones bearing on the special fields of single societies and others which are already translated.

## LIST OF TWO HUNDRED MISSIONARY WORKS \*

## GENERAL WORKS

- Allgemeine Missions-Zeitschrift.* *rx.*  
 Beach, H. P. Geography and Atlas of Protestant Missions. 2 vols. 1901, 1902. *rs.*  
 Bliss, E. M., editor. Encyclopedia of Missions. 2 vols. 1891. *rx.*  
*Church Missionary Intelligencer.* *rx.*  
 Dennis, J. S. Christian Missions and Social Progress. 2 vols. 1897, 1899. *arx.*  
 Dennis, J. S. Centennial Survey of Foreign Missions. (Statistical supplement to above.) 1902. *r.*  
 Ecumenical Missionary Conference, New York. 1900. *r.*  
 Gordon, A. J. Holy Spirit in Missions. 1893. *Missionary Review of the World.* *rx.*  
 Mott, J. R. Evangelization of the World in This Generation. 1900. *s.*  
 Strong, E. E., editor. In Lands Afar. 1897. *y.*  
 Student Missionary Appeal. (Report of Third Volunteer Convention, Cleveland.) 1898. *r.*  
 Students and the Missionary Problem. (Report of Second Volunteer Union Convention, London. 1900. *r.*  
 Williamson, J. R. Healing of the Nations. (Medical missions.) 1899. *s.*

## RELIGIONS

- Barrows, J. H., editor. World's Parliament of Religions. 2 vols. 1893. *r.*  
 Davids, T. W. R. Buddhism. 1894. *r.*  
 Dods, M. Mohammed, Buddha, and Christ. 1893. *r.*  
 Douglas, R. Confucianism and Taoism. 1879. *r.*  
 Grant, G. M. Religions of the World in Relation to Christianity. 1895. *s.*  
 Jevons, F. B. Introduction to the History of Religion. 1896. *r.*  
 Kellogg, S. H. Handbook of Comparative Religions. 1899. *r.*  
 Williams, M. Monier-. Hinduism. 1890. *r.*

## HISTORY OF MISSIONS

- Barnes, L. C. Missions Two Thousand Years Before Carey. 1900. *rsx.*  
 Hodder, E. Conquests of the Cross. 3 vols. 1890. *rx y.*

- Hodgkins, L. M. Via Christi. 1901. *sv.*  
 Leonard, D. L. Missionary Annals of the Nineteenth Century 1899.  
 Pierson, A. T. Miracles of Missions. Four Series 1891-1901. *y.*  
 Pierson, A. T. Modern Missionary Century. 1901.  
 Pierson, A. T. New Acts of the Apostles. 1894. *y.*  
 Thompson, R. W., and A. N. Johnson. British Foreign Missions. 1899. *r.*  
 Warneck, G. Outline of a History of Protestant Missions. (Translation of the Seventh German edition) 1901. *rx.*

## COLLECTED BIOGRAPHIES

- Beach, H. P. Knights of the Labarum. 1896. *s.*  
 Creegan, C. C., and Mrs. J. A. B. Goodnow. Great Missionaries of the Church. 1895. *y.*  
 Gracey, Mrs. J. T. Eminent Missionary Women. 1898. *w.*  
 McDowell, W. F., and others. Picket Line of Missions. 1897. *y.*

## TOURS OF MISSION LANDS

- Clarke, F. E. Fellow Travellers. *y.*  
 Comegys, Mrs. B. B., Jr. A Junior's Experiences in Missionary Lands. (Imaginary.) *c.*  
 Lawrence, E. A. Modern Missions in the East. 1895. *rx.*  
 Twing, Mrs. A. T. Twice Around the World. 1898. *w y.*

## MISSION FIELDS AND WORKERS

*Africa and Madagascar*

- Battersby, C. Harford-. Pilkington of Uganda 1899.  
 Bentley, W. H. Pioneering on the Congo. 2 vols. 1900.  
 Blaikie, W. G. Personal Life of David Livingstone. 1880. *x.*  
 Dawson, E. C. Lion-hearted: Story of Bishop Hannington's Life. 1901. *c.*  
 Drummond, H. Tropical Africa. 1891. *y.*  
 Ellis, W. Martyr Church of Madagascar. 1870.

\* The italicised letters following some of the entries in the list have the following signification:

- a* = works that are helpful from an *apologetic* point of view.  
*c* = those which are of special interest to *children*.  
*r* = works of *reference*, or those which treat of specialties.  
*s* = volumes intended primarily for *study* class use.  
*w* = literature of special interest to *women*.  
*x* = works of very unusual *excellence*.  
*y* = books of special interest to *young people*.

The remarks that have been made under Section IV. above should be borne in mind in the interpretation of these symbols. Where no letter follows the title, it is to be understood that the work has equal interest for all classes of mature persons. The date following titles is important as enabling the reader to know the age of books. As a general thing, the more recent a book is the greater its value, save in the case of biographies and histories.

Fletcher, J. K. Sign of the Cross in Madagascar. 1900. *y*.

Hall, M. J. Through My Spectacles in Uganda. *c*.

Harrison, Mrs. J. W. Mackay of Uganda. 1891.

Johnston, J. Missionary Landscapes in the Dark Continent. 1892. *y*.

McAllister, Miss A. A Lone Woman in Africa. 1895. *w*.

Moffat, J. S. Lives of Robert and Mary Moffat. 1885.

Noble, F. P. Redemption of Africa. 2 vols. 1899. *r z*.

Parsons, Miss E. C. A Life for Africa. (Life of A. C. Good.) 1897.

Rutherford, J., and E. H. Glenn. Gospel in North Africa. 1900.

Standing, H. F. Children of Madagascar. 1887. *c*.

Thornton, D. M. Africa Waiting. 1898. *s*.

Tyler, J. Forty Years Among the Zulus. 1891.

Whately, M. L. Ragged Life in Egypt, and More about Ragged Life in Egypt. 1870. *w*.

#### *American Continent—North*

Jackson, S. Alaska and Missions on the North Pacific Coast. 1880.

Page, J. Amid Greenland Snows. 1892. *y*.

Riggs, S. R. Mary and I. 1887.

Whipple, Bishop. Lights and Shadows of a Long Episcopate. 1899.

Willard, Mrs. E. S. Kin-da-Shon's Wife. 1891. *w*.

Young, E. R. Apostle of the North, James Evans. 1899.

Young, E. R. On the Indian Trail. 1897. *y*.

#### *America—Mexico and West Indies*

Brown, H. W. Latin America. 1891.

Butler, W. Mexico in Transition. 1892.

Carlisle, W. Thirty-eight Years' Mission Life in Jamaica. 1884.

Duggan, Mrs. J. P. A Mexican Ranch. 1894. *y*.

Kingsley, C. At Last: Christmas in the West Indies. 1889.

Rankin, Miss M. Twenty Years Among the Mexicans. 1875. *w*.

#### *America—South*

Beach, H. P., and seven others. Protestant Missions in South America. 1900. *s*.

Brett, W. H. Mission Work Among the Indian Tribes in the Forests of Guiana. 1881.

Coan, T. Adventures in Patagonia. 1880. *y*.

Young, R. Cape Horn to Panama. 1900.

#### *Asia—General*

Barrows, J. H. Christian Conquest of Asia. 1899. *r*.

Cobb, H. N. Far Hence. 1893.

Graham, J. A. On the Threshold of Three Closed Lands. 1897. *y*

Houghton, R. C. Women of the Orient. 1877. *w*.

Mabie, H. C. In Brightest Asia. 1891.

Speer, R. E. Missions and Politics in Asia. 1898.

#### *Asia—Arabia*

Jessup, H. H. Kamil. 1899. *y*.

Sinker, R. Memorials of the Hon. Ion Keith-Falconer. 1890.

Zwemer, S. M. Arabia, the Cradle of Islam. 1900. *x*.

#### *Asia—China and Dependencies*

Ball, J. D. Things Chinese. 1892. *r*.

Barber, W. T. A. David Hill, Missionary and Saint. 1898.

Beach, H. P. Dawn on the Hills of T'ang. 1898. *s*.

Bryson, Mrs. M. I. Child-life in Chinese Homes. 1885. *c*.

Bryson, Mrs. M. I. John Kenneth Mackenzie. (Medical Missionary.) 1891.

Chang, Chih-tung. China's Only Hope. 1900.

Davis, J. A. Chinese Slave-girl. 1880. *y*.

Fielde, Miss A. M. Corner of Cathay. 1894. *w y*.

Gibson, J. C. Mission Problems and Mission Methods in South China. 1901. *r*.

Gilmour, J. Among the Mongols. 1883. *y*.

Gray, W. J. H. China: A History of the Laws, Manners, and Customs of the People. 2 vols. 1878. *r x*.

Hart, V. C. Western China. 1888.

Headland, I. T. Chinese Boy and Girl. 1901. *c*.

Lovett, R. James Gilmour and His Boys. 1894. *c*.

Martin, W. A. P. Cycle of Cathay. 1896.

Martin, W. A. P. Lore of Cathay. 1901. *r x*.

Moule, A. E. New China and Old. 1892.

Nevius, H. S. C. Life of John Livingstone Nevius. 1895.

Selby, T. G. Chinamen at Home. 1900.

Smith, A. H. China in Convulsion. 2 vols. 1901. *x*.

Smith, A. H. Chinese Characteristics. 1894. *x*.

Taylor, Mrs. F. H. In the Far East. (New Edition.) 1901. *y*.

Williams, S. W. Middle Kingdom. 2 vols. 1895. *r x*.

#### *Asia—India, Burma, and Ceylon*

Barnes, Miss I. H. Behind the Pardah. 1897. *w*.

Bishop, Mrs. I. L. B. The Golden Chersonese. (Burma.) 1881.

Carpenter, C. H. Self-support in Bassein (Burma). 1883. *r*.

Chamberlain, J. In the Tiger Jungle. 1896. *y*.

Children of India. *c*.

DuBois, Abbé J. A. Hindu Manners and Customs. 1897.

Fuller, Mrs. M. B. Wrongs of Indian Womanhood. 1900. *w*.

Guinness, L. E. Across India at the Dawn of the Twentieth Century. 1898. *y*.

Hopkins, Mrs. S. A. Within the Pardah. (Medical Missions.) 1898. *w*.

Hunter, W. W. Brief History of the Indian Peoples. 1892. *x*.

Hunter, W. W. The Old Missionary. 1896.

Jackson, J. Mary Reed, Missionary to the Lepers. 1899. *y*.

Judson, E. Adoniram Judson. (Notable Baptists Series.) 1894.

- Langdon, S. The Appeal to the Serpent: Story of Ceylon in the Fourth Century.
- Leitch, Misses M. and M. W. Seven Years in Ceylon. 1890. *y*.
- Mason, E. B. Civilizing Mountain Men. (The Karens.) 1882.
- Mason, F. Ko Thah-Byu, the Karen Apostle. 1846.
- Maxwell, Mrs. E. B. The Bishop's Conversion. 1892. *a w*.
- Scott, J. G. (pseudonym, Shway Yoe). The Burman, His Life and Notions. 1896. *r x*.
- Smith, G. Conversion of India. 1893. *r*.
- Smith, G. Life of Alexander Duff. 2 vols. 1879. *x*.
- Smith, G. Life of William Carey, Shoemaker and Missionary. 1887.
- Tennent, J. E. Progress of Christianity in Ceylon. 1850. *r*.
- Thoburn, J. M. India and Malaysia. 1892.
- Tisdall, W. St. Clair-. India, Its History, Darkness and Dawn. 1901. *s*.
- Urwick, W. Indian Pictures. 1881. *c y*.
- Wherry, E. M. Zeinab the Panjabi. 1895. *y*.
- Wilder, R. P. Among India's Students. 1899.
- Wilkins, W. J. Daily Work in India. 1890.
- Wilson, Mrs. A. Carus-. Irene Petrie, a Woman's Life for Kashmir. 1901. *y*.

#### *Asia—Japan and Formosa*

- Bacon, Miss A. M. Japanese Girls and Women. 1901. *w*.
- Ballard, Miss. Fairy Tales from Far Japan. *c*.
- Batchelor, J. Ainu of Japan. 1892.
- Campbell, W. Missionary Success in Formosa. 1889.
- Cary, O. Japan and Its Regeneration. 1899. *s*.
- Chamberlain, B. H. Things Japanese. 1892. *r*.
- Gordon, M. L. American Missionary in Japan. 1892.
- Griffis, W. E. Honda, the Samurai. 1890. *y*.
- Griffis, W. E. Mikado's Empire. 1896. *r*.
- Griffis, W. E. Verbeck of Japan. 1900.
- Hardy, A. S. Life and Letters of Joseph Hardy Neesima. 1891.
- Johnston, J. China and Formosa. 1897.
- Mackay, G. L. From Far Formosa. 1898.
- Peery, R. B. Gist of Japan. 1897.
- Ritter, H. (G. E. Albrecht, translator). History of Protestant Missions in Japan. 1898. *r*.
- Tristram, H. B. Rambles in Japan. 1895.
- Uchimura, K. Diary of a Japanese Convert. 1895.

#### *Asia—Korea*

- Allen, H. N. Korean Tales. 1889. *y*.
- Bishop, Mrs., I. L. B. Korea and Her Neighbors. 1898. *r*.
- Gale, J. S. Korean Sketches. 1897. *y*.
- Gifford, D. L. Everyday Life in Korea. 1898.
- Griffis, W. E. Corea, Without and Within. 1897. *r*.
- Hall, R. S. Life of William J. Hall, M.D. 1897.

#### *Asia—Malay Archipelago*

- Condit, Alice B. Old Glory and the Gospel in the Philippines. 1901.
- Worcester, D. C. Philippine Islands and Their People. 1898. *r*.

#### *Asia—Persia*

- Bassett, J. Persia, the Land of the Imams. 1886.
- Curzon, G. N. Persia and the Persian Question. 2 vols. 1892: *r*.
- Fiske, D. T. Faith Working by Love. (Miss Fiske's Life.) 1868. *w*.
- Laurie, T. Dr. Grant and the Mountain Nestorians. 1874.
- Wilson, S. G. Persian Life and Customs. 1895.
- Yonan, M. Persian Women. 1898. *w*.
- Asia—Siam and Laos*
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## GREAT MISSIONARY APPEALS OF THE LAST CENTURY

BY THE EDITOR-IN-CHIEF

The literature of missions, produced during the century just passed, has been remarkably rich and prolific. The catalog of books, covering every department of the subject, shows that some of the most gifted pens have been at work. The geography and topography of various countries, the habits and customs of foreign peoples, the mysteries of the different languages and dialects, the diverse systems of philosophy and religion, the history of missionary operations, and the biographies of devoted men and women—every class of topics germane to the great theme has been treated by writers of the highest type.

God has raised up this army of authors, and used these numerous and voluminous treatises on missions, as means of information as to the field and its wants, and the work and its progress, but most of all as molds of character and conduct, and as means of raising up new laborers to meet a world's needs.

But, besides these larger contributions to mission literature, there is another class of direct appeals to which special attention may well be directed. Single brief pamphlets, addresses and sermons have been singularly chosen and used of God as loud trumpet-calls to His church. Often at the time they seemed only of transient interest, yet some of them have marked turning-points in the century's missionary history, and take a first rank for originality of method and for practical power among the moral and spiritual forces that have swayed mankind. At some of these we shall now glance, for the sake of their permanent lessons.

Carey's "Enquiry" and his Nottingham sermon of 1792, on Isaiah liv:2, 3, like Robert Hall's thunderbolt on "Modern Infidelity," in 1800, properly belong to the eighteenth century, yet they proved to be potent forces for shaping the events of the nineteenth century, and scarcely began to exert their full influence until after its dawn. Carey's "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens," his biographer, Dr. Smith, justly ranks as the "first and greatest" paper on missions. It contains only about twenty thousand words, but it is an amazing contribution to the statistics, geography, and religious condition of the world, especially considering its author. He was no scholar, and yet an Oxonian, with the Bodleian library at hand, could scarcely have surpassed it, either in matter or style. This shoemaker in an obscure village, whose main books were three—Cook's "Voyages," the "Life of Columbus," and the Bible—who had little contact with the intelligent by



converse, and no contact with the world in general by travel—this was the man whom God chose, while as yet the Church was asleep, to speak the creative word of modern missions.

We may well consider the genesis of that "Enquiry." Carey's conversion, at eighteen, had two effects: it was self-consuming and self-constraining. God's fire both burns up the dross out of character, and burns its own way out of confinement; it works purity in the man, and it demands vent for God's message. As Dr. Alexander McLaren says, "The candle, if put under the bushel, either goes out or burns up the bushel." Like Duff after him, Carey found his conversion impelling and compelling him to action. He started his preaching in the hamlets near Hackleton; then, as he met Andrew Fuller and Thomas Scott, and began to borrow books, to read and think and ask questions, to make his map and amass his facts, he began also to urge on his brethren to do something to change the face of that map and the character of those facts. Like Elihu, he must show his opinion. He met little besides the wet blanket of discouragement and rebuke. Meanwhile he was writing his "Enquiry," which, however, had no likelihood of ever seeing the light, for he was too poor to put it in print, being scarcely able to pay for his daily bread. In 1788, when Carey moved to Leicester, he read it to those who met at his recognition services. But his "piece," as he humbly called it, written in poverty and sickness, had lain in its sepulchre had not God said "Come forth," and had He not led Mr. Potts, by paying the cost of printing, to "loose it" from its bonds and "let it go" on its errand.

Thus it came to pass that, four years later, the press gave this essay its thousand tongues. The author, ready to practise what he preached, had already followed up his "Enquiry" by that other epoch-making appeal from Isaiah liv: 2, 3, at Nottingham in 1792, which gave the motto for the century's missions:

"Expect great things from God;  
Attempt great things for God."

Dr. Ryland has sought to describe the effect of that sermon. The preacher's soul was like a reservoir where waters have long gathered, and on that May day the dam broke, and the flood bore on its current not only the preacher, but all his hearers. "Obligation" was the great thought with which it smote their consciences, while it rebuked their apathy and lethargy. The impression was very deep, but it would have led to no action, had not Carey wrung Fuller's hand, imploringly asking: "Are we again to separate without doing anything?" This agony of appeal held them together until a new step was taken, fixing the next meeting at Kettering in October, as the time for "a plan for propagating the Gospel among the heathen." And so that printed "Enquiry" and that spoken appeal had their first-

fruits in the little band of twelve that in October, 1792, with no precedents to guide, no experience to assure, no funds to expend, and no influence to command, pledged themselves to God and each other to bear their part in spreading the Gospel, and laid down on the altar of missions their fifty-three half crowns.

It is the old story which is ever new. Like the first creation, it shows Him still at work who made the worlds out of things which do not appear. Of the genesis of missions we may write the same opening words: "In the beginning, God." The Creator chose that "Enquiry" and that sermon as base-blocks for the structure of modern missionary enterprise. They who despise the day of small things may well ask whether it be not worth while boldly to use pen or tongue when God lays on us a burden, however few our readers or however cold and callous our hearers.

God has used as "goads," to urge his people to nobler advance, many other memorable sermons and addresses during the past century.

Robert Hall's sermon on "Modern Infidelity" was made a mighty force in arousing the Church to missions, tho not directly treating of that subject. It was delivered in 1800, in Cambridge. Its immediate provocation was the French Revolution, which was, at bottom, atheism, causing a volcanic upheaval which threatened not only the foundations of all government but the very existence of society. Dr. Hall proved, in this masterly discourse, all false systems of religion to be practically godless and unable to save society from ruin, and held up the Gospel as the one and only remedy. At that time world-wide missions were taking shape, and this sermon was one of God's clarion-calls, rallying believers in a supernatural Gospel to advance against the powers of darkness. Its author was a mighty man. Dugald Stewart says of him: "Whoever wishes to see the English language in its perfection must read the writings of that great divine. He combines the beauties of Johnson, Addison, and Burke without their imperfections."

A dozen other sermons and addresses which properly belong to the last century may now be mentioned, such as John M. Mason's "Messiah's Throne," preached before the London Missionary Society in 1802; Claudius Buchanan's "His Star in the East," preached in Bristol in 1809; Edward Irving's "Missionaries After the Apostolic School," in 1824, also before the London Missionary Society; Alexander Duff's Exeter Hall address in 1837; Francis Wayland's "Moral Dignity of the Missionary enterprise," in 1823, and his "Apostolic Ministry," in 1855; Dean Magee's anniversary sermon before the Church Missionary Society in 1866; Dr. Joseph Angus' "Apostolic Missions," before the Baptist Missionary Society in 1871; Charles H. Spurgeon's "Plea for Missions" in the Metropolitan Tabernacle in 1877, and before the Wesleyan Society at its anniversary in 1886; William Fleming Steven-

son's "Our Mission to the East," which so thrilled the Irish assembly in 1878; Alexander McLaren's "True Source of Missionary Zeal," in London in 1889; and Phillips Brooks' sermon delivered in Boston in 1881, entitled "The Heroism of Foreign Missions."

To these might be added Harris' "Great Commission," Foster's "Essays on Missions," Sheldon Dibble's "Thoughts on Missions," Kip's "Conflicts of Christianity," John Angell James' "Church in Earnest," etc. This list includes only English writers and speakers, space forbidding proper reference to sermons and essays from the pens and tongues of those who, in Germany and Holland, France and Switzerland, Norway and Sweden, and other foreign lands, have lent their advocacy to the cause of missions.

John M. Mason's sermon on "Messiah's Throne" was heard by Robert Hall, and extorted from him the exclamation: "I can never preach again." Claudius Buchanan was a young Scotchman, converted through John Newton, and sent as chaplain to India, through Charles Simeon's influence. After his return to England, he preached at Bristol a sermon which, for an hour and a half, held a large audience spellbound. Its echoes, heard even in Parliament, aroused a new interest in India, which prepared for the remarkable victory in the House a little later. The text of this sermon was Matthew ii. 2, and the title was, "His Star in the East." Its closing words were these:

While we are disputing here whether the faith of Christ can save the heathen, the Gospel has gone forth for the healing of the nations. A congregation of Hindus will assemble on the morning of the Sabbath under the shade of a banyan-tree, not one of whom perhaps ever heard of Britain by name. There the Holy Bible is opened; the Word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised His presence where two or three are gathered together in His name is there in the midst of them to bless them, according to His Word. These scenes I have myself witnessed; and it is in this sense in particular I can say: "We have seen His Star in the East."

Adoniram Judson read Buchanan's appeal, and thus describes the effect: "The evidences of Divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of my soul. I could not study; I depicted to myself the romantic scenes of missionary life; I was in a great excitement." That was the blast God used to bring Judson's whole nature to the white heat and into readiness to be molded on His anvil of purpose. The leading thought of the discourse was the evidences of the Divine power of the Christian religion in the East; especially is the progress of the Gospel in India described as affected by the labors of that venerable and almost ideal missionary, Schwartz.\*

Francis Wayland was pastor in Boston, Mass., when he preached,

\* "Life of Adoniram Judson," by his son, pp. 70, 71.

in 1823, his sermon on "The Moral Dignity of the Missionary Enterprise." It was soon after printed, and at once put him in the front rank of preachers. When Robert Hall read it, he remarked: "If he can preach such a sermon at twenty-seven, what will he do at fifty?" Wayland's subsequent discourse, before the New York Baptist Union for Ministerial Education, thirty-two years later, proved what grand work he could do at fifty-nine.

*(To be continued)*

## JOHN CHINAMAN IN AMERICA

BY REV. IRA M. CONDIT, D.D., SAN FRANCISCO, CAL.

Supt. of the Chinese Presbyterian Mission. Author of "The Chinaman as We See Him."

The Chinese question has again come to the surface. This is caused by the fact that the Exclusion Law, at present in force, expires next May. There are no in this country, in round numbers, one hundred thousand Chinese, but why such a comparatively small number should be looked upon as so great a menace to our broad land is difficult for some of us to understand.

One reason given is, that if the gate is left wide open they will come in such crowds as to flood the Pacific Coast, if not the whole land. But Americans are slow to understand that all our Chinese immigration is from the one province of Canton, and, for the most part, from only four districts of that province. In my thirty years' experience I have never seen half a dozen from any other part of China. The northern Chinese do not emigrate, and in all probability never will. They have never gone (excepting a few from Fukien) to any of the other countries where they are freely allowed to enter. If they did come to America they could not mix with the Cantonese any better than if of another nationality. Hence the fear of the Chinese pouring in upon us in an overwhelming flood is not very well founded.

The fear from "Chinese cheap labor" has also very little in it to cause anxiety. In point of fact, Chinese labor in California is *not* cheap and never has been. Fruit interests and family help suffer because of the lack of Chinese to care for the former and of the high price demanded by house servants for their labor. One of my neigh-



HO YOW, CHINESE CONSUL-GENERAL,  
SAN FRANCISCO

bors in Oakland, with an ordinary-sized family, pays fifty dollars per month for a Chinese cook and twenty-five for his assistant. This is not very *cheap* labor! The demand for their work in the family, on the farm, and elsewhere, at high wages, is far beyond the possibility of present supply.

Race prejudice itself can not account for the antagonism to the Chinese. Other races are regarded with favor by those who will hardly look upon a Chinaman as human and possessed of an immortal soul.

The animosity against our Mongolian brothers seems to be caused by a combination of reasons. Race prejudice has something to do with it, but their failure to assimilate with us has much more. Fears of an Oriental invasion and of their cheap labor cause some of the uneasiness. The fact that they bring many of the worst features of their own civilization with them: the importation of slave women; the practise of debasing vices; the belief (a false one) that the men are coolie slaves—we have in all these the reason, to some extent, for bitter hostility to the Chinese.

The dark blot of Chinatown in our fair San Francisco has an irritating influence upon the minds of our people. It is much like a piece of China brought over and set down in our midst. Their streets filled with men, women, and children, talking in the jargon of their own tongue, their queer signboards, the quaintness of their many kinds, shapes, and sizes of lanterns, their vegetable and fruit stores, their restaurants, their temples and theaters, their barber shops, drug and variety stores, are all a veritable picture of China. If the houses were only one story high and streets but six or eight feet wide, then it would be a *Chinatown* indeed. To the tourist alone these places are of great interest.

This strange people who have crossed the sea and planted themselves down in our midst are still really living in a world of their own. They are dwelling among us, but are not of us. They retain their own peculiar characteristics, intending some day to go back to live and die in their own land. Some one has said, "They do not even change their tailor or their barber while they stay here."

It is a deeply solemn thought that they are bearing back to their own awakening country the impressions for good or evil which they receive while living among us. And just here lies the whole problem of the Chinese question.

The first Chinese to come were welcomed and kindly treated. Their advent was regarded as the opening up of relations which meant great things for China and for us. But antagonisms of various kinds soon began to arise. For political and other reasons, those words, "The Chinese must go," became the battle-cry against them. The words of the treaty between China and the United States read as fol-



A CHINESE CHRISTIAN FAMILY, SAN FRANCISCO

lows: "They shall not insult or oppress each other for any trifling cause, so as to produce an estrangement between them." These words were disregarded and treated but as a travesty. In this country of boasted freedom, under our flag, and in the face of solemn treaties which had been forced upon them, they were treated as no people have ever been, if we except the Jewish people. They were mobbed, unjustly imprisoned, their property destroyed, and inhumanly murdered. Every kind of outrage has been enacted against this defenseless people.

All this culminated at length in the passage by Congress of an Exclusion Law, which went into effect May 5, 1892, and in the negotiation of a new treaty, in which the Chinese government magnanimously granted all that our government asked.

The Exclusion Law required all Chinese laborers to register within one year after the passage of the law. If they were found in the country after one year without a certificate they were to be apprehended and deported to China. Only government officials, merchants, teachers, and students were by this law allowed to come.

The enforcement of this law has given rise to much outrageous treatment. Those who would land have to prove by at least two

reliable *white* witnesses that they have a right to live in this country. Merchants, laborers, and all alike, when they arrive, or return after a visit home, are penned up like a flock of sheep in what is known as a "detention shed." This is the long shed extending over a portion of the Pacific Mail Steamship dock, and for discomfort it is a veritable Libby Prison without starvation. There they are imprisoned without the right of bail, and denied all communication with either their own people or with Americans. I know this from more than one effort to see some excellent members of our own mission who were thus confined. There they have to await a slow investigation of their case. They have to pay their own board during the weeks, or maybe months, of this investigation; and if they have no money to put up or friends to help them, then, without any regard to their rights, they are sent back by the same steamer on which they came. A man is often imprisoned as a criminal who has committed no crime, but merely failed to find a white man to prove his right to be here. He is imprisoned, not until his guilt is proven, but until he can prove his innocence. The great crime of the Chinese under this law is that of being a Chinaman.

In this way the Chinese are discriminated against, the unjust laws are harshly executed, and the treatment they receive such as is given to no other nation under the sun. The Chinese feel this gross injustice done them by a so-called Christian nation. Need we wonder that they are so slow to adopt our ways and accept the Christianity we seek to give them?

#### CHRISTIANIZING THE CHINESE IN AMERICA

Yet in the face of all this and more the Gospel has found a place in many a Chinaman's heart. The various branches of the Christian Church have missions among this people which have been fruitful of much good.

The Presbyterian Board of Foreign Missions was the first on the field, and began work in San Francisco in 1852. Rev. Dr. William Speer, who had been a missionary in Canton, China, and spoke the language of this people, worked with great earnestness and zeal. Long years after leaving the work he was still known as "The Chinaman's Friend." A fine mission-house was erected, and much good was done in many ways. Health failing him, he was succeeded in 1859 by the Rev. Dr. A. W. Loomis, whom I joined in the work 1870. The old building at length became too small for the work, and the First Presbyterian Church, situated close to Chinatown, was secured. This is now the commodious headquarters for many departments of mission work.

In 1868 the Rev. Dr. O. Gibson, who had been a missionary in China for ten years, established a mission of the Methodist Episcopal Church.

A fine building was erected, and effective work has ever since been carried on. In 1870 the Congregational mission, under the Rev. Dr. W. C. Pond, was opened, and they now have an excellent building on the edge of Chinatown. In the same year the Baptist Church opened a mission, and under the Rev. Dr. Hartwell, who is now a missionary in China, an excellent chapel and school-rooms were erected in the heart of the Chinese quarters.

In all of these missions the Gospel is preached to the Chinese in their own tongue, efficient evening schools for teaching English are held, and they have in hand all kinds of church and mission work. For many years not only have the various denominations planted branch missions in many cities and towns where the Chinese are to be found, but the plan of Chinese Sunday-schools in our churches has been also adopted. These Sunday-schools were opened in nearly all the prominent churches of San Francisco and at other important places on the coast. As the Chinese have gone East, schools have been opened for them there also, until they are found in not less than seventy-five cities and towns of the United States.

Some mistakes have been made no doubt, but great good has been done by these Chinese schools scattered over our land. Thousands of Chinese have been reached by them, and out of them have come many bright Christians. I have had an excellent opportunity of meeting many of these when on their way back to China, and am glad to bear testimony from my own knowledge as to the scores and hundreds of Christian men who have come out of these schools.

Christianity has heretofore had the disadvantage of coming in contact with heathenism on its own soil by a few missionaries; but here, for the first time, heathenism has been planted upon Christian soil and amid our Gospel institutions. What great things might have been accomplished if we had only lived up to the religion which we professed! But, notwithstanding our shortcomings, a deep impression has been made upon these heathen people. Through unjust treatment we have lost much, and yet much has been done to open their blinded eyes to the truth, destroy their foolish superstitions, and bring them into the faith of the blessed Gospel of Christ.

There is another side to this Chinese immigration question, and that side is away across the Pacific, in the home-land from which this



PRESIDENT OF THE CHINESE KING'S  
DAUGHTERS, SAN FRANCISCO



people came. Seeds planted here are growing and ripening there. Even the many thousands of those who have gone back home not Christians, having seen with wondering eyes in our land the blessings which accompany and follow in the wake of the Gospel, have returned with their belief in idolatry mightily shaken, if not destroyed. These are awakening new ideas among the millions of their people, which are helping to open the way for the Gospel to take hold.

Then add to this the thousands of Christian converts in our country who have gone home to believe and practise what they have learned here. Thus through those still here and those who have returned, cooperating with the missionaries on the field, the Christianizing of Southern China is going forward.

I have estimated that not less than sixty thousand Mexican dollars have been given by the Christian Chinese in this country for building chapels and for various kinds of Christian work in China. One of the finest chapels in South China, at Sun Neng, has been erected almost wholly by them, and other smaller ones have been either entirely or partly built by them. Native pastors at work in these chapels and colporteurs sowing the good seed amid the innumerable villages around are supported by our Chinese Christians in this country, who are earning good wages in their daily vocations. Often these Christians return from visits to their homes, bringing good news of the conversion of their wives, children, and kinsfolk.

Thus it is true that tho all the good which we had hoped for by the sojourn of this people among us has not been realized, yet many have been born into the kingdom, and precious influences set in motion, which are telling, and will continue to do so, for the regeneration of China.

#### SOME FACTS AND FIGURES

Number of Chinese in the United States, 100,000. Of these there are in San Francisco, 18,000; on the Pacific Coast, outside San Francisco, 50,000; and in other states and territories, 32,000.

Christian Chinese in the United States from the beginning, divided between the principal denominations, 4,000; the present number, 1,600. Of these in San Francisco, 600; in other parts of the coast, 500; and in other states, 500.

Evening schools in the country may be put down at 50, and Sunday-schools, 75; the scholars in attendance at these schools for one year, 3,700.

Chinese born in the United States, 3,000. Children in the mission and public schools, 500.

Lay preachers converted in the United States who have labored both here and in China, 60; ordained ministers, 12.

Amount given by the Chinese for building chapels and for Christian work in China, \$60,000 in Mexican money. To this may be added a larger sum given by them for various kinds of mission work among their people in this land.

There are three Rescue Homes for the saving of Chinese slave girls and women—one Presbyterian and one Methodist in San Francisco, and one Presbyterian in Portland, Oregon. No less than 1,000 have been rescued during the twenty-five years of their existence. Many of these are now happy wives and mothers in Christian homes.

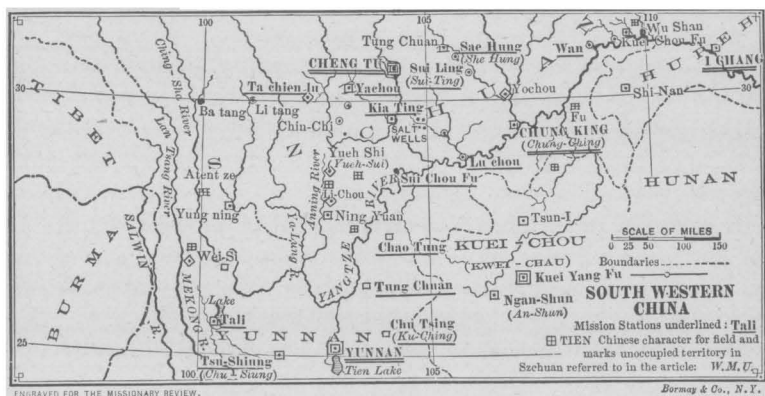
There are two Kindergarten schools for Chinese in San Francisco with 60 in attendance.

There is a Circle of Chinese King's Daughters organized and conducted by Mrs. I. M. Condit in the Chinese Presbyterian Church of San Francisco who are working for their heathen sisters and the children; it has now 32 members. At their bi-monthly meetings they have more than 100 Chinese women and children.

There are six organized Chinese churches in California, the other converts being in connection with local American churches.

There are four Chinese Young Men Christian associations in San Francisco, connected with the different missions, and each having many branches in the state and at many other points.

There are six Christian Endeavor societies in California, with some also in the Eastern States.



## THE UNOCCUPIED MISSION FIELDS OF WESTERN CHINA \*

BY REV. WILLIAM UPCRAFT, YACHOU, SZCHUAN, CHINA  
Missionary of the American Baptist Missionary Union, 1883-

In writing of unoccupied fields regard should be had to the number, condition, and accessibility of the people; the probable lines of future development and intercourse with the world at large; the possibility of supplying such fields from bases already occupied and equipped for mission work; together with the indications of Divine preparation and leading in the direction of such fields.

Under such conditions a brief survey of the three provinces of Western China—Szechuan, Kuei-chow, and Yunnan—may serve as a sample of other districts in China where the needs are equally great and pressing.

The advance in this part of the empire within the past decade has been rapid and striking. Within that time West China has come within the range of practical geography.

\* This article was prepared at our request before the Boxer uprising. It is timely, in that it shows the unoccupied fields in one province of China before 1900. Many former stations are now without missionaries. There is clearly room for all Christian workers without overlapping.—EDITORS.

What before was an isolated region, cut off by mountain ranges and forbidding gorges from the coast provinces, has now been extensively surveyed and reported on; lines of railroad are projected; a steamer has made the journey up to Chungking, and, what is equally important, in view of the rapids and shoals that infest the Yangtze, down again; a system of "police gunboats" for the upper river has been inaugurated by the British government; the Imperial Post connects Chungking with Shanghai and the outer world; noted financiers have been up the river to look up the prospects for investments, and finally the French and English are engaged in competing companies for the purpose of exploiting the mineral wealth of the province.

What has all this to do with mission work? Much every way; principally in the way of incitement and facility. Hitherto the mission worker has been first in the field, in many ways a great advantage in their special work; but if that honorable lead is to be maintained a much larger force is necessary and enlarged equipments will be required than are now available.

It is also of importance to remember that in the solidarity of interests that ally all foreigners in a common cause as against the suspicion and ill-will of a conservative people such as this, the advent of every additional foreigner is a factor in mission work.

Of the field in its general aspects much may be said in its favor. Lying almost wholly within the subtropical zone, it is temperate in climate, fairly healthy for Europeans, vastly productive in all the necessities of life, and attractive with a wide range of natural beauty.

The people vary in their general characteristics, from the mercurial, excitable Szchuanese, blown about by every wind of rumor, and agitated by their self-imagined fears, to the bucolic stolidity of the Yunnan people who generally ignore everything outside their own immediate interests.

To reach this western country there is one "main traveled road"—the danger-laden current of the Yangtze River.

Passing through the series of canyons that hem the river in from Ichang as far as Kuei fu we find in this latter city the center of the first and most easily reached of the unoccupied fields of the west.

*Field No. 1—Kuei fu.*—Kuei fu commands all the border country of eastern Szchuan and a large slice of western Hupeh. The country is broken into countless valleys, in which a large tho scattered population find a subsistence as farmers, miners, and, at slack times of the year, as boatman in the increasing traffic between West China and the coast.

For a small mission that could give its attention to these people, put in a number of hardy evangelists for the active work of the country, besides making the town a center for medical and educational work, this is an attractive field. It is not far removed from Ichang

and the coast, as is the case with places farther inland, and it would also form a much-needed link in the line of work looking to the west.

*Field No. 2—Eastern Kuei-chou.*—Passing on from this point to the west the next field lies in southern Szchuan and eastern Kuei-chou, with an entrance at the town of Fu, on the Yangtze, in latitude 29° N., at the embouchure of the Wu River, which drains a part of eastern Kuei-chou.

The London Mission has an outstation here worked from their central station at Chungking, but the town is large in itself, and as the entrepôt for the vast interior region, as yet unreached, it offers a good site from which to reach the mainland to the south. There

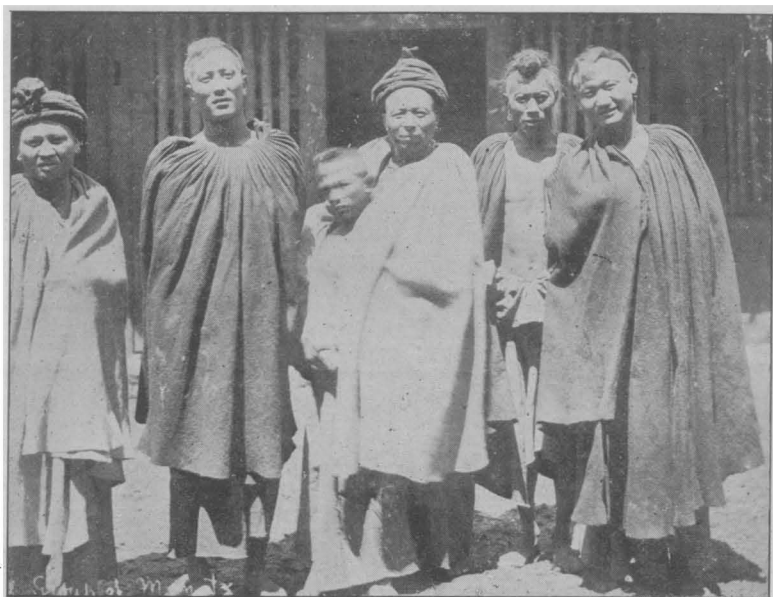


A WAYSIDE GROUP IN SZCHUAN, CHINA.

might be some hardness to endure, as the people do not have a reputation for amiability toward foreigners, but this need not abash any who are endowed with good health, fair animal courage, and the strength of patience that inheres in a Divine call to such a work.

*Field No. 3—Ning Yuan Valley.*—From this point we pass to the west of Szchuan, leave the Yangtze at Suifu, go north on the smaller river to Kiating, and thence to Yachow in latitude 30° N., two days' travel from the western edge of the great central plain of Szchuan.

From Yachow, west, follow the main road to Ching-chi, in latitude 29° N., longitude 103° E., where the road bifurcates, the western branch goes on to Tachien lu, Batang, and Lhassa, while the southern one—that which we now propose to follow—goes almost directly south to the capital of the neighboring province, Yunnan fu,



A GROUP OF LOLO MEN IN WEST CHINA

latitude 25° N., a journey of twenty-two days' strenuous travel, and a virgin country to mission work and workers—one of the most important fields in the west.

Down the valley of the Anning River there is a ribbon of Chinese occupied country with aboriginal tribes on either hand. Here are the important cities of Yueh shi, Ning yuan, and Huei li, with a long succession of market villages and towns between. It is a most promising section of country, with an excellent climate, good supplies, and because of its mineral wealth it promises to come to the front rapidly under foreign development. Along this valley lies an alternative route—some think it to be the premier line—for the Burmo-Chinese Railway, and the whole region is attracting attention to itself.

*Field No. 4—The Lolos.*—Beside the work offering among the Chinese, there lies the great needy sphere of Lolo-land.

To reach the Lolos no better location can be found than that offered by the Ning yuan valley. It is more than probable that these aboriginal tribes must in the first instance be approached through the medium of the Chinese. These latter have a working arrangement with the Lolos by which their traders are allowed for a consideration, and under certain guarantees, to penetrate to the most remote points of Lolo-land.

Hence the field in the Ning yuan valley may be said to bear two separate aspects, if there be not really two fields—the Chinese and the Lolos.

There are good communications with the outside from the valley, and everything that is common to Chinese civilization may be obtained on the spot. These are important points when one has to consider the economy of living in a far country.

*Field No. 5—The Far Western Districts.*—Of the districts still farther west much can not be said. The whole border land, as between China, Tibet, and Burma, is a field untilled. The advance from Burma into western Yunnan has been long contemplated and as long delayed. The Fathers of the Catholic missions have some of their best tho most arduous work lying out there, and with the communications opening up between northern Burma and the Chinese frontier lands there is a way for us and a call to occupy.

The fate of these smaller nations and aboriginal types seem to be absorption into the larger and more aggressive peoples, but ultimately they become no mean factor in the resultant race.

There is, therefore, a strong call to evangelize and modify the raw material, and thus contribute to the character of the ultimate result.

Speaking of the field among the Chinese, the foregoing list is not exhaustive. Even those places longest worked are but beginning to be occupied, while scattered here and there among them are enormous masses of people that are not being adequately reached as yet. For example, the district of the salt and gas wells in the center of Szchuan has a very large population, and no resident workers are yet settled there; but a good deal of itinerent work has been done, and one or two missions are planning to "effectively occupy" so soon as men are forthcoming.



A SZCHUAN FAMILY GROUP

The crying need is for men and women, with the correlated demand for means to sustain both them and their work.

Szechuan, as a factor in the world's calculation, is just beginning to be recognized; as a mission field it has been known, but at no time adequately understood. Every mission is short-handed, and where the field is comparatively new, as is the case here, this condition is disastrous.

There is little to conserve, but everything is open to aggressive evangelism under whatever form conducted.

We are not administering conquered territory, or drilling enlisted warriors, but every one is engaged in aggressive action against the forces that oppose. There is not a large body of Chinese Christians, these have to be won yet, but there is an unnumbered multitude of unreached heathen men and women needy and accessible.

To do this work the old posts should be strengthened and the new fields occupied.

No part of this generally needy empire calls louder to the love, devotion, and heroism of Christian men and women than the unoccupied fields of Western China.

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## THE CRISIS IN SOUTH AFRICAN MISSIONS

BY REV. FREDERICK R. BUNKER

Missionary of the American Board, Natal, South Africa, 1891-

It appears to be a principle in God's dealing with men in His Kingdom that long time is consumed in preparation, and suddenly the opportunity is thrust forth with the challenge to meet it. Such seems to be the situation in South Africa at the present time. To one who looks at the situation in its proper perspective there is much to encourage, much to inspire, in the missionary outlook of that field.

Since George Schmidt began to preach the Gospel to the Hottentots in Cape Colony in 1737 there has been splendid work done in foundation-building. Languages have been reduced to writing and literature prepared in them; churches have been founded and a Christian sentiment created in a large constituency; schools, both common and academic, have been established, and an intelligent company of pastors and teachers raised up; self-reliance and self-support have been inculcated, until an African Church is prepared to enter largely into God's plan for the redemption of all Africa.

For long the missionaries held entire control of the government of the native churches. Their word was law in the administration of all church matters. They were vested with the authority of the Home Board, and took naturally the leadership among a people just out from heathenism, and knowing nothing of Christian life and church order.

The past four years has witnessed what has almost approached a

revolution in this regard. Not without strained relationship, not without much to be deprecated, the native Church has demanded and exacted a much larger degree of local control than it has had heretofore. Native leaders have been thrust, or have thrust themselves, forward, and demanded a place for which the missionaries felt they were not qualified.

Negro agitators from America did much to accentuate the strained relations by raising the cry, "Africa for the Africans," and not only sought to disrupt the mission churches, but were regarded with suspicion by the South African governments for what seemed seditious political utterances.

These have been years of intense trial to the African Church.

Gradually there has come to be a much better feeling—I speak with especial knowledge of the situation in Natal. The missionaries have been wise in yielding to the native Church a very much larger self-control of its local affairs. They have led the natives to see that self-control was not merely "bossing," but involved the carrying of very heavy responsibilities. These responsibilities have been laid upon the shoulders of the leaders, until they begin to realize that they are not as sufficient unto themselves as they thought they were, and they are glad to avail themselves of that advice and assistance from the missionaries which they formerly despised.

Out of the struggle there has grown much better relationship between the missionaries and the native Church. Both sides have profited by the experience. The native pastors and teachers now enter more largely into the shaping of the policy of church government for their own people, and the missionaries have gained a larger place as counsellors by the voluntary choice of the people.

This internal change in the African Church gains added significance from the time in which it has taken place.

While the entire world has become interested in the political changes which are taking place in South Africa, very few are interested in the changes which are taking place among the native races—changes which are of vastly greater importance than the question, which of two races is to have the supremacy in the South African republics. What part the aborigines are to play in the future civilization of Africa is the greatest question before the statesmen of that land, and will be for the future. The objection to taxation without representation is already urged by the natives and plans have been, or are being, made to give them representation in the English legislative assemblies. Franchise laws, labor laws, and such like are prominent before the law-makers of the land. The natives themselves are awaking to the new opportunities which have come to them in the advent of new conditions and are pushing their demands prominently forward for recognition.



With the passing of intertribal warfare the population of Africa will increase very rapidly. Warfare and witchcraft are responsible for the fact that Africa is not as thickly populated as China or India. Stable government will remove this check to increase of population. Natal, which had but ten thousand inhabitants in 1835 under Chaka, now has five hundred and seventy-five thousand native inhabitants under English rule. This change has come not only from natural increase, but from immigration from other tribes seeking the protection of a settled government. A greatly increased population must be looked for and provided for by those concerned with Africa's future.

Great changes must be looked for as a result of bringing the native races under new industrial conditions. Vast numbers of men are being gathered from all the interior tribes to Johannesburg, Kimberly, and other industrial centers of South Africa. In Johannesburg alone there were seventy thousand natives gathered in the gold industry before the Boer war. It is estimated that two hundred thousand will be needed to meet the improved conditions after the war.

These natives represent tribes far back in the interior, even beyond the Zambezi. Others come in shiploads *via* Delagoa Bay and Durban, gathered by labor agents from far and near on the eastern coast for the Johannesburg labor market. They remain in service from three to five years, then return to their homes.

Who can estimate the change of ideas which will take place in them, and which they will propagate among their people on their return to their tribes?

These great changes which are taking place constitute a crisis in the Kingdom of God in that land.

Here are vast numbers of men gathered under conditions where the Gospel can be made known to them most effectively in the shortest time and at least expense. If truly converted and instructed in Gospel truth they will naturally and most efficiently reach the widely scattered tribes from which they come. The long dormant tribes to which they go and through which they pass will be aroused by the tales of these travelers to keen interest in new ideas.

Nothing will appeal to them with deeper personal interest than the Gospel of Christ, if made known to them by men changed by its power and loving its truths.

Here is the great opportunity of the African Church. Here is the reason for those long years of preparation and slow growth. This may explain the recent upheavals in the native Church leading to new views of its responsibility, and giving it new powers of initiative in service. But these signal movements should have a meaning for the whole Kingdom of God as well as for the African Church. This Church is still weak in numbers and equipment, and is still burdened with heavy responsibilities in its own local field. The burden of assuming entire

self-support is still heavy upon it. It ought to be looked to to provide the large native agency needed for the great forward movement now called for, but it should have the warm sympathy and ready assistance of the more established churches of other lands. There should be a vital flow of prayer, love, and gifts from the whole body of the Christ toward this needy part.

## THE OUTLOOK IN MEXICO

BY MRS. JOHN W. BUTLER, MEXICO CITY

A number of incidents have transpired of late in Mexico, showing the great advancement that is being made along many lines.

In May, 1901, a clandestine convent in this city was raided by policemen. One of Mexico's prominent judges was delegated to visit this house and take judicial measures in regard to it. He found the nuns very pale, their color much like wax, and their gait was feeble and wavering. They wore sandals, tho those of their order, that of the "discalced" Carmelites, went about bare-foot, as the name indicates. Rigorous fasts and abstinences were observed and their food was the simplest kind. The vegetables were cooked without salt and must have proved very unpalatable. The beds were mostly plain boards without covering of any kind. The nuns were obliged to attend services at three or four o'clock in the morning, and then perform the daily menial offices for themselves and for one another, besides attending to the regular duties of a religious character, such as prayer, reading, meditation, and penances. The convent had interior communication with the adjoining church, so they were enabled to attend services without passing through the streets. They heard mass from a sort of loft fronted by gratings. There were found in this building hair shirts to be worn next the skin, producing constant torture, and "disciplines" armed with lead pellets and wire hooks, with which the devotees scourged their delicate flesh. The convent was ordered to be closed. The nuns were distributed among different families of this city, till further action should be taken as to their disposal. The Church authorities must have known that this convent was in existence, and that it was carried on in defiance of the reform laws issued by Juarez in 1857, to which laws were also added in 1873 and 1877 certain additional provisions.

The one relative to convents says: "The State would not recognize monastic orders, nor permit their establishment." It was stated at the time that a scholar of the Mexican law-school denounced the edifice occupied by these nuns, under the clause which provides for the denouncement of buildings employed for unlawful purposes, and that this was a matter of great interest, for the building in question was valued at about three hundred thousand (Mexican) dollars. During

this month a lawyer caused the arrest of a priest for appearing on the streets of this city wearing his soutane. The priest was taken before the governor of the district, who admonished him. This also comes under the laws of reform, as "clerical vestments were forbidden in the streets." These incidents prove that those in official capacities are bound that the laws shall be strictly put in force.

Some time during the year 1897, Mrs. Helen M. Stoddard came to Mexico and began a temperance crusade. Her time was limited, but she visited many of the principal cities of the republic, where she organized societies, and hundreds signed the pledge. The director of the deaf and dumb institute was at one of her meetings in this city, and, at the close, he requested Mrs. Stoddard to visit the school and address the pupils. Twenty-six in that institute joined and signed the pledge, paying their dues, and there was not a Protestant among them. She was greatly encouraged by the reception she received from the inmates of the Girls' State Normal School. Each government teacher responded kindly to the plan of scientific temperance instruction in the public schools. In 1899 a regularly appointed lady, Mrs. Addie N. Fields, was sent out under the auspices of the Women's Christian Union Temperance Society, and for two years has been an indefatigable worker. She has spoken in Protestant churches and schools in the principal cities here, and has organized societies. She addressed a large audience in one of the theaters in Guanajuato, and was escorted to the different schools during her stay there by some of the prominent Mexican gentlemen. She has been cordially received by governors of different states and other gentlemen holding prominent offices, and has also been aided by an editor of one of the Mexican daily papers, who is a staunch advocate of temperance. Mrs. Fields commends the Mexican people for the active interest everywhere manifest in pushing to a practical conclusion the cause of temperance. Her plan of work is the training of the young people in the schools, to abstain from alcoholic liquors.

Already great things have been achieved for Protestant missions here within the past few years. When Dr. J. W. Butler first went to the City of Puebla, with his now sainted father they were escorted from their place of entertainment to a little hall, in which they purposed to open free worship, by a secret police. Again, in the evening, they had to go through the same streets. The federal government, supposing that certain threats would be carried out concerning the assassination of all the group of heretics of that day, put a cordon of soldiers entirely around the block in which the hall was situated.

The fanatics of that city threw stones over the heads of the soldiers and over their bayonets, and broke all the front windows of the hall. The American consul was present, and put his hand into his pocket and handed Dr. William Butler a handful of silver dollars and

said: "Keep on this line; I will pay for all the windows they break."

A missionary of another denomination informs us that he and some companions had occasion to visit this same city a little later, and that two of the little company of believers were killed, others wounded, and all were compelled to seek safety in flight.

Last year, in this City of Puebla, there was held a convention representing the young people of the different Protestant churches working in Mexico, with five hundred and sixty-three accredited delegates present, and these delegates and their friends walked about the streets of that fanatical place, were entertained in various hotels, and no one was known to have been insulted. Indeed, one of the conductors of the street-car, to oblige some of the passengers, called out, "Here is the Evangelical Temple."

Probably no other movement of later years has given greater impetus to the work represented by the young people of all denominations here. They come from remote regions as representatives of a little struggling band trying to serve the Master, surrounded by those who harbor bitter hatred and animosity toward the Protestant sect. They hear the discussions on various important subjects, they join in the rally songs, they clasp hands in hearty Christian fellowship, and have pleasant intercourse.

They return to their varied fields of labor stimulated to greater activity and aroused with a burning desire to infuse in their little band of Christian followers some of the zeal displayed in the meetings of the convention. These influences will be abiding and far-reaching.

Last September we, as American citizens, were called upon to pay the last honors to our dead chief, President McKinley. There was not a more sympathetic heart than that which beat within the breast of President Porfirio Diaz, the first to pay his respects and offer words of condolence to our American ambassador and to cancel all engagements except of an official character. No church here was large enough to hold the people desirous of showing their sympathy to the American colony and nation, so an invitation to occupy another building was accepted by the committee. The building was appropriately decorated, and the service was simple and impressive. In the center of the platform sat the American ambassador, at his right President Diaz, at his left was Hon. Ignacio Mariscal, and back of these sat the cabinet ministers and the Mexican official party, and the members of the diplomatic corps and their secretaries and attaches. Hundreds of the army officers of this post, not on other duty, had received orders to present themselves for the ceremony.

The large edifice was filled to the top tier of seats in the galleries. The program opened with a prayer offered by a Presbyterian minister. The Scripture lesson was read by our pastor of the English congrega-

tion. The choir sang three of the lamented President's favorite hymns and two addresses were delivered. Hundreds of Catholics present heard for the first time the Bible read from a public platform (or may be anywhere else), and listened to a prayer offered without the use of beads, candles, rosaries, or images. To see statesmen with their chief and other distinguished citizens of a Catholic nation mingle and sympathize with the representatives of a Protestant nation most surely tends to unite these in the bonds of love and fellowship. This expression of sympathy will aid in breaking down barriers of prejudice, for "one touch of nature makes the whole world kin."

But greater things for thanksgiving have we yet to acknowledge. A few months ago the following editorial appeared here in a daily paper printed in English: "We are glad to learn by all authentic report that the people in this country are not only buying copies of the Bible, but are reading the good Book." This is truly marvelous, as this is a land where the Bible is looked upon as a prohibited book. A few years ago one was bought for forty dollars, and the owner was compelled to keep it hidden and read it when she would not be detected. When it was finally discovered her own relatives caused her to pass through so many petty persecutions she was forced to leave them and seek the protection of her Protestant friends. Now we have the Bible sold and read and the privilege of worshiping without being molested or made afraid. Last August the informal opening of the new Mexican church in Pachuca took place. Tho the auditorium of the chapel has a seating capacity of six hundred, yet at both services the aisles and doorways were literally blocked.

The service was attended by the resident Governor of the State of Hidalgo and his staff. When the collection-plate was passed the governor placed a bill upon it, which gladdened the hearts of the official brethren as well as the ministers present. He also attended the memorial service held in the new English church.

A glorious day is dawning for Mexico.

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## MR. MOTT AND JAPANESE STUDENTS

BY REV. R. B. PEERY, PH.D., LUTHERAN MISSION, SAGA, JAPAN  
Author of "The Gist of Japan"

In response to repeated requests from the Student Christian Union of Japan the secretary of the World's Student Christian Federation, Mr. John R. Mott, recently visited this field for an evangelistic campaign among students. He arrived September 23d, and remained just four weeks. During this short time he accomplished a vast amount of work, holding eighteen evangelistic meetings in the widely separated cities of Sendai, Tokyo, Kyoto, Osaka, Okayama, Kumamoto, and Nagasaki. The meetings were attended by 11,580 persons, mostly

young men. Mr. Mott also held fourteen meetings for Christian workers, speaking to more than eleven hundred missionaries, pastors and evangelists.

Most careful preparation was made for this campaign. Before sailing for Japan a circle of tried friends in all lands agreed to unite in prayer for this mission in the East, and this circle followed the progress of the work daily at the throne of grace. Prayer cards were also issued in Japan, both in Japanese and English, containing a statement of work to be done, and asking for daily prayer for special objects. These cards were sent out to many workers, and thus numerous prayers were offered daily for the success of the work. In addition, a committee was appointed in each of the cities where meetings were to be held to make all needed arrangements and carefully look after details. The great blessing vouchsafed to this movement was largely due to these two causes—earnest, world-wide prayer, and most careful and painstaking preparation.

The actual results of the work among the students were many and far reaching. First and best, 1,464 persons gave their names as deciding to accept Christ, and desirous of being further instructed in the truth. More than one thousand of these were students. Careful precautions were taken that the people might clearly understand just what the step meant, and doubtless most of them are in earnest. These evangelistic meetings were conducted as follows: First, there was a stirring address to awaken a sense of sin and the need of strength to conquer it; second, an after-meeting to which all interested were invited to remain and hear more fully of the way of salvation, at which meeting the people were urged to accept Christ as their personal Lord and Savior, and all who were willing to take this step were asked to sign their names and addresses on blanks prepared for that purpose; lastly, the people who signed their names were then taken into a smaller and quieter room, where Mr. Mott gave them sympathetic counsel as to the necessity of cutting loose from all sin, resisting temptation, confessing Christ, enduring persecution, engaging in daily prayer, being diligent in Bible study, uniting with the associations, joining the Church, and enlisting in active service for the Master.

The importance of careful instruction and nourishment for these young converts and inquirers was fully recognized and means provided for its accomplishment. In each city where meetings were held a committee was immediately appointed to superintend this work. The inquirers were then classified and assigned to churches or organizations for visitation and instruction. Bible classes were at once organized for them, and large numbers are now studying God's Word, which "is able to make them wise unto salvation." Most of those connected with schools at once united with the students' Christian associations, and the membership of these organizations has been very

greatly increased. Already not a few, who had previously been instructed in the way of God by missionaries and pastors, have been baptized and brought into the fold.

Besides the great interest aroused in Christianity on the part of the students and others, and the large number of inquirers, Mr. Mott's coming had a direct influence upon the regular mission workers of this country. A remarkable conference for workers was held in Tokyo (October 3-6), which was made up of delegates from the Student and City associations, prominent Christian educators, and some leading pastors and missionaries. Mr. Mott made inspiring addresses on "The Work of the Student Federation," "Importance of Bible Study," "Christians of Reality," "The Evangelistic Spirit," and "Personal Work." Other prominent speakers were Presidents Honda, of Aoyama; Ibuka, of Meiji Gakuin, and Motoda, of the Episcopal College; the Hon. K. Kataoka, President of the Lower House; United States Minister, Colonel Buck; pastors Uemura, Kozaki, and Harada; and the leading penologist of Japan, K. Tomeoka, Esq.\*

Mr. Mott, being an outsider and of world-wide reputation, was able to enter places and do work that is beyond the reach of the resident missionary. He was the first distinctively Christian worker to be invited to speak in the Tokyo Imperial University. There he addressed four hundred students with wonderful feeling and power, taking as his subject "The Influence of Christianity on the Students of All Lands." The same address was repeated in the government colleges at Sendai and Kumamoto, and to the Kyoto Educational Council. Thus the fact was brought before many students and educators of Japan that Christianity is not a worn-out faith, fit only for old women and children, but that it is a living, active faith, commanding the allegiance of some of the strongest and most scientific minds of the world. A recognition of this fact can not but prepare the way for an honest consideration of the claims of Christianity.

Among the indirect results of Mr. Mott's visit should be mentioned a better understanding of the association idea, and a greater appreciation of the movement on the part of some pastors and teachers. The relation of the Young Men's Christian Association to the Church was also made clear, and some fears along that line were allayed. Japanese Christians are profoundly grateful to God for sending His servant among them, and giving such convincing evidence of the unchanged power of the old Gospel story, when plainly and forcibly told, to convince and convict men, and bring them to the foot of the cross.

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\* There was some criticism due to the fact that such old and experienced missionaries as Drs. Davis, DeForest, Soper, Hail, and others who were present were given no opportunity to speak, but spent the three or four days simply listening to addresses, many of them by young and comparatively inexperienced men. Only one missionary had a place on the program. All the other speakers being Japanese. But where there is so much to praise it seems unkind to blame.—R. B. P.

## A GREAT CONVENTION OF EDUCATED CHINESE

BY R. E. LEWIS, M.A., GENERAL SECRETARY, SHANGHAI

At a recent convention of the College Young Men's Christian Association of China, held at Nanking, a new watch-cry was sounded out by the fraternal delegates from Japan and Korea, which filled the convention with emotion—"Asia for God."

The convention (November 7-10) was attended by one hundred and seventy regular delegates, and, in addition, by five hundred Chinese pastors, students, and laymen. The Christian work in the colleges of Hong Kong, China, Korea, and Japan was represented. Never had there been such a carefully selected inter-lingual gathering of Chinese—for it was chiefly a Chinese gathering. Fourteen denominations, six languages, and thirty-three colleges had sent delegates, many of whom had come up through the baptism of blood. Between thirty and forty college presidents and professors (Europeans) were present, and were of great service to the convention.\*

One of the most important items of business to come before the convention was a resolution proposed by a representative committee of educators, and approved, as follows:

As a convention we press upon the attention of the International Committee of the Young Men's Christian Association the immensity of the field offered for Christian work among students in China, and the special openings for such work afforded by the present state of affairs in the country.

One-fourth of the students of the world live in China. This fact is in itself a powerful appeal. Is it too much to ask that a number of men of no ordinary faith and ability be sent out to China to give themselves to the work of reaching these students, especially since the vast majority of these students have no contact with Western education, and beyond the preparation and distribution of some valuable literature, the Church has done but little for them? The recent reforms in governmental examinations will bring tens of thousands of students into contact with new thoughts and ideas, and thereby render them peculiarly susceptible to Christian influence. *Now*, therefore, is the time to grapple with this work.

Mr. John R. Mott came to this national convention direct from Peking, where about three hundred and fifty survivors of the Martyr Church of Chih-li had been in a special conference for the deepening

\* Among those who took part in the gathering were: Mr. John R. Mott, Secretary of the World's Student Christian Federation; President D. Z. Sheffield, D.D., of North China College; President O. F. Wisner, D.D., of Canton College; Rev. Dr. Timothy Richard, of the Society of Diffusion of Christian and General Knowledge; President D. L. Anderson, D.D., of Tung Wu College, Suchau; Rev. D. E. Hoste, Acting Director-General of the China Inland Mission; Rev. G. G. Warren, of the English Wesleyan Mission; Rev. J. Walter Lowrie, B.A., of Paoing fu; Rev. J. C. Garrett, B.A., of Hangchau; Rev. W. L. Beard, B.A., Principal of the Fuchau Theological Seminary; Rev. L. H. Roots, B.A., of Hankow; Rev. Robert Fitch, B.A., of Ningpo, and many others. The vice-presidents of the convention, Dr. Wan, of Hong Kong, and Professor Ding, of Fuchau, as well as the secretaries, Professors Sen, of Wuchang, and Zia, of Shanghai, represented the new life of China. The music was conducted by Mr. S. K. Dzau, Chinese Secretary of the Shanghai Association. Special messages were sent to the convention by Bishop Moule, of the Christian Missionary Society, and by Bishop Moore, of the American Methodist Episcopal Church.—R. E. L.



of the spiritual life. The delegates from the north brought to Nanking a new experience. Their testimony as to the "Cost of Evangelizing China" and to "God's Sustaining Power in the Midst of Persecution" was emphasized by such sacrifices as few people in America can comprehend. Mr. Mott's use of an interpreter seemed rather to help than to hinder his effectiveness. And the Chinese were ready for the call to new life and to new activity in behalf of China.\*

A spirit of expectancy was a dominant characteristic of this convention. There was no pessimism in the prayers or addresses. All thinking men were convinced that a day of great things is dawning in China. The Christian colleges in China are being crowded to the doors by new students. The viceroys and governors of eight of the provinces have started, or are about to start, new government colleges on Western lines. Recent imperial edicts have abolished the old "Wen-chang" test in the civil-service examinations, and substituted theses on modern themes. This affects over five hundred thousand students this year. Since the Boxer troubles edicts especially favorable to Christianity have been widely distributed. The sifting of the Church has freed it from the chaff, and those who have paid the price of being known as Christians are now prepared for greater things in His name. "China for God," "Asia for God," were not mere bursts of enthusiasm, but the diapason of united and great resolves.

The association convention was attended by delegates of fifteen different denominations, and was an example to the Chinese of visible unity. Another proof of the importance of the work was found in the fact that the missionaries located at Hankow, Fuchau, and Peking sent urgent requests that trained general secretaries be sent out from home to organize associations among the various classes of young men at these great centers. The International Committee will find it difficult to refuse to man these cities, each of which represents about a million inhabitants.† The present secretarial force must be largely increased if the association movement in China is to occupy the field to which it is earnestly invited by the missionaries and by the Chinese. Not only the three above-mentioned cities must have men, but also, as the resolution previously cited indicates, many of the other provincial capitals. It was felt that at least all cities in China of a million people should have residential association secretaries.

\* The nature of the convention may be best seen in the subjects of some of the addresses: "The Literati and the Regeneration of the Empire," "The Christian Teacher as an Evangelizing Force," "How to Reach the Gentry," "The Young Men of the Great Port Cities," "Dangers and Possibilities in the Evangelization of China," "The Price of Evangelization," "The Secret of Success and Failure in Making the Christian College a Source of Supply for the Christian Ministry," "The Importance of Devotional Bible Study."

† The present secretaries in China are: Messrs. F. S. Brockman, B.A., National Secretary, Nanking; D. Willard Lyon, B.A., Editorial Secretary, until recently at Peking; Robert R. Gailley, M.A., General Secretary, Tien-tsin; W. J. Southam, B.A., General Secretary, Hongkong; Philip L. Gillett, B.A., General Secretary, Korea, Seoul; Dr. H. G. Barrie, Secretary Foreign Department, Shanghai; Robert E. Lewis, M.A., General Secretary, Shanghai.

It is agreed by all thinking men that the thorough evangelizing of China largely depends upon Chinese leadership. This is a nation where education is the *sine qua non* of leadership. The Church of God waits for Chinese who are both spirit filled and well trained. Herein is the great opportunity of this student Christian organization—to train and bring forward for the Church men whom she can trust as leaders. The greatest single lack in China has been Chinese of faith, zeal, and ability who would enter the ministry. On every side this is acknowledged to be a greater problem than securing an adequate force of foreign missionaries. We have as yet had very few men like Pastor Hsi. May God raise up His Chinese Wesley, Moody, and Lightfoot. China has already sacrificed her Huss and her Latimer on the altar of heathen fanaticism. After the sowing of life comes the harvest of lives.

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## SELF-SUPPORT IN MISSION WORK

REV. CHARLES BISHOP, JAPAN

Missionary of the Methodist Episcopal Church

In mission work in every land the question of self-support is a problem they have to face as soon as a native is set to preaching. Many methods have been employed to secure the support of the native pastor from the native church, sometimes with considerable show of success. But the beginning of the twentieth century finds this still an unsolved problem, and also a great lack of unanimity on the part of mission workers as to how that desired end is to be accomplished. If a goodly number of missionaries from any field were to be set down in an entirely new work to start *de novo*, some of them would want it understood from the beginning that no mission money would be paid to native helpers, but that they must look for it from the native Christians. This is doubtless the nearest to a solution of the problem that has yet been reached. The trouble with it is, that it is so slow a method of building up a native Church that few missionaries, and few missionary societies, have the patience to wait long enough to see whether it is going to succeed or not.

Some would spend all the money available for evangelistic work, relying on *great numbers* to finally take over the support of their pastor. Plausible as this may seem, it is a fact that after mission money has been once freely used it takes the native churches as long to awake to the responsibility that rests upon them of taking up the support of their pastors as it takes those churches which have never received any money to grow in numbers sufficient to make a strong Church, and so probably far into the present century both methods will have their advocates.

Perhaps a greater number will try to strike a golden mean somewhere between these two extremes, using mission money to supplement what the natives pay toward the support of their pastors. But while this is still an unsolved problem, some general principles have gradually become apparent that promise to be of value in the working out of the task the Church has undertaken. It is true, especially in a country like Japan, that the more nearly independent the Church is as to its relation to the foreign Church the greater interest the natives are likely to have in self-support. And, on the other hand, it has become apparent that those who have little or no organic connection with the foreign Church are more likely to depart from orthodox lines and fail to administer proper discipline, being either too careless, or, very likely, unnecessarily strict and severe. In the third place, the churches must have something more than the mere name of being self-supporting to hold them up to the constant effort necessary to collect the money required to carry on the work month after month and year after year. There must be some *quid pro quo*, some advantage to be gained by becoming self-supporting.

In this respect the Methodist Church is lacking, in that a self-supporting church has no advantage over one partially or even wholly supported by the missionary society. The General Conference has not made provision to meet the necessity of providing some adequate inducement for a mission church to struggle on up to the self-support line, and probably because a majority of its lawmakers have believed that as quickly as expedient the churches in foreign lands should become independent. This is the ultimate goal of the churches raised up by the missionary societies in foreign countries. There is a wide-spread feeling at this time among the various branches of the Methodist Church in Japan that in the near future they will unite, and as the only possible basis for such a union is one independent of all foreign churches, they desire to form an independent *Japanese Methodist Church*.

Recognizing the necessity for some such inducement as that referred to above, to stimulate the churches to strive for self-support, they propose to grade the churches according to their standing in self-support, giving those wholly self-supporting, full rights and privileges including that of a lay member in the annual conference. Those churches which have at least *twenty* members and pay all current expenses and at least half their pastor's salary shall be termed *aided churches*, and shall be entitled to a lay *advisory* member in the annual conference. The third and lowest class shall be made up of those contributing less than the above amount, and are under the control of their respective missions. Here an inducement is provided to stimulate the assisted churches to become self-supporting.

The churches have for some time been making encouraging progress

toward self-support, but it is because of the continual efforts of the missionaries along that line, together with that of some zealous pastors and a few laymen, and not because of any wide-spread desire on the part of the rank and file of the membership.

When this new movement is consummated, which can not be for some years yet, as it must be approved by the general conferences of the various Methodist churches at work in Japan, we may expect to see a marked advance in self-support.

And yet it is not likely to speedily do away with assisted churches, for this is essentially the same method adopted by the united body of Presbyterians several years ago; and while they have made fair advancement, still the mass of the churches move toward self-support slowly, and occasionally retrogression to a lower class is witnessed in spite of all that can be done to prevent it.

But, on the whole, the Japanese Church is progressing in influence year by year much faster than it is in members, and if there are any discouraged missionaries they are few indeed. We are now at the close of the first generation of mission work in Japan, and enough has been accomplished in that time to lead one to predict that by the end of another generation the missionary societies will have largely withdrawn from the country, and not only that, but they will have found faithful allies in the Japanese Church in the work in other parts of Asia. God grant it may be so.

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## THE NEW CENTURY OUTLOOK IN PERSIA—II

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

Missionary of the Presbyterian Board of Foreign Missions

Let us now look at another chapter in the missionary history of Persia, disconnected from that we have been considering, unique, and yet showing characteristics of the same type.

More than another third of the century went by after the American mission was established and a new factor in the Divine plan for the redemption of Persia began to unfold itself. A wholly new mission was inaugurated in the south of the kingdom. English missionaries were moved, on independent lines, by various strange providences, to begin work at Ispahan; missionaries of the Church Missionary Society, that society which in such a marvelous degree seems to be indwelt by the spirit of life. The Rev. Robert Bruce, D.D., had come from India to Ispahan to revise the translation of the Persian Scriptures, and had become impressed with the supreme opportunity opening before him for preaching the Gospel to the Persians of southern Persia. His society responded to his fervent and persistent appeals very cautiously at first, as was proper, but later accepted the new scheme as a Divine call with ardor and liberality. Space does not

allow us to describe how under stress of high convictions and a lofty faith they have met and sustained the weighty responsibilities of this Divine movement, nor to point out the many indications of the Divine generalship which has shaped their labors, nor to touch upon their hard-won, heartening victories in the Master's name. It is a record to stimulate Christian faith and courage.

Among other tokens of the Divine favor should be mentioned the benediction of that man of rare godliness and consecration, Bishop Valpy French, of India, who visited the mission officially, and later on, aflame with zeal for the evangelization of the Moslem, laid down his life on the coast of Arabia, in sight of Persian shores. The mantle of this ascended prophet fell upon his beloved friend, the venerable Bishop Stuart, who, at an advanced age, renounced his New Zealand bishopric and came to Persia in order to enter into his sainted brother bishop's work of preaching to Mohammedans. With such and similar evidences of the Divine force pervading and controlling their great undertaking, this southern mission has steadily pressed on its way, with a grand disregard to the possible and actual obstacles confronting them. Under the same impulse of expansion which we have seen working in the American missions at the north, from their one first station at Ispahan, it has reached out and planted the beacon-fires of the Gospel in the cities of Kirman, Yezd, and Shiraz, in all which ordained missionaries and missionary physicians are now doing heroic work. Patiently and tactfully they are radiating out the light of an evangelical Christianity throughout the provinces of the kingdom, dispelling darkness and hostility to the Christian faith.

And here the Church of Christ stands in Persia on the threshold of the twentieth century. It were possible to sum up this cursory review with an interesting exhibition of statistics: of missionaries on the field, of churches formed and their communicant members, of schools of different grades established, of hospitals and dispensaries in beneficent operation, of the numbers of the Holy Scriptures put in circulation; but these are not so much to the point. The great fact is that this missionary force of the Church of Christ in occupation here is animated by a consciousness of a Divine history behind it, of a present Divine endowment of power, and of an imperative call from the Spirit of the Lord to go forward. It remains for us to make an estimate of its special equipment for this forward movement. What is the inventory of its inheritances from the nineteenth century? Let us note some of the main items.

1. First in this enumeration we must mention the *mission history* simply and alone. The bare facts of the history are a treasure of inestimable value in any forecast of the future. They are the tokens of a Divine energy, the revelations of a Divine will, the links in a Divine plan pointing forward to a future glorification of God's great compre-

hensive purpose. They are more than merely auspicious omens of coming achievements; they are the veritable seeds of an assured future spiritual harvest. Like produces like—a law as true in the spiritual world as in the natural. What the Holy Spirit has done the Holy Spirit may be expected to do again. The perpetuating power of the Holy Spirit is the main confidence of the foreign missionary. The apostles witnessed to the wonderful facts they had personally known, and so the whole world became filled with a glorious Christianity.

The nineteenth century sends its witnesses of the Holy Spirit's doings in Persia down into the twentieth century, and the enlargement of Christ's kingdom among these people is the certain result we anticipate. For the facts are of the same genus as those which have been the seed of the Church since the apostles' day. Nor have these things been done in a corner. They are not on the record book of the missionary simply. How dense ignorance of Christian truth among so-called Christians has given way to Christian intelligence, how evil lives have been transformed into lives of sweetness and spiritual power, and how well-ordered churches with their rational forms of worship have sprung up all through the mission fields, even the Moslem world of Persia bears unsolicited testimony. How one Nestorian of lowly birth and humble education, Kasha Yacob Dilakoff, mighty in faith and spiritual power, gave his life to the spread of evangelical truth in the Russian empire, thousands of evangelical Stundists in that country to-day bear grateful witness. The steadfast devotion to the Lord Jesus of Mirza Ibrahim, a convert from Islam, and his violent death in prison in consequence, are facts which have been reverberated throughout this Mohammedan state. The unflinching loyalty to Christ of another convert from Islam, a beloved and skilful physician now living, has compelled Moslem princes and governors, in admiration of his character, to defend him against Moslem fanaticism. The results of labors done by native missionaries, young men and women of transformed lives entering into the dark places of Persia and Kurdistan, are recorded in the changed morals and religious practices of whole communities. Enriched by such experiences pulsating with the Divine indwelling, encompassed by such a panoply of fresh, new evidences of the vitalizing power of the blessed Gospel preached, the missionary work in Persia has stepped forth into the arena of the twentieth century with an unconquerable confidence as to the enlarged triumphs before it.

2. As a second item in the legacy of the nineteenth century to the twentieth here in Persia let us put down *the new status of Christianity before the Persian nation*. The sympathetic Christian believer will not find it difficult to accept the statement, which we make with great emphasis, that during these more than threescore years of missionary presence and teaching in the country a far juster and nobler

conception of the Christian religion has taken possession of the Persian mind than has ever had lodgment there in all the preceding centuries. We do not mean to imply that the change of sentiment has been universal, nor that the old Moslem supercilious regard for the Christian is anywhere totally eradicated. The deep-seated prejudices of the Shiah Moslem toward the infidel Christian, hoary with age, and manifested in many irritating social customs, are still rife. But in the important centers of missionary operations, and wherever Christian preachers have gone, a wide breach has been made in these prejudices, and a distinctly higher respect for the Christian and his religion has taken root. Graduates of mission schools, and even plain church-members, as Christian evangelists and colporteurs, circulating among the Mohammedan populations, have greatly surprised them by their intelligence, their grasp of spiritual truths, and their vigor of Christian argument. Such men are now given a cordial welcome almost everywhere they may go, and their message is listened to with respect and even unfeigned interest, in striking contrast with the conditions they were exposed to fifty years ago.

While writing these pages, one of our excellent preachers, stationed in a city at some distance from here, has related how on his recent journey hither he was overtaken on the road by a very intelligent governor of an adjacent province, attended with a large retinue. The nobleman from a distance recognized the Nestorian preacher as one who had some weeks previously visited his home with some missionaries. Spurring his horse forward he greeted him most cordially, and riding with him for a half hour referred to the earnest Christian discussions at his house, urgently requesting the preacher of Christ to make him soon another visit to continue the conversation. At another prominent city this summer, the eminent governor, after receiving with distinguished courtesy a little company of Christian evangelists passing through the place, turned to some thirty or forty ecclesiastics assembled at his court, and told them frankly that unless they reformed their manners and their teachings their Moslem followers would all sooner or later desert them to become Christians or something else. Earlier in the season a couple of Christian colporteurs, one a Nestorian with some medical skill, the other a converted Israelite, found themselves most hospitably received and entertained by Moslems of rank in many villages on their circuit. And every opportunity was given them to preach the way of life through Christ to all comers. Their hosts, too, manifested not a little pleasure when their own Mollas were discomfited in argument by these Christians. Their tact in discussion, their simple forms of devotion at their meals and other times, and their conspicuous uprightness of life left behind them a profound impression in favor of the faith they taught.

As to the preaching of the foreign missionary, it is ever reaching

out to increasing numbers, and is listened to with deepening respect and interest. Quite recently a missionary was allowed to preach in a Mohammedan mosque, where several hundreds of worshipers were present, and was given the most courteous attention.

Thus, beyond all question, Christianity in Persia occupies now a vantage-ground which it did not half a century ago. It is no longer a dead, voiceless creed; it is vital, outspoken, aggressive. It commands a growing attention. Communities of evangelical Christians are leavening their Moslem neighborhoods with new ideals of Christian integrity, purity, and truthfulness. Especially are the Moslem women discovering the nobler position accorded to their sex under the Christian religion and covet the privileges it extends.

But perhaps no form of missionary service has affected the Persians more favorably toward Christianity than the philanthropic character of the Christian physician. The phenomenal success which has been vouchsafed by God to all medical missionary work has served to place the religion of the physician on a lofty pedestal. Known widely among the masses, he stands not only as the impersonation of Divinely given skill, but also of unsullied integrity and exhaustless benevolence. We would emphasize the weight of character which the Persian associates with the professional qualities of the missionary doctor. Does the Shah want a specially confidential family physician? He solicits the services of his well-tried friends, Dr. Holmes or Dr. Cochran. Does he, on his accession to the throne, require a most trustworthy medical man to accompany his family from Tabriz to Teheran? It is Dr. Vanneman he invites to assume the delicate responsibility. Dr. White, by invitation, visits Kirman to attend the family of the governor, meets with signal success, and immediately friendly relations are established with the leading ecclesiastic functionaries, and among the foremost to seek the doctor's help are the very persons who had previously assured the acting governor that if he did not bring about a cessation of Christian work in Kirman they would take summary measures to do it themselves.

What an outlook we get here for the progress of Christianity in Persia in the future. How much of high prestige it has acquired for itself during the century past. Belief in the superior purity of its uncorrupted doctrines, in its essentially spiritual nature, in its unselfish, beneficent aims, in the elevating character of Christian education, its kindlier consideration of women, now so widely lodged in the land, is bound to spread, compelling increasing reverence for the holy founder of the Christian faith.

3. A third gain for Christianity in the past century, from which the future evangelization of Persia is to reap vast advantage, is *the extensive distribution of the Bible* among the reading classes. At great pains and large expense have the Bible societies secured very



accurate translations of the Christian Scriptures in the several languages of the country, and have put them in the hands of the various populations. It has been a work of grand faith. Large present results could not be expected. But of momentous returns in the future there has been the sublimest confidence. What that later harvest is to be, there are already accumulating signs. Clearly there is an increasing attention to these holy books. On his recent visit to Urumia, Prof. D. S. Margoliouth, of Oxford, England, met a number of the Babi sect for the purpose of learning something of their tenets, and was struck with their large acquaintance with the Persian Bible. He afterward remarked to the writer, in substance, that he often had questioned the utility of the work of the Bible societies in these lands, but that now his eyes had been opened to its importance. Even tho this search of the Old and New Testaments lacks the desired candor, there seemed to him an immense gain in this increasing contact with Christian truth, as preparing the way for an acceptance of genuine Christian doctrine by many.

This is a more hopeful view than is taken by many observers of the Babi movement. And yet, who dare assert that it is not founded on the everlasting promise of our Almighty God, "My word shall not return unto me void"? We range ourselves upon the optimistic side of the problem. We can not believe that this extensive distribution of the life-giving Word, with its thrilling story of consecrated human toil and Divine interpositions, has not been a material part of God's comprehensive plan for the undermining of Mohammedanism. We believe this entrance into God's truth means its increased efficacy, and the increase of saving light. Babism is a protest against Mohammedan stagnation of thought and ecclesiastical tyranny. Only another false light itself, yet it will, we believe, serve to point the way to the true Light. This study of the widely scattered copies of the Persian Bible is a swelling tide of hope for the millions now groping their way in pitiful darkness.

4. In the fourth place, we must recognize a distinct advantage for Christianity at the outset of the twentieth century in *the accumulated momentum of the forces arrayed here for its extension*. Our great confidence as to its future triumphs is not that a vast amount of energy is at present in exercise to carry it on, but that this energy has a cumulative power. Every decade witnesses an increase of the momentum with which each arm of the service strikes the opposing forces. Gospel preaching covers a wider territory, rising in ardor and hopefulness. The Church becomes more compactly organized and puts on a bolder front. The influence of Christian education broadens out. The press multiplies its silent and potent agencies. The medical service wins the friendliness of new populations, and secures a heightened respect for the principles underlying it. The spiritual

momentum of all these forces is a towering fact, and it must be taken into account in our forecast of the future. Mr. Speer, in his address before the Presbyterian General Assembly, speaks of "the sweep and onset of those Divine forces that are lodged of God in the enterprise of missions." And certainly something vastly higher than the breath, and push, and purse of enthusiastic human leaders is demanded in explanation of this irresistible and ever-accelerating force so constantly in evidence. Says Dr. George A. Gordon of the missionary work of the nineteenth century: "The scheme is alive with the humanity of Christ." It is sublimely true. There is a correlative truth of equal majesty and import, however: it is that the scheme is alive with the indwelling and energizing Spirit of God. The imminent power of God is the secret of its mighty onward roll. The true seer of the Lord discovers the fact through the whole unfolding of the enterprise. He humbly recognizes it as dominating his own subordinate schemes and efforts. It is the spring of all his enthusiasm and confidence. It is his inspiration in times of seeming failure.

It is true that as yet no great breach has been made here in Persia upon the strongholds of Mohammedanism. Yet beyond question the impact of Christian truth has shaken the defenses of Islām and given its leaders anxiety. The preaching of high Christian morality has opened the eyes of multitudes to the prevailing rottenness of Moslem ethics. Said an intelligent Mussulman to a native Christian recently, "Our religion is corrupt, is doomed; you Protestants must go steadily forward." Babism proclaims the need to graft the higher Christian moralities upon the teachings of the Koran. Precious martyr blood has testified to the inestimable power of the great truth of Christ crucified over Persian Mohammedans hungering after fellowship with God.

Such results are not only the earnest of others like them, but are God-spoken prophecies of a greatly accelerated progress in the divinely ordained and God-directed cause. Have new doors been forced open in the past for the wider spread of the Gospel? They will multiply as the new century advances. Has the last century witnessed most impressive interpositions of Divine Providence for the protection of His servants and the prospering of their labors? The new century will certainly be starred with an ever-increasing display of such. Have the workers often been startled by the sudden springing to the surface of fresh sources of power—welcome reenforcements from remote quarters, converging upon their pathway? The continuity of the Divine control of the missionary work from first to last assures them that their candlestick shall never cease to receive such mysterious supplies.

In this retrospect of missionary work in Persia and the attempt to calculate its forces for future victories, there is no inclination to deny

that there are some dark features in the outlook—barriers of serious magnitude. Moslem fanaticism is one of them. But the faith-filled Zerubbabels of a near generation will most certainly see this mountain become a plain. The incursion of the Russian Church and Russian political power is another baffling factor. But we feel sure that the Divine strategy which held back this irruption of gross formality, superstition, and repression until Protestant missions had got well entrenched on the soil will not allow these new conditions to prevent the final triumph of a pure Christianity. Protestant missions may meet reverses, but not the eternal Kingdom of our Lord Jesus.

It is no dream-work that recognizes in this mission history the Divine ladder reaching from earth to the open heavens, whither the angels of God are ascending with human prayers and offerings, and descending as Divine providences for the guidance and inspiration of the favored cross-bearers in dreary lands. If there be a spiritual world outside of this where we live, its reality has nowhere been more impressively demonstrated than in the toils and hopes of the foreign missionary. And the Persian missionary field has enjoyed its full share of the evidences. It is "by these things men live" in the missionary service, and by these shall they win the world to Christ.

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## THE EVOLUTION OF A CHINESE BOXER

REV. JOHN ROSS, D.D., MUKDEN, MANCHURIA

Missionary of the Scotch Presbyterian Church

"I will give you the ascension" is the phrase with which a man offers to initiate another into Boxerdom. The speaker is a senior, preferably a teacher addressing a pupil, or a master or other employer addressing a junior subordinate. Almost invariably the person to be initiated is a young lad of from fourteen to twenty years of age. If he is willing he is made to stand, each foot on the sign of a cross, facing southeast. The tips of each forefinger and thumb are brought together to form a circle. The other fingers are folded back on each other toward the forefinger. These apertures the novice places against his eyes, which, however, he is told to close. They remain closed during the whole process.

The teacher then goes to the side of the youth speaking gently towards the ear:

Strike heaven, heaven's door opens;  
Strike earth, earth's door comes.  
Wishing to attain the Spirit-Fist ability  
You have but to invite the teacher.

In Chinese the rhyme and rhythm are in five syllables. After repeating the rhyme the teacher breathes into the ear. He then goes to the other side, performing the same ceremony. He goes from side to side, repeating the entire process continuously, till the youth sud-

denly throws up his arms and falls backward to the ground in a swoon.

While on his back some one asks him, "Who are you?" He replies, his eyes still closed, giving the name of one of the numerous *shen* or inferior deities of China. This *shen* is supposed to be incarnated in the youth while he is in his ecstatic condition, and he is afterward known by the name of the spirit; he is, in fact, a medium.

In a little while he is able to stand up, but his eyes remain closed. He begins furiously to fling his arms about in wild gesticulations, Boxer fashion. He strikes violently against whatever comes in his way. He is indifferent to wounds thus inflicted. His knuckles may be cut and his hands bleeding, but he performs in the same wild manner. At length a bystander goes up to him, and with the opened palm of his hand strikes him a smart slap on the forehead, saying aloud to the spirit, "Return." The youth opens his eyes and looks around him. On being asked what were his experiences, he replies that he "does not know." He is his usual self till the same exercises are repeated, when he becomes again blind, wild, and insensible to his surroundings.

After several days he is able to keep his eyes open. He then becomes a perfect Boxer. After every trance he shouts or yells in an inhuman voice, terrifying to the hearers, "*Sha!*" (Kill!) "*Shao!*" (Burn). "Kill the demon and burn his belongings!"

During the first few trances a cotton girdle is given him, which he whirls about like a rope. Then he receives a millet stalk reed, which he flings about like a sword. When his eyes are open and he is "accomplished," he has a real sword of a formidable nature given him.

This sword is supposed to have a magical character and supernatural qualities. It recognizes—or smells(?)—a foreigner, or any native connected with the foreigner. This sword is believed to fly at this hateful foreign thing and cut off its head. Unquestionably many of the foolish youths believed in this power of scrutiny, with the result that many were beheaded as Christians who knew nothing of Christianity, and some Christians passed the ordeal unscathed. My own belief is that evidence of fear was regarded as assurance of guilt. Some Christians against whose neck the sharp edge of the sword was laid, showing no signs of fear, were allowed to go without a word asked. Questions were not required in these cases of extreme enthusiasm. The test of the eye was enough.

The novices who passed through this process say that for a time they felt nothing. Some, when under the operation for a long time, were found to be incapable of receiving the spirit-influence. But these, when permitted to open their eyes, mentioned that they felt "stupid," which is easily accounted for by their long mental and physical strain in one position. Others did not feel even stupid. But

those who were the "elect" had a totally different experience. For a time there was no effect whatever. But after a period of greater or less duration—each individual being influenced differently—the continuous chantings and breathings produced a tingling sensation at the heels which gradually crept up the leg and the spine. When it touched the back of the neck the youth fell down—the process was complete.

All this goes to show that Boxerism is another name for what has under many descriptions deceived the foolish for centuries. It appeared even among the solid Anglo-Saxons lately as spiritualism and recently as hypnotism, and under other names.

The completed Boxer unbinds his long pig-tail and ties a red piece of cloth on his head. He has red trousers and special boots. He wields his formidable sword in a special way, and delights in blood as did the frenzied executioners in the dark days of the French Revolution.

He was universally believed to be able to distinguish a Christian at a glance. On the head of the applicant for baptism he saw three drops of glistening water; on the forehead of the baptized Christian, above and between the eyes, he saw the sign of the cross as if burnt into the skin; and in the same place in the matured Christian he saw the image of Christ. Not only did the pagan population believe all this almost without an exception, but not a few of our less-instructed Christians, of whom necessarily there are very many, were in more or less serious doubt as to the supernatural powers of the youth who lorded it over officials and people for a considerable period.

One of our Mukden Christians informed me that when he was escaping he suddenly, on the highway, came across a band of Boxers in their flaming garments and with their bared swords. One sprang before him like a wild beast, his eyes blazing like a madman, and the great sharp sword raised to strike. Thus he glared into the eyes of the Christian without a word or a movement. He then said: "He is not a Christian, he may go." The man told me he experienced no fear. Indeed, nothing has surprised me more in the numerous stories I have heard than the absolute lack of fear on the part of large numbers of our Christians when they believed, as in this case, any moment might cut off their heads. The number I have already seen who were sentenced to death and escaped, by what seems to them a miracle and the immediate interposition of God, is very great. The fearlessness they all ascribe to the "merciful work of God."

The Boxers for the time being ceased to be human beings. In Mukden lads of fourteen and fifteen were seen going through the streets with a bleeding sword in one hand and a bleeding man's head in the other. It was certainly the hour and the power of darkness. "Forty days of temptation had the Church, as had our Lord," I have heard repeatedly. For that was the period of the mad reign of the Boxers, when every official—from the viceroy down—and every authority had to bow before those youths. But at length the immense proportion of wicked scoundrels who made the movement their tool not only robbed all who could be in any way accused of friendship with the foreigner, but demanded arms and used threats. Then the viceroy ordered the soldiers against them, and in a few days their power was gone and many of their leaders were executed. Then came the Russians and deliverance to the Christians.

## LI HUNG CHANG AND CHRISTIAN MISSIONS\*

BY ROBERT E. SPEER, NEW YORK

It is not possible to believe that Li Hung Chang did not truly desire the improvement of his country. He was entitled, of course, to form his own judgment of what would be good and what evil, and he was right in thinking of China first and foreign powers second; but he was also earnest in desiring to see China awakened from her lethargy and death, and adopting so much of Western civilization as would fit her for self-defense in commerce and in war. Furthermore, it is not possible to discredit his expressions of appreciation of the work of Christian missions in helping his countrymen.

This appreciation was not a recent thing. It was in 1879 that he became interested in Dr. Mackenzie, of the London Missionary Society, through the cure of his wife under Dr. Mackenzie's care; and he not only gave liberally to Dr. Mackenzie's medical work, but he aided in establishing a medical school, urged the starting of a vaccine establishment, and seemed to understand, as Mackenzie thought, "the purpose and object of the missionary's life"; and he adds, "In giving me the free use of his name, and taking upon himself the support of the work, His Excellency knows I am a Christian missionary and will make use of every opportunity for the furtherance of the Gospel."

About the same time that Li Hung Chang was becoming interested in medical missions, he gained a new insight into the charitable spirit of the missionary work as he saw it relieving the sufferings of thousands of starving Chinese in the great famines of 1876-78. How he felt toward the missionaries and others who had contributed to the relief of the suffering was indicated in the letter sent, at Li Hung Chang's instruction, by the Chinese minister in London to Lord Salisbury, on October 14, 1878:

The noble philanthropy which heard, in a far-distant country, the cry of suffering, and hastened to its assistance, is too signal a recognition of the common brotherhood of humanity ever to be forgotten, and is not a mere passing response to a generous emotion, but a continued effort, persevered in, until, in sending the welcome rain, Heaven gave the assuring promise of returning plenty, and the sign that the brotherly succor was no longer required.

This letter closed with an expression of gratitude to "the various missionary societies who inaugurated the China Famine Fund."

\* Condensed from *The Sunday-school Times*.



LI HUNG CHANG

In many ways the great viceroy has expressed his sympathy with the missionaries. He had an exceptional opportunity for doing this when he visited the United States in 1896, and received a deputation from the American missionary societies at the Hotel Waldorf on September 1st. In behalf of the societies an address was presented by the Rev. Dr. F. F. Ellinwood, and, after it had been read, the viceroy's reply through his interpreter was :

Gentlemen : It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of the various boards and societies who have engaged in China in exchanging our ideas of the greatest of all truths which concern the immortal destinies of men.

In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done, and how little we have done on our part, is nothing but the duties of our government, while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in another. Logically speaking, whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is, at the present, enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. A man is composed of soul, intellect, and body; I highly appreciate that your eminent Boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our greatest Confucius had only an active knowledge. As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the bodies, of our countrymen. I have also to add that in the time of famine, in some of the provinces, you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion I have only two things to mention.

The first, the opium-smoking, being a great curse to the Chinese population, your societies have tried your best not only as anti-opium societies, but to afford the best means to stop the craving for the opium; and also you receive none as your converts who are opium-smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperiled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interests of my sovereign, my country and people.

The memory of this meeting remained with Li Hung Chang. In the following spring he gave to the Rev. Gilbert Reid a letter of approval of his special missionary work, in which he recalled his American friends, and also spoke of his hope that China might be willing to receive some of the light that was pouring from the West. He wrote:

It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their

estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the cause, lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated class control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered; it exists, and the practical question is, how to turn it into beneficent and useful channels. . . . Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and give you a helping hand in your future efforts to bring more light into the world and encourage higher aims for human aspirations, you may use for that purpose this letter from

Your friend,

LI HUNG CHANG,

Senior Guardian of the Heir-Apparent; Classical Reader of His Majesty the Emperor; Senior Grand Secretary of State; Minister of the Foreign Office, and Earl of the First Rank.

During the recent troubles in China the great viceroy was not unnaturally bitter against the West, and it would not have been surprising if he had, in his general anger, spoken harshly of the missionaries too. But his judgments were in the main just to them, and he never blamed the missionaries for the uprising.

And now the great man is gone,\* and his people burned their foolish paper images about his house, to supply his spirit with all things necessary to its comfort in the unknown world to which it has gone. Doubtless he himself would have wished to have it so. With all his enlightenment he was a Chinese still. The standards of his life were the standards of China, and he would not have wished to be separated from his people in the manner of his death and burial. If he never really sympathized with or understood the religious significance of Christian missions, he at least appreciated their noble spirit of unselfishness and kindness, and gave to his appreciation more than one expression that we must believe was sincere.

## FOREIGN DEVILS IN CHINA†

BY MARY M. FITCH, SHANGHAI, CHINA

What foreigners have done in China in connection with opium and lotteries is too large a question to touch upon at this time, but during these days when social purity and the new Rescue Home are prominently before the people of Shanghai, I wish to say a few words along this line of thought.

Do we foreigners realize what we have done and are doing to make Shanghai the sink of iniquity that it is? We scatter broadcast over these settlements, and from here into the country at large, such pictures and advertisements as should make us all ashamed. The worst ones are all of foreign women, and, as we send them out, we say to these heathen Chinese, who have far more Christian ideas in this respect than we have, that we care not what the world thinks of our women. We put her forth into the glare of the world's broad sunlight, we set her up before millions

\* Li Hung Chang died in Peking on November 7, 1901.

† Condensed from the *North China Herald*.



of curious eyes, and say, Here is our foreign woman, dressed or undressed, it is all the same to us. Look at her. Think of her as you will. We are so anxious to have you buy our cigarettes and come to our theaters and circuses that we are willing to expose our women in any way you like best. We post all over this settlement a life-sized picture of an American (?) girl smoking a cigarette, hoping to get the Chinese (girl, I suppose) to follow her example. We scatter picture cards by millions, even begging shopkeepers to give them away when they sell their goods, if only we may bring to the notice of a few more thousands of these heathen Chinese how anxious we are to have them purchase our cigars, and how lightly we value the honor of our foreign women.

About ten years ago, when the large cigarette advertisement pictures began to be so plentiful in Shanghai, I was going frequently to the home of one of our Christians to teach his wife to read. To my sorrow I found one day two of these hung up in their guest-room. I told them at once how very sorry I was to see them there. The old mother in the family, herself a Christian, said: "Why, my son has just bought them. He thought they were very ornamental." Said I: "If that cluster of women were Chinese women and dressed, or rather undressed, in that fashion, would you have them in your room for one moment?" She seemed horrified at the idea. "Well," said I, "I am a foreign woman and they are foreign women, and I am ashamed to look at them." On my next visit they had disappeared, and on my remarking upon it the mother said: "As soon as I told my son what you said he decided that they must go at once." Another time, when visiting another Chinese lady friend, I found a picture exposed just in front of her front doorway that was one of the worst I ever saw. As two little boys were with me I did not like to speak of it, but on their leaving just before me I motioned to the women that it ought not to be there. Fearing I had not been strong enough in my disapproval, I sought out her husband the next day and told him that picture ought not to be in their home. He thanked me for speaking to him about it, and said that a few days previously their son had purchased some cloth, and the shopkeepers had given him this picture. Do the cigarette companies pay these shopkeepers for thus distributing their advertisements?

How does all this make us appear in the eyes of the Chinese? I don't wonder they call us "foreign devils." I think it is a very appropriate form of address. Foreign gentlemen take their wives and daughters to dinner at the hotels and private residences in Shanghai clad in such a manner as makes the Chinese servants, at first, ashamed to wait upon them. Alas! they get used to it all too soon. Plays are put upon the theater boards that no women or young girl ought to see, to say nothing of their fathers and brothers, and occasionally some of the Chinese officials and gentry go in to see what we foreigners consider entertaining. We blazon forth our shame, or our utter loss of the sense of shame, to them, and they may smile a sickly smile at the time, but they go away to despise us in their hearts. And no wonder! I am glad they do.

Sir Robert Hart never wrote a truer thing than he wrote recently about the sensitiveness of the Chinese nature. They are superior to us in this trait, and we sin against it beyond telling. Some of the Chinese think very slightly of us foreigners, and we certainly deserve no better at their hands.

## MORMONISM AND PURITY\*

BY WILLIAM R. CAMPBELL, SALT LAKE CITY, UTAH

The bearing of Mormonism upon the great purity problem which is confronting the nation to-day is of such importance that it can not wisely be ignored, much less can we afford to entertain and promulgate false views upon the subject.

Mormonism does not propose to be ignored, and can not be ignored. It is pushing its way into every county, city, town, village, and hamlet in the land. It is invading our churches and our homes, and proselyting many of the fairest and best. It is putting its hands upon the ballot-box and controlling the political destinies of states. One state it entirely owns, and six other states and territories it demoralizes by its balance-of-power methods, while it hopes soon to gain enough proselytes to enable it, through its colonizing schemes, to gain control of the politics of enough additional states to enable it forever to prevent the ratification of an anti-polygamy constitutional amendment. The Mormons are as wise as serpents in their use of the balance-of-power principle. Instead of voting all one way, they divide their votes between the parties, giving to the favored party just enough to insure victory, but not enough to show their hand openly, unless it becomes absolutely necessary.

Having succeeded in safeguarding polygamy against a constitutional amendment, they then hope to fasten it upon us forever, as one of the permanent institutions of our country. They will not call it polygamy, but they will call it plural or celestial marriage, which is all the same thing, except that on account of its religious sanctions, which curb the consciences of men, it has degenerated into a lower and more degrading type than any heathen polygamy which the world has ever seen. They of course claim that it is a higher and a heavenly order of marriage, as much higher than the ordinary sensualism of the world as heaven is higher than hell. But I am speaking now about facts as they exist and not about their claims.

It is self-evident that the Mormons can not stand for social purity as we understand it, for their teaching and practise of polygamy are diametrically opposed to our idea of the purity and integrity of the home, as much so as is the brothel; but polygamy aside, we must give them credit for teaching and advocating social purity as they understand it. What, then, is their idea of social purity, and how do they seek to secure it? The Mormon idea of purity is based upon their idea of God and their idea of sex. They believe that the sexual relation existed in eternity, before our world was created, that God Himself lives in the marriage relation with His heavenly wives, by whom He is begetting spiritual offspring; that our spirits are His offspring in the same sense in which our bodies are the offspring of our earthly fathers. They believe, moreover, that God was once a man, and became God by the right use of His sexual powers, as it is possible for other men to do. Joseph Smith taught that "God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens." He also said:

Here, then, is eternal life—to know that only wise and true God, and

\* Condensed from an address delivered by Mr. Campbell before the National Purity Convention, Chicago, October 8, 1901.

you have got to learn how to become gods yourselves, and to become kings and priests unto God, the same as all gods have done before you.

This doctrine has been taught by every Mormon prophet, priest, and elder since his day. B. H. Roberts, in "New Witness for God," endorsed by the Mormon Church and first published in 1895, tells how this is done.

What a revelation here! As I have remarked elsewhere, instead of the Godgiven power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity which, like an endless vista, stretches out before him! Through it man attains to the glory of the endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord, over his ever-increasing posterity. Instead of the commandment "Be fruitful, and multiply and replenish the earth" being an unrighteous law, it is one by means of which the race of the gods is to be perpetuated, and is as holy and as pure as the commandment "Repent and be baptized." Through that law, in connection with an observance of all the other laws of the Gospel, man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity.\*

What I have said will enable us to consider intelligently the Mormon theory of life and purity, and the practical workings of that theory.

### I. The Mormon Theory of Life and Purity

According to the Mormon theory of life, it is one of man's chief duties in this world to live in the marriage relation and beget many children, and thus furnish bodies for the spiritual offspring which God is all the time begetting through cohabitation with His heavenly wives. They teach that every one who commits adultery thus prostitutes the powers which God has given to man and woman with which to cooperate with Deity in peopling this planet with His so-called spiritual children, who may, in turn, become gods.

They teach that there must be no prevention or destruction of offspring, because such acts are great sins against God. Such crimes are, in their minds, also great sins against the unborn spirits, who are thus deprived of bodies, and all possibility of development and exaltation.

Incidentally, this thought furnishes one of their strongest arguments for polygamy, aside from their alleged revelation upon the subject. They believe that since there has been so much destruction of bodily life through crime, war, pestilence and famine, and since so many men are unfitted for fatherhood, myriads of the alleged spiritual offspring of God have been deprived of bodies, and thus prevented from entering upon this earthly life, which is the door of entrance upon a career which may lead to godhood. They therefore believe that it is highly important that all good men and women should marry and have offspring, so as to make up, as far as possible, for the loss sustained by unembodied spirits in the past.

The Mormons believe that adultery should be punished by death, and have often so taught. They are all the time pointing to and decrying the evils which exist in our large cities denouncing the prevention and destruction of life among the aristocracy, as well as the social evil among the degraded. They do this to such an extent that I do not wonder that many superficial men and women get the impression that,

\* "New Witness for God," pp. 461 and 462.

as a matter of course, the Mormon people who are not practical polygamists are the cleanest and purest people in the world.

This is briefly the Mormon theory in regard to social purity. The question is, how does the theory work in practise? While no true Christian can have any possible respect for their idea of God, or their theory of life, yet there are thousands of people who will say, and properly say, if it is true that their theory works better than ours, let us not oppose them too strenuously until we can find a theory which will produce results which are at least equally as good. The Mormons have so much confidence in their theory that they boldly claim that, if it were carefully and honestly put into practise by mankind, it would not only serve as an effective remedy for the social evil, but that it would result in the physical, intellectual and moral elevation of the race, and lead to the final exaltation of man. Of course, those who make such claims must produce the proof, which I hereby challenge them to do. In the mean time I shall give you the results of my own careful investigations in regard to the matter.

## II. The Practical Workings of the Mormon Theory

My observation and study of the question extends over a period of fifteen years. I have regularly read three Utah daily papers, one of them the *Deseret News*, the official organ of the Mormon Church. I have carefully studied their literature, and read their history from the viewpoint of both friends and foes. I have talked face to face with over one hundred and forty Mormon elders engaged in regular mission work, and visited many of the people among whom they operate, and have kept in touch with Eastern converts to the Mormon faith. I have tried honestly and faithfully to get at the real truth in regard to the effect of Mormonism upon its devotees; and from my observation and experience I am compelled to say that the Mormon theory has been a disastrous failure from the first. There are many potent reasons for such failure.

1. The Mormon theory breaks down because it has no fixed standard of righteousness by which to measure their actions. Their god, having been once a man as we are now, and being only an exalted man to-day, has been finite and changeable from the first. The Mormons claim that by holding up before men the idea that it is possible for them to become gods they are giving them a more powerful incentive to earnest effort for improvement and advancement; but, as a matter of fact, they have "changed the glory of the uncorruptible God into an image like unto corruptible man" (Rom. i:23), and untold demoralization has been the result. Instead of striving to grow like God in holiness and purity of character, they have brought God down to their level, and have sacrilegiously besmeared Him over with the slime and filth of their own sensuality, and have thus "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves."

2. The Mormon theory of purity has always failed, because there is no high purpose in its appeal. Their talk on social purity has always seemed to me too much like "sounding brass and a tinkling cymbal," since their appeals have always been flavored with apologies for polygamy.

The tendency toward the "social evil" is, however, far greater among the people who have been testing this method of "preventing" it than among any other class of people than I have ever known. The houses of prostitution in Utah are filling up with Mormon girls, and they are supplying inmates for such houses for all the surrounding region of country, including Idaho, Montana, Wyoming, Colorado, New Mexico, Arizona, and Nevada.

3. The Mormon theory of purity is all the time discussed among all classes of Mormon people—even among the children—in the home, on the street, in the day-schools, and even in the Sunday-schools. Whatever may be their religious conviction in regard to the matter, the fact is that the old lechers living in polygamy are all the time conscious that they are themselves prompted by the basest sensuality, and therefore feel the need of apologizing for their conduct, even to their own children. Mere boys are all the time told that out in the world where there is no polygamy there is no purity; that polygamy is the divine order, the order of heaven; that it was not only commanded by God, in a revelation given through Joseph Smith, but that it was sanctioned by the Bible; that all great men of all time practised polygamy, and that the law of plural marriage is so indelibly stamped upon human nature that the social evil must break out whenever polygamy is prohibited. Social impurity is rampant among the older boys and girls of the schools. Forced marriages are the rule in many of the towns. These things are rumored about a Mormon town all the time, so much so that we can not live among the people without coming to believe them. If those misguided but well-meaning Eastern people who apologize for their Mormon friends but knew the real facts, which could easily be ascertained by any one living quietly and passively in any Mormon town for a little while, I am sure they would never again utter one word of apology for Mormon social conditions. I would much prefer to have my children grow up in the Tenderloin District of New York City than in an atmosphere where they would all the time see and hear the things which are seen and heard in a Mormon town where Mormonism flourishes without restraint. I have known of Mormon parents who expected to live and die in the Mormon faith, but who sent their children to outside schools and Sabbath-schools until their characters should grow strong enough to endure the moral strain of Mormon teaching.

4. But, you will inquire, are not the women sincere in their polygamous faith and practises? Yes, indeed, the women are sincere; this is the most awful fact about the whole situation. Women have no selfish end to gain by polygamy. They suffer all for what they believe to be a great principle. Their very suffering daily increases their sincerity and their fanaticism. The history of Mormonism has again and again proved, and is proving to-day, that women who can not be moved to yield to the lusts of beastly men by appeals to their personal interests—who would even die in defense of their honor—can be influenced to yield to appeals in behalf of the alleged baby spirits which they are made to think are hovering around them, praying, longing even to the point of despair, while waiting for mothers to give them bodies and homes in which to rest from their weary wanderings, some of whom may have already been waiting thousands of years for such relief, because so many women of the past have failed to do their duty. The mothers of this fair land, who are given to despising the unfortunate polygamous women of Utah,

should be on their guard lest their own daughters be caught in the same toils.

Let us arise, in the majesty of our splendid American citizenship, and submit and ratify the proposed anti-polygamy constitutional amendment as soon as Congress and the Legislature can act, and thus forever rid the country of this monstrous and debasing iniquity, which was, at the first, inspired by lechery, and which has disgraced and cursed our land for full threescore years and ten, while it has paved its way with the skeletons of unborn infants, and sent ten thousand broken-hearted women to welcome the untimely graves.

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## THE IDEAL MISSIONARY MEETING\*

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim the greater the achievement. In every missionary meeting there are four things to be considered—preparation, place, people, and program.

**PREPARATION.**—Back of the ideal missionary meeting must be ideal preparation, for such missionary meetings do not “just grow.” They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

**PLACE.**—The place in which a missionary meeting is held has much to do with making it ideal or otherwise. There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. Church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts, and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

**PEOPLE.**—It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal. But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

**THE PROGRAM.**—But, after all, the program is the most important part about a missionary meeting. Here are ten points to be considered:

1. *The Leader.*—Carlyle says: “Let him who would move and convince others be first moved and convinced himself.” The ideal leader, therefore, should be an earnest, consecrated Christian, full of the spirit of missions, able to inspire others with love for the work.

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\* Condensed from *The Missionary Life and Light*.

2. *The Length.*—An ideal missionary program must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3. *The Transaction of Business.*—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the Executive Committee.

4. *The Aim.*—In every battle, owing to random shooting, there is a great waste of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because our missionary shot is fired without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5. *The Scripture Lesson.*—In the ideal missionary meeting the Bible is used as the "sword of the Spirit," the all-powerful Word of God. Especial study should be given to the Scriptural foundations on which missionary operations rest: the "Great Commission" as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured.

6. *Prayer.*—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being." Missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do.

7. *Music.*—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing.

8. *The Study of Missions.*—To be ideal, the papers, discussions, etc., which form the main body of the program should deal not only with the work of the denomination to which the society belongs, but also with general missionary history, giving broad expansive views of worldwide and centuries-long missionary effort.

9. *Living Links.*—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in vogue in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll-call the members

give the names of their missionaries and items of interest about their work. The plan works admirably.

10. *Fresh Material*.—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders. He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.

### SOME FURTHER SUGGESTIONS \*

BY HELEN A. PHELPS

We all find it difficult to live up to our ideals and often fall far short, but that is no good reason why we should not have a high ideal for a missionary meeting as well as for other things, and strive to reach this conception.

First: There should be careful preparation on the part of the leader appointed. She should have due notice of this appointment and ample time to make out her program.

Second: There should be hearty concurrence between the leader and those asked to take part. If a person be requested to read or recite, or to write a paper, tho the task may seem beyond her power she should try to do the best she can, trusting in the Lord for strength. If we are inspired by His Spirit, we can do great things. But let us be careful in all our preparation that the glory be given to God and not to ourselves.

Third: See that each member has some little part given her to do, so that she may feel that she is necessary to the meeting. The more we work for an object, the more we love that object. Some of us may think we have so many other duties that we can not give the time to search maps, missionary incidents and annals, and to write papers; but we owe it to ourselves to give a little time to the improvement of our minds, and we know of no better way to improve intellectually than by such study.

Fourth: Another point is the necessity for each one to do a thing when she agrees to do it, unless prevented by such a reason as she can give to her Master. Think what a disappointment it is to a leader, after careful thought to prepare a program, to have those on whom she depends fail at the appointed hour.

Fifth: Punctuality is one of the points of a good meeting. We ought to begin on time, close on time, and not allow ourselves to visit until after the close of the meeting.

Lastly, for an "ideal meeting" we must love the work of saving the world. We must pray for it, and have our hearts full of the subject. If we expect the Lord Jesus to meet with us, we must seek His presence, and then, indeed, we shall be blessed.

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\* Condensed from *Woman's Work for Woman*.



## EDITORIALS

### Christianity, True and False

Am I Christian in deed, or, in name only?

The late Earl Cairns, twice Lord Chancellor of Great Britain, and one of the most devout and godly men which the empire produced in the century past, spoke the following words in Exeter Hall in March, 1881, twenty years ago, to the Young Men's Christian Association. They are worthy to be written in letters of gold:

May I venture earnestly and affectionately to say to every young man who hears me, that true and vital religion is not merely a bond to bind together an association, or even a church; but that *it involves and it requires*, in each individual, **A SEPARATE, REAL, PERSONAL TRANSACTION BETWEEN THE INDIVIDUAL AND HIS SAVIOR**; and, until that transaction is adjusted and settled satisfactorily, there can come to that individual no real peace, no real happiness, no real energy for that which is good, no real power to resist that which is evil. And, believe me, all else is nothing in comparison with this. Your advancement in life, your health, your recreation, your trade, your business, your reputation, your position in society, the esteem of your fellow men—all these are important in their way, but they are nothing, absolutely, literally nothing, in comparison with the answer to this all-important question: "Am I, not merely, a Christian in name, or the member of a Christian association; but *have I a real, individual, personal knowledge of Christ as my Savior and my God?*"

It was this thought which dominated Lord Cairns' life, and when he was dying, sitting up in bed and gasping for breath, he said to those gathered about him: "You will all have to come to this hour." Let me charge you if in this hour you would have perfect peace, let nothing come between you and Christ."

### Prayer for Students

For several years the Christian student movements of the world have united in observing the second Sunday of February as a Universal Day of Prayer for Students. This day has been attended with most gratifying spiritual results in all parts of the world. The General Committee of the World's Student Christian Federation calls upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9, 1902, as a day of special prayer on behalf of students.

The past few years have witnessed an unprecedented multiplication of Christian student organizations and a world-wide extension of the student Christian movement. The difficulties and perils in the pathway of the student movement are many, subtle, and great. Prayer is an essential factor in removing all these hindrances. The opportunities for usefulness which to-day confront the student movement in every land are greater and more inspiring than ever. God alone can enable us to recognize and improve these opportunities.

The committee suggest the following grounds for thanksgiving: Thanksgiving that the Christian students of the world are united in spirit and in effort to make Christ King; that in all parts of the world there is a growing interest in the study of the Word of God; that during the past year there have been spiritual awakenings among students in some of the most difficult fields—for example, Belgium, Italy, Russia—and a deepening sense of responsibility for the evangelization of the world.

Objects for intercession are suggested as follows: That in all countries there may be an increase in

the number of men who feel a burden of personal responsibility for winning students to Christ; that the missionary spirit in the universities of Christian lands may continue to grow; that the student movement may result in influencing students to bring to bear upon the social and political problems of their day the teachings and spirit of Christ; that the Christian students of non-Christian lands may mightily further the evangelization of their own people; that the results of the tour of the General Secretary of the Federation throughout the student centers of the Far East may be conserved and augmented; and that the next convention of the Federation, to be held in Denmark in August, 1902, may exert a helpful influence on the spiritual life of the students of all lands.

#### G. C. Morgan's Campaign

Rev. G. Campbell Morgan's preaching campaign, now fairly in progress in America, has already developed precious results. His addresses to ministers and students at Lane Seminary, Cincinnati, profoundly moved his hearers. Intellectual vigor is in him wedded to devoutness and spiritual fervor and a missionary spirit. He is broad and liberal without being unsound, and so wins hearers of all shades of credal beliefs. The Gospel he preaches is alive with verity and spiritual power, and many hope that he will yet visit Japan, India, and other Oriental lands with his life-giving and soul-arousing message.

#### Cheering News from China

Mr. Horace W. Houlding writes from Shanghai, November 16th, very cheering tidings as to China, where he and his party had landed two days previous. He says:

God has been working in a way

we could not have foreseen. In June so great an authority as Dr. Arthur H. Smith, of North China, wrote me personally that it is doubtful if missionaries can ever again, or at least for very many years, travel freely in China; but already remarkable change appears to be coming over magistrates and people. Missionaries return, to be welcomed heartily. Dr. Hykes, of the American Bible Society, has just returned from a visit to North China, and says, "You have come at a very favorable time; it is the eve of great changes in China." This seems a crisis in China such as came to Japan twenty years ago, but now to a far greater people. The empress herself has begun to reissue the suppressed reform edicts of the young emperor in 1898. We are told that printing-presses are rushed to supply the again rising demand for Western educational literature. One missionary, more than a thousand miles into the interior of China, has just wired, for immediate use in his own field, an order for Bibles which, eight years ago, the society would have deemed an issue sufficient to supply the demand in all China for five or six years. These are the exact words of Dr. Hykes to-day. Our hearts are stirred.

The twelve days, from December 21st to and including January 1st, were set apart for special prayer and fasting, in waiting upon God for the laborers, taking by simple faith the promise, "All these things shall be added unto you." *This is the great need*—men of faith, "full of the Holy Ghost and of wisdom."

Mr. Houlding adds:

Such a change has come that Mr. Stevenson, Deputy Director of the C. I. M. here, says, "This is such a time for the purchase of property in the interior as never was seen before." We prayed for funds for securing immediately property in the twenty central governmental cities for the twenty central stations, and we believe for it and shall move forward in this faith.

If this is to be taken as an indication, the Lord seems to be about to go far beyond the expectation and supplication of His people in opening China to a new diffusion of the

Gospel, for which two hundred martyrs shed their blood in the recent massacres.

### Moravian Statistics

Our readers may have noticed in the article in the last December issue, on the Moravian Church, some apparent discrepancies. For example, on page 884, the total membership at home is 96,877, and abroad 95,424, and the foreign missionary force 397. On page 885, in the official statistics, the home membership, exclusive of foreign missionaries, is 38,209; the missionary force, 450, and the total foreign membership, 96,877. A correspondent, calling attention to these apparently conflicting statements, says:

In John R. Mott's book, "The Evangelization of the World in this Generation," pp. 96-98, he evidently figures all comparisons on a basis of about 38,000 home members, and says "*one in sixty-six* of the communicant members of their home churches in Europe and America" are foreign missionaries. What is the cause of the apparent discrepancies in the two accounts? Does Mr. Mott omit the *Diaspora*, and, if so, should they not rightfully be included?

As both sets of figures were taken from official sources, we have submitted these discrepancies to Rev. Paul De Schweinitz and to Prof. J. Taylor Hamilton, the historian of the *Unitas Fratrum*, and have received the following explanation, which we append for the sake of exactness and accuracy of statement:

The statistics given in quotation marks on pages 885 and 886 are correct. As to how the discrepancy arose, the most natural explanation is, that on page 884 the 60,000 *Diaspora* members are added to the statistics of the home provinces for 1893, which would make the figures on page 884 about correct. Dr. Hamilton, on pages 885-6, gave the newest figures at his command, those for 1900—38,659 for the home provinces, and 96,877 for the foreign provinces.

The discrepancy between 397 and

450 for the number of foreign missionaries is explained by the fact that 397 is the number, *exclusive* of ordained native agents, while 450 is 397, *plus the children of missionaries not enrolled in any of the home congregations*; 450 is therefore merely a round number. On July 1, 1901, there were 247 men and 213 women in our foreign mission service, making a total of 460, but here, again, the ordained natives are included. You are perfectly safe, however, in stating that 400 foreign missionaries are employed by the Moravian Church, so that the number 397 was practically correct.

Turning now to the question about the *Diaspora*, we ourselves are not very clear about the exact number. This work is carried on exclusively among the state churches of continental Europe without in any way drawing the people from their allegiance to the state churches, and consequently statistics, as far as I am concerned, are largely guesswork, and 60,000 is as good or as bad a figure as any other. We have not received any accurate report from our brethren beyond the sea for a long time. But last year these friends on the continent of Europe contributed to our mission work \$37,637.98.

I think it would be fair to add the membership of the *Diaspora*, if you can speak of such an indefinite quantity as membership, to the membership of the home provinces in striking averages or in making comparisons with other churches, but then their gifts should of course be likewise added in.

It is exceedingly difficult to make comparisons between our Church and other churches, because of the ecumenical character of our Church and its work, which places us in a unique and peculiar position.

From one point of view Mr. Mott is correct in basing his calculation upon a home membership of 38,000, because, while we draw many of our missionaries from our *Diaspora* membership, yet they are never admitted to mission service until they have actually united with our Church, and have been under its care for a varying number of years.

On the other hand, I think that you are justified in making 98,000 the basis of comparisons, because without this *Diaspora* mission we would not get many of the men that we do.

## BOOKS FOR THE MISSIONARY LIBRARY

**CHINA IN CONVULSION.** By Arthur H. Smith. Illustrated. 8vo. 760 pp. 2 vols. \$5.00, net. Fleming H. Revell Co., N. Y.

These volumes will be received as a classic on the subject of the late Boxer outbreak, its causes, conduct, and consequences. Dr. Smith is probably as great an authority on the matters he discusses as any man in the Celestial Empire. We have been struck with the care and candor exhibited in these splendid volumes, and the thoroughness and philosophic insight with which they enter into the heart of the theme. Our only regret is that their price puts them beyond the reach of so many readers.

Dr. Smith keenly traces the sources of the antipathy to foreigners, the various causes contributing to its confirmation and increase, such as foreign aggression, conflict between two opposing civilizations so different in character, the intrusions of foreign commerce and foreign religion, reaction against reform, fear that the foreigner would prove a usurper, etc. He gives perhaps a score of reasons leading up to the outbreak. Then he shows how it gathered and broke like a storm, and like a storm swept furiously and wildly over the land. He graphically pictures the siege of Peking with its heroic struggles and dark days of almost despair, and the long waiting and the glad relief. Then he looks back, and as a philosophic historian reviews the whole history and traces both the hand of man and the hand of God. We see the avenging of the massacres in China's humiliation and desolation, the catastrophe to the native Church, and the heroism of native Christians; and the outlook for the future closes the second volume.

It would be strange if any reader wholly agrees with all Dr. Smith's

opinions and conclusions. But this is a book of unusual scope and merit. How it was ever written up so soon after the events it chronicles is a problem. It contains in all nearly a quarter million words, and they show no marks of undue haste, and the charming illuminative style of this author throws over the story its peculiar fascination.

We should like to have had more space given to the outlook, which is all found in a brief closing chapter of less than seven pages out of nearly eight hundred. In it Dr. Smith makes no real advance in the way of wise suggestion, beyond what might occur to most readers. Perhaps he felt, as well he might, that it is too early to do much wise outlooking, and like Mr. Beecher feels that "hindsight" is safer than foresight. But there need be little risk in prophesying that this book will have a wide reading and an interested reading.

**THE HISTORY OF PROTESTANT MISSIONS.** By Gustave Warneck. Edited from the seventh German edition by Dr. George Robson. 8vo. \$2.00. Fleming H. Revell Co.

This volume needs no recommendation. Professor Warneck has for at least a quarter century been one of the five leading authorities on missions, and few would dispute with him the confidence of readers, Dr. George Smith, Dean Vahl, Theodore Christlieb, Dr. E. M. Bliss, being associated with him in the same lines of study.

The first edition of this work was published nineteen years ago, and has been an admitted authority ever since. The present volume is double the size of the first, and not only carries down the history to the present time, but is essentially a new book and not a mere corrected and revised edition of its predecessor.

**THE LORE OF CATHAY.** By W. A. P. Martin, D.D., LL.D. Illustrated. 8vo, 480 pp. \$2.50, *net.* Fleming H. Revell Co., N. Y. 1901.

This volume is the result of a life-long study of the Chinese and their literature, by the President of the Imperial University. Dr. Martin is a scholar and a missionary, and has already become widely known by his "Cycle of Cathay," and "Siege of Peking." This latest product of his pen is, however, the best, and will stand as the most readable and authoritative work on the subject. Dr. Martin not only describes and gives examples of the literature of the Chinese, but he reveals their mental characteristics and the mode of education which makes the sons and daughters of Sinim what they are.

The book is divided into five parts, dealing respectively with "Chinese Contributions to Arts and Sciences," "Chinese Literature," "Religion and Philosophy," "Education in China," and "Studies in Chinese History." Every section contains revelations as to the achievements, resources, characteristics, and possibilities of this much misunderstood and abused people. Dr. Martin has contributed a volume that is distinctly and intensely valuable for a more thorough knowledge of the Chinese and how to educate them in truth and righteousness. \*

**THE CHINESE BOY AND GIRL.** By Isaac Taylor Headland. 8vo, 176 pp. Illustrated. \$1.00, *net.* Fleming H. Revell Co., New York. 1901.

The unique and artistic get-up of this book makes it doubly attractive. It is a companion volume and sequel to "Chinese Mother Goose." Professor Headland raises the curtain by which child life in China has been hidden from view and reveals their methods of play, their education and habits of life. Children are much the same the world over, but the training of the child determines the character of

the adult and the history of the nation. Stories told to them shape their aims and beliefs, and the example set them by parents is more potent in determining character than all the precepts of Confucius or Buddha. Professor Headland's books are rather amusing and informing than missionary or ethical, but they bring us nearer to the Chinese children and so enable us to help them better. \*

### MONTHLY BIBLIOGRAPHY

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**MOHAMMED AND HIS POWER.** By P. Lacy Johnstone. 12mo. 233 pp. \$1.25. Charles Scribner's Sons, N. Y. 1901.

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**LAND OF THE AMAZONS.** By Baron de Santa-Anna Mery. Illustrated. Maps. 405 pp. \$4.00. E. P. Dutton & Co., N. Y. 1901.

**MEXICO AS I SAW IT.** By Mrs. Alec. Tweedie. Illustrated. \$5.00, *net.* MacMillan Co. 1901.

**THE APOSTLES OF THE SOUTHEAST.** By Frank T. Bullen. 12mo, 354 pp. \$1.50. D. Appleton & Co. N. Y., 1901.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**The Protestant Episcopal Conference on Missions** There were some plain things said and some vigorous things done at the

First General Missionary Conference of the Protestant Episcopal Church, held in Rochester, N. Y., in December last. Rev. Dr. Nelson deprecated the scant attention given to missions by the triennial meetings of that Church, like that of San Francisco, where the great missionary body was forced to give precedence to legislative business, despite the fact that the mind of the Church is as four-fifths to one-fifth for the discussion of missionary matters rather than the discussion of canonical law; yet the San Francisco convention did lift the whole thought of the Church to a higher level on missionary matters, in the proposal to apportion a million dollars for missions.

Perhaps the most significant feature of the Rochester convention was the determination to inaugurate throughout the whole Church *men's missionary societies*! The Sunday-schools had been organized on this line, and throughout the land women's missionary organizations had been active, but the men had been inactive. They needed to be organized, too, specially for the study of missions. Enthusiasm rose to such a great height during the meetings that when this proposition was launched a congregation of 1,100 people rose unanimously to vote in favor of it. The next day the organization scheme was formulated and adopted. That is a great step forward, and worth the whole outlay and effort of the convention—a convention, by the way, distinguished by the absence of all collections, being purely educational

and inspirational, in which prayer for missions was emphasized as the greatest factor to success.

The need of missions in Roman Catholic countries received especial attention. Bishop Kinsolving declared that the Catholic Church in Brazil had repulsed the people by its un-Christian terms, its service in an unknown tongue, the celibacy of the priests, and the confessional.

Dr. Dudley Powers spoke on Cuba; Rev. Henry Forrester, on Mexico; and Bishop-elect Brent, on the Philippines.

**Interrelations of Missions** Dr. J. G. Fraser, Secretary of the Ohio Home Mis-

sionary Society (Congregational), has recently written as follows upon this inspiring theme:

The world is small and belongs to God, who brings its farthest ends together in the service of his spreading kingdom. Ohio has its little chapter of the great story. When Dr. H. A. Schauffler was a missionary of the American Board in Austria, Marie Reitinger was converted under his ministry. After Providence had thrust him through the open door into the great Slavic work in Cleveland, she came back to be a valued helper in the work for which she has spoken with acceptance far and wide.

Bertha Juengling, a Polish girl, speaking German fluently, as well as English and her native tongue, was one of the early graduates of the Bethlehem Bible and Missionary Training School. When she married an American pastor, Rev. Rupert W. Harris, it seemed at first that Providence might have made a mistake; but, after aiding her husband in home missionary service in Iowa, and receiving ordination at the desire of those who best knew her work, the two have returned to Ohio, to bring back from the dead two Cincinnati churches and to put them apparently in a larger place of power for their communities than ever before.

Meanwhile, Bethlehem Church in Cleveland has raised up a genera-

tion of young people with a notable missionary spirit, not content to fill working-places in the mother Church, but ready for the hard places of the great field. Lewis Hodous, a son of Bethlehem, graduate of Adelbert College and Hartford Seminary, and since a student in Germany on the Hartford fellowship, and Miss Anna Jelinek, also of Bethlehem and a graduate of Oberlin, his betrothed—for love works the same sweet way in Slavic hearts—are under appointment of the American Board to the Fuchau Mission, China. So close are Austria, Iowa, Cincinnati, China, and Cleveland in the plan of God!

**Density of Population in Chicago** It is generally supposed that New York has the densest and most overcrowded tenement population in the world; but, according to Mr. Robert Hunter, "it is very probable, if we could compare the height of the dwelling and its density of population in the Jewish, Italian, Polish, and Bohemian districts of Chicago with the like in districts elsewhere, the real density would equal the worst in the world. The density of population per acre in the Polish quarter in Chicago is three times that of the most crowded portions of Tokyo, Calcutta, and many other Asiatic cities."—*Report of City Homes Association.*

**Salvation Army and the Poor** The "submerged" classes in America, including the criminal, the vicious and purely pauper elements, number not less than 3,000,000 under favorable sociological circumstances, while the number is liable to increase alarmingly during seasons of commercial depression. For dealing with this mass of poverty and suffering the Salvation Army in the United States has organized various institutions and agencies. These include:

Shelters for homeless men; shelters for homeless women; homes for

clerks and artisans; homes for girls working in stores and offices; homes for children; rescue homes for fallen women; slum posts for slum visitation and meetings; slum day nurseries for infants; cheap food depots and cent meals; cheap clothing and second-hand stores; salvage brigades for collection of household and office waste; wood-yards; employment bureaus; Knights of Hope for prison visitation and ex-criminals; winter relief; medical relief, including free dispensaries; summer outings for the poor; penny ice-wagons; Christmas and Thanksgiving dinners; missing friends and inquiry department; farm colonies for the poor.

**Young People and Missions** A conference of leaders in mission work among young people was held in New York in December, when 200 came together from points as distant as Virginia, Colorado, and Toronto. All were leaders among young people. The heartiest fellowship prevailed, and 14 denominations were represented.

Around the walls was a great array of articles for missionary advertising—maps, charts, diagrams, mite-boxes of quaint designs, scenes in mission lands, missionary periodicals, pamphlets, and books.

Bright hints for missionary workers kept pencils busy and crowded the omnipresent note-book. For instance, these:

"Go to original authorities for your missionary information," said Dr. Halsey. "Don't get your goods of the retailer if you can get them of the wholesaler."

The small boy's recipe for the growth of a mission band: "Let one feller bring another feller, and then give the fellers something to do."

"Don't cover your missionary books," said Mr. Beach, "if you want them read. You have simply placed a coffin around them. Furthermore, if you want missionary books read, have them bound in red."

One of the most lively sessions had for its theme the teaching of missions in the Sunday-school, and

for its culmination the adoption of strong resolutions urging the International Lesson Committee to assign one missionary lesson every quarter. "I'd rather," asserted Dr. Rhodes with emphasis, "that my boy should get a good idea of what God is doing in China to-day than that he should get ever so good an idea of what He did to Nebuchadnezzar."

Much interest was shown in the Methodist plan of making every Sunday-school a missionary society, with its own officers, and at least one missionary meeting during the year.

The conference made manifest the usefulness of closer union among mission workers. There were loud calls, for instance, for central bureaus of missionary information and literature in large cities. Uniform mission studies, missionary leaflets for Sunday-schools, and exchanges of literature among mission boards are other possible results of the conference. The report of the sessions which is to be issued will be complete and invaluable.

The conference reached its climax with Mr. Speer's address—a fashion conferences have. "I date my personal experience of the Christian life," he said, "from my reception of the missionary spirit." He pleaded for a deeper consecration. "We can not accomplish by *drive* what must be accomplished by *devotion*." He made an earnest plea for home religion, declaring that "the home is the best place to reach the young people."—A. R. WELLS.

**Children's Aid Society** This organization, a monument to the energy and devotion of C. L. Brace, is nearing its semi-centennial. With \$440,000 available for use last year, 19 day and 8 evening schools are maintained, whose agents and teachers seek out children kept at home by the poverty, shiftlessness, and ignorance of parents; and after cleaning them up and inducing regular

attendance transfer them to the public schools. No fewer than 17,102 personal visits were made to homes of the poor, in fully half of which gifts of clothing had to be made. Cripples, heretofore neglected, are carried by this society's agents down flights of stairs in the morning and up again at night, that they may go to and from the society's schools in the society's wagons. Nearly 500 children were placed in farmers' homes in the West, to be watched over by agents of the society to see that they are treated according to contract, and, especially, are sent to school. During its forty-nine years of activity the society has disbursed \$10,000,000.

<b>Student Missionary Campaign</b>	Whatever it may have been at first, the Student Missionary Movement
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has become a mighty force for the world's evangelization. Take the following as evidence, which relates to but a single form of activity among Presbyterian churches:

Last summer 11 volunteers entered the field, who visited 337 churches, delivered 660 addresses, called on 3,004 homes, leaving 837 missionary books and 1,103 church magazines with them; placed 124 purely missionary libraries (2,104 volumes) in young people's societies and Sunday-schools; introduced systematic giving into 60 churches and 4 Christian Endeavor societies; held conferences with 135 women's societies and 111 missionary committees; organized 12 women's societies, 5 young people's societies, 29 missionary committees and 44 mission study classes; started monthly missionary meetings in 43 young people's societies, while leading 40 non-giving churches to give or increase their gifts to foreign missions.

**Now it is Men.** The Board of Foreign Missions of the Presbyterian Church, North, has issued an earnest appeal to the seminary students



to consider the claims upon them of the work. Vacancies are to be filled, and reinforcements are needed, and new stations are waiting to be opened. The support seems to be in sight, but the men are needed. With us in the South it is just the other way. We have the men awaiting the ability of our Foreign Mission office to send them out. Doubtless more would respond from all our seminaries and from the ranks of the younger ministry, but we are at this time in great and urgent need of the means to sustain the missions already established and doing effective work.—*Central Presbyterian.*

**New Life for Cuba** The Americans are beginning to show that Cuba, the "Queen of the Antilles," reduced to chaos by the tyranny and mismanagement of Spain, may be transformed again into a fruitful garden. Large tracts of land, now overgrown with timber, are being cleared, and planted with tropical fruit. The unsanitary fever-haunted cities and towns are being drained and cleared of infection, so that soon the natural advantages of the climate will be free from the incubus of a deadly danger. Better than all, the American churches are making a special mission field of Cuba. The special conditions of land and tenure just now make it possible to evangelize the country after the manner of Paul, the tent-maker. A preacher can go to Cuba, and if he can only get five acres of land, which it is easy to do, he can soon make a living for himself, and in the mean time he can be doing mission work and establish a church.—*London Christian.*

**The Banner Church for Giving** Strange! it is located, not in New York or in London, but in once benighted Honolulu. Let Rev. William

Ashmore, Baptist missionary to China, tell the story:

We found that the church had a heavy infusion of the descendants of the old missionaries who had evangelized Hawaii: the Judds, the Bingham, the Gulicks, and others. Well, here is a missionary church. They are carrying on a mission of their own in the Gilbert Islands, sending money to the American Board also. Last year they gave \$40,000 to carry on their mission. This year they have already sent \$1,000 of Uncle Sam's yellow gold on to Boston, and the second and third thousand are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the church are all paid by private subscriptions and the Sunday collections—every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised \$14,000; on another, by special appeal, they amounted to \$34,000. Such giving as that would take the breath of the Baptists of a whole state with us. Not long ago, when the old Mother Board was in a pinch, they sent on \$9,000 at a clip.

**Methodists in Mexico** Rev. J. W. Butler has this to say of work in the capital city of our neighbor republic:

The Mexico Mission has been peculiarly fortunate in securing well-located properties in all its more important centers. Take, for instance, Mexico city. Here, in 1873, we came into possession of a part of what had formerly been the Convent of San Francisco. It was purchased for \$16,000 silver. A like sum was immediately laid out to adapt it to our purposes. Other improvements have followed since, till now we have an auditorium capable of seating 800, with a chapel, or vestry, adjoining, which will seat 150; a boys' school, wherein may gather 150 children; a bookstore and publishing department large enough to do all our work for the next 30 years; a free reading-room, open every day in the year; and separate residences for 2 missionary and 2 native pastors' families. Here the Gospel is preached every Sunday in 3 languages, and services of some kind held nearly

every evening. From this center go out about 4,000,000 pages of religious literature annually.

**The Bible in British Guiana** In this colony are nearly 300,000 inhabitants, of whom fully half can claim negro descent; over 105,000 are East Indians by direct immigration, 12,000 are Portuguese, 10,000 aborigines, 4,000 Chinese, and 4,000 consist of Europeans, inclusive of those designated "whites other than Portuguese." The circulation of the Scriptures is in the hands of agents of the British and Foreign Bible Society, who act through 2 auxiliaries, one of them having its center at Berbice, and reports that in 1899 its sales were 1,805 copies in English and 128 in Hindustani; while in 1900 they were 1,325 copies in English and 126 in Hindustani. It receives from the parent society an annual grant of £75 toward colportage expenses; and employs both an English and an Hindustani colporteur, the latter at work among the numerous coolies in the colony.

## EUROPE

**God's Word Going Forth** It is a striking fact that, while of the thousands of new books published each year not one in three reaches a second edition, and the average life of a modern book is only four or five years, there is an ever-increasing and widening demand for new editions of the Bible. Last year nearly 5,000,000 copies of the Bible or portions were issued. In South Africa many thousands have been distributed in the camps, to the Boers as well as to the British. Among the new versions is one in Baluchi, the language of the half million pastoral people in the highlands of Baluchistan. Tho Tibet is closely guarded against foreign intrusion, the society is sending the Bible through traders who flock to the

markets just within the British border; and into Abyssinia the Bible is admitted freely.—*British and Foreign Bible Society Report.*

### Wesleyan Activity at Home

For years the West London Mission has been carried on by Hugh Price Hughes in St. James Hall. Not many weeks ago a Methodist mission-hall was opened in Edinburgh, under the direction of Rev. George Jackson, situated at a favorable point for reaching thousands not in the habit of entering church doors. Manchester also has a similar work. Begun about fifteen years ago, it has steadily grown, until its influence is felt throughout the entire city of nearly 1,000,000. Twenty-one services are held each Sunday, with an average attendance of 15,000. Every week there are 33 prayer-meetings, 80 fellowship-meetings, 9 Bible classes, and 30 open-air services. Over 4,000 attend the temperance meetings every Saturday evening. There are 2,500 children in the Sunday-schools of the mission. Fifteen departments of social work are maintained, and more than 1,000 voluntary workers are engaged in various ways in spreading the Gospel, in ministering to the spiritual and temporal needs of a great multitude.

**Tribute to a Good Soldier** Few laymen have taken so active and practical a part in missionary work as Major-General Haig, who passed to his heavenly rest July 27th, last. When a young engineer officer, serving under Sir Arthur Cotton in the irrigation works planned by him on the Godavery River, his heart was drawn out toward the wild Koi people of the district; and in 1860, while Cotton wrote to the C. M. S. on their behalf, Haig held a prayer-meeting on the spot. The society responded by sending out a promis-

ing young missionary, who is now well known as Canon Edmonds, of Exeter. After Haig had retired from Indian service he still watched over the interests of the mission, and in 1881-82 he went out himself and superintended it while Mr. and Mrs. Cain took furlough in Australia. Subsequently, his missionary sympathies turned to the Moslem lands of Western Asia, and an article by him on Aden led to the society planning a mission at that port, while an extract from it printed in a religious newspaper attracted the attention of Ion Keith-Falconer, who soon afterward went out to found the Scotch mission there.—*Church Missionary Intelligencer*.

**The Expelled French Friars** The United Kingdom and Holland seem to offer the readiest refuges for the friars expelled from France. In Belgium the Roman Catholic bishops have imposed restrictions on such additions to their flocks, which are practically prohibitive. Several of the Swiss cantons have explicitly denied entrance, and Germany is taking steps in the same direction. Even in Italy the adoption of precautions is being planned. Large bodies of the monks and nuns have sought asylum in Spain, where the laws are entirely favorable to Roman Catholic institutions. The authorities on the frontier report parties entering daily; and while most of them go to the convents and monasteries of their respective orders, others have bought land for building in different provinces, where they intend to settle. They will organize their communities under abbots and abbesses, as in France. Tho they have been kindly received by the Roman Catholic community, Spanish Liberals and Republicans are much displeased at this fresh influx, coming immedi-

ately after the return of monks from the Philippines.

The first British possessions to take alarm were the Channel Islands. Vigorous action taken in Guernsey to prevent the settlement of these uninvited guests has been followed by an act forbidding "persons of foreign nationality forming part of any religious order, if more than 6 in number, from settling in Jersey." In addition, members of orders already in the island must register themselves and accept supervision. In the Isle of Wight a considerable addition has already been made to the population in this undesirable fashion, special provision having been made for their reception by their coreligionists.—*London Christian*.

**The "Christian Brothers"** A remarkable and unequalled example of zeal for national religious education has of late years been manifested by the author of "Christian Brothers," in France. When the French government abolished religious instruction in all the State schools of the country, the "Brothers" established 40,000 *voluntary schools* on a definitely Christian basis. To the service of these schools about 120,000 teachers devote themselves, without salary, and dedicate themselves to the work as to a vocation from God. Their coreligionists support them and the schools by a multitude of small weekly and monthly subscriptions. This wonderful effort, and on so grand a scale, merits the admiration of universal Christendom.

**Temperance Agitation in Germany** There are indications that the people of Europe are awakening to the perils of the use of spirituous liquors. In Germany the society for "Combating the Abuse of

Spirituous Liquors" recently held a conference, at which Baron von Diergardt said that alcohol would one day be universally regarded as an enemy to civilization. He added \$750,000,000 are spent yearly in Germany for intoxicating liquors; the average German consumes 5 glasses a day. The nation derives \$41,000,000 revenue from spirits and \$25,000,000 from beer. He said, further, that one-third of the German exports to Togoland and one-seventh of those to East Africa consist of alcohol.

**Hope Even for Russia**

It would seem that Russian opinion is at last awakening to the demand for religious toleration. At a recent missionary conference, held to discuss steps for proceeding against heretics, a leading noble, M. Stachovitch, protested against the harsh measures in vogue, and said it was high time for Russia to concede to all the invaluable prerogative of liberty of conscience. Tho the proposal was rejected by the conference, it was taken up strongly in the secular press, which has published luminous articles on the value of liberty in matters religious. This is a hopeful sign, and the fact that the papers that have ventured on this courageous step have not been suppressed, as would inevitably have been the case in earlier reigns, is a tribute to the new spirit which emanates from the Czar, and which is beginning to permeate downward as well as to rise up from beneath. When toleration becomes a fact in the Russian Empire a great future will be opened to the Russian people.

**An Honored German Mission**

The Basel Mission was founded in 1815. Its restricted and timid beginning consisted in training missionaries for societies already founded else-

where, and when it decided to fly with its own wings, and to establish stations on the Gold Coast, it sowed with graves for a long time. At one time only a single laborer remained, who asked to be recalled. "Remain," said the committee, with an authority which faith alone could justify. He remained, and now the churches of the Gold Coast are flourishing; they represent a total of about 17,000 Christians, and among every 25 or 30 inhabitants one is pretty sure to find 1 Christian. In the district of Akorpong we find a Christian community of some 1,600. These blacks, aforetime so idle, have learned to work. Last year they made up among them a sum of 45,000 francs, largely gathered at mission festivals and for mission undertakings. When a chapel is to be built, or a school-house, or a catechist's dwelling, they give days' work without pay, and a great part of the materials. There are among them 266 native helpers, of whom 24 are ordained pastors.—*Le Missionaire*.

**ASIA**

**His Majesty the Sultan**

According to J. C. Goddard, in "A Leave of Absence," Abdul Hamid reigns by intrigue and amid secret factions. The last sultan, it is said, committed suicide; more probably it was "an assisted fate." The present sultan's brother is called insane—convenient excuse for confining him in an asylum. He wrings the life-blood from his people by the most demoralizing system of taxation on earth. The tree is taxed whether it is bearing or not, so that in Syria discouraged and frenzied farmers have been known to cut down the olive grove in sheer desperation rather than be taxed into bankruptcy. The court lives in splendor; the people strangle with the mailed hand upon the throat. Yet this is the sovereign

whose official title is "Abdul Hamid, the Beloved Sultan of Sultans, Emperor of Emperors; the Shadow of God upon Earth; Brother of the Sun; Dispenser of Crowns to Those who Sit upon Thrones; Sovereign of Constantinople and the great city of Brousa, as well as of Damascus, which is the Scent of Paradise; King of Kings, whose Army is the Asylum of Victory; at the Foot of Whose Throne is Justice and the Refuge of the World."

**Beirut, the** Beirut, with more  
**Metropolis of** than 120,000 people,  
**Syria** is to-day the sixth  
city in the Ottoman  
Empire. According to the Tell el Amarna tablets it has more than forty centuries of history behind it. It has been heathen, Greek, Roman, Moslem, Saracenic, and Turkish in its history, but never really Christian. No human alchemy could resolve the present population of Beirut into its original elements. Remotely Canaanitish, they have had poured into their veins the blood of the Philistines, the Hittites, the Jews, the Greeks, the Romans, the Saracens; that of the Crusaders, the Venetians, the Genoese; that of the Turks, Kurds, and Circassians, and now that of every modern race of Europe. The stock is essentially Semitic, but the branches defy classification. Each race and strain and blood has contributed some characteristics to the present people, making them the most versatile, baffling, and cosmopolitan dwellers in this enchanted land. Each separate invasion, with its corresponding civilization, has brought with it some peculiar conception of God, and the struggle of the nations is a striking emblem of the strife between these various conceptions of God warring for supremacy. All have left their traces in human thought, human lan-

guage, and the cast of mind possessed by the people of to-day.—  
Rev. F. E. HOSKINS.

**Progress in** The railway from  
**Palestine** Joppa to Jerusalem,  
at first an experiment, has been put upon a paying basis, and other lines which will connect it with points of interest up and down the valley of the Jordan have been projected, or are actually in course of building. In Jerusalem there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built, and, in short, most of the comforts of civilized life. Trolley lines are talked of to connect Jerusalem with Bethany, Bethlehem, the Lake of Galilee, Samaria, Jericho, Nazareth, and other places made familiar through Bible history. With the introduction of these insignia of modern activity, the Palestine of the past will vanish.

**Pilgrimages** The usual ceremony  
**to Mecca** connected with the  
departure of the  
sacred carpet from Cairo to Mecca takes place in February. It is then transported by special caravan, and escorted by a guard of Egyptian soldiers, to cover the soil of the kaaba in the holy city of the Mohammedans. After that time the embarkation of numerous pilgrims takes place, and they engage in the ceremonies through which, ever since the time of Mohammed, many a sin-tossed soul has vainly sought to obtain peace and salvation. That a visit to the sacred shrine is powerless to effect any change in heart and life is now so recognized, even by the Arabs themselves, that one of their proverbs says, "Who is more cunning than a *hadji* (pilgrim)?" Answer: "One who is twice a *hadji*." In spite of the special provision accorded, after several years of prohibition the

contingent of pilgrims from Algeria and Tunisia is said to be unusually small, and a French paper seriously asks if it is indeed a fact that the faith of the Moslems in their prophet is decreasing.—Mrs. LILEY, in *North Africa*.

**Mission Work in Persia** The societies at work in Persia are the following: The

Presbyterian Board, the English Church Missionary Society, the Assyrian Mission of the Archbishop of Canterbury, the Lazarist Order of Roman Catholic Monks, and the Holy Synod of the Russian Church. Working in cooperation with the Protestant missions are the American and the British and Foreign Bible societies. The number of foreign missionaries in Persia is about 120, of whom two-thirds are Protestant and working in cooperation.

It will be noticed that this list contains all the great divisions of Christendom—Protestant, Anglican, Greek, and Roman Catholic. A curious fact is that all of these divisions are at work in the same place and for the same people, in Urumia and for the Syrians. In Urumia there are also native Syrians or Nestorians supported by the Lutherans, Baptists, and others. Outside of Urumia, Teheran is occupied by the Roman Catholics, and Salmas is another center of their work. The C. M. S. occupy Ispahan, Shiraz, Yezd, and Kirman. The Protestant missionaries thus occupy 8 cities, the Roman Catholics 3, the Russians 1, and the Archbishop's Mission 1, besides 2 points in Turkish Kurdistan among the Syrians.—Rev. W. A. SHEDD.

**The Bible for India** A remarkable scheme has been set on foot by some influential Christian men for the extensive distribution of Bibles,

New Testaments, and single Gospels, in India, in memory of the late queen-empress. Altho the vast majority of the Indian people can not read, there are probably now 25,000,000 who can, and education is spreading rapidly. The idea is that Christians in England should give one or more copies of God's Word (or part of it) to each reading native; and it is suggested that men should send to men, women to women, children to children. It is a vast undertaking; but the plans have been worked out with great energy and skill, and the response has been remarkable.—*C. M. S. Intelligencer*.

**Hindus Build a Hospital** A striking story comes from the city of Jodhpur, which

is the capital of Marwar, one of the Rajput states, which has a population of about 2,500,000. The city has a population of over 60,000, and is about 800 miles due north from Bombay. An attempt in 1885 to plant a mission there by the Scotch Free Church proved a failure, because of the intense hostility of the people and the government. Yet a year later Dr. Sommerville got a foothold for medical work, but could obtain no suitable residence, the Maharajah stubbornly refusing to grant a site for a building. But in God's providence an English officer of Christian character, to whom the Maharajah was attached, died, and the widow was asked what form of a memorial she would like to have raised to her husband. She replied that the thing she desired most was a site for a mission bungalow. For a time the Maharajah hesitated, but later he gave his consent, and, beyond this, he determined to erect the bungalow at his own expense. Since then Dr. Sommerville has labored most successfully, and has so won the hearts of all the officials as well as the people that they resolved a few

years since to present him with a new mission hospital. This has now been done, and the hospital was formally opened in December, 1900. The ceremony was most impressive, the Maharajah making a cordial address and others speaking in high appreciation of the work done. Then in solemn prayer the building was dedicated to the glory of God.

**The Census Testifies to Progress** Sir Charles Elliott, in a letter to the *London Times*, says in reference to the

question whether the recent census will show that the increase in the number of Christians which previous censuses have revealed has been maintained in the last decade:

By the kindness of Mr. H. H. Risley, the Imperial Census Commissioner, I am able to ask you to publish the figures in the 9 provinces in which the tabulation of these statistics has been completed. For the remaining 18 we must wait a little longer.

PROVINCE	Number of Native Christians	
	1891	1901
Ajmir.....	2,683	3,712
Assam.....	16,844	35,969
Baluchistan.....	.....	4,026
Baroda.....	646	7,691
Central Provinces.....	13,308	25,571
Central India.....	5,999	8,114
Rajputana.....	1,855	2,840
Berar.....	1,359	2,375
Punjab.....	53,587	71,854

These figures relate only to minor provinces, but so far as they go they satisfy our most sanguine hopes, indicating as they do an increase of about 66,000 Christians, or 70 per cent. above the numbers of 1891.

**Hindu Praise of Missionaries** Famine work must not close without a word of recognition of the valuable services rendered by Christian missionaries toward mitigating its horrors. Honor to these ambassadors of Christ! They have proved themselves to be worthy followers of Him whose heart bled for the sorrows of men.

For the last six months every mission station in the Central Provinces, in Gujarat, and in many parts of the Western Presidency, was converted into a relief camp. The missionary workers did not know rest, but were out day and night relieving distress and saving lives. The strain was so severe that one of these workers writes: "Every mission in these parts has lost at least one European worker by death, and ours one each month for the last four months." Not only did these workers offer themselves as a sacrifice, but money also flowed freely for the relief of distress from Christian centers in this country and abroad. Verily, Christian philanthropy comes to us with healing balm for the many afflictions. This humanity of Jesus' followers, and not their dogmas, will surely establish the throne of their Master on the love and reverence of civilized humanity. Let all classes of Indian society record their admiration to these worthy servants of Christ in unstinted measure.—*Indian Messenger (Brahmo Samaj)*.

**The Gospel in a Chinese Heart** Bishop Warne, in the *Indian Witness*, gives an interesting sketch, in brief, of a Chinese convert in the Penang District, Malay Peninsula, as an illustration of the power of the Gospel to transform character. He says:

When at Kuala Lampor, I found the pastor was a bright Chinese, a convert from our church in Siam. Four years ago he was a poor, ignorant, withered up, opium-smoking coolie in Siam. He was converted, called to preach, and was brought to the Penang Theological School. He has since learned to read the Chinese Bible, arithmetic up to square root, writing, geography, and has read in Chinese three volumes of church history, the Discipline, the Catechism, the Philosophy of the Plan of Salva-

tion, Binney's Theological Compend, Evidences of Christianity, a life of Christ, an account of the religions of China—Buddhism, Confucianism, Taoism. He has learned in a tonic sol-fa system to read music at sight and to lead a congregation in singing in tune and time. When I saw this man, an intelligent preacher, and thought of what he was four years ago, I felt the days of miracles were not past, and that no one should doubt the value of missions and the elevating power of the Gospel.

**The Work in Manchuria** Dr. Ross writes us from Mukden concerning the progress of Christianity in Manchuria since the Boxer outbreak. He says:

In Mukden we have over 1,300 stalwarts and over 600 weak ones. The latter we do not acknowledge meantime within the church. The city congregation is as prosperous as ever financially—indeed, gave more this year than ever before. They have supported their pastor and an evangelist, and have set up a new school. They are in great enthusiasm. We have twelve chapels opened in connection with this city, besides our new church hall here. For all which and more we are devoutly thankful to the "Preserver of Men."

**Li-Hung-Chang's Successor** With the passing of Li-Hung-Chang there steps into the most important post in the empire a man of a very different stamp, and one who has already proved himself a capable and enlightened official. Yüan-Shih-Kai was envoy to Korea when the difficulties arose which culminated in the Chinese-Japanese war. As Governor of Shan-tung during the time of the Boxer rising he was able to keep the foreign powers in touch with Peking, for it was he who sent through the first message to the beleaguered Europeans; and all through Governor Yüan remained true to the interests of Europeans, and formed the compact with the central viceroys to keep Boxerdom out of their spheres

of influence. On the withdrawal of the allied troops from Peking, his troops, drilled after European fashion, took over the policing of the capital. Now he steps into the viceroyalty of Chih-li as leading official in China, and as such much will be expected of him in his exalted position. Hitherto he has showed himself not unfriendly to Christian missions, and it would be well here to recall the words of his famous proclamation issued but a few months ago—by some called the Magna Charta of Christians in Shan-tung:

I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper and your idea of preaching righteousness I can promise. The present overturning is of a most extraordinary character. Everywhere in Shan-tung it is now quiet . . . and if you (Protestant missionaries) wish to return to the interior I would beg of you to first give me word, that I may most certainly order the military to carefully protect and escort you.

**The God of China** The real modern national god of the Chinese, says the late Dr. Ernest Faber, is Kuantí, the god of war, a general who was beheaded in the time of the "three Kingdoms," 220 A.D. "He is worshipped to oppose the evil spirits, and indeed to help against every kind of evil. His image is to be found not only in the homes but in special temples, and in almost every Taoist and Buddhist temple. . . . Such reverence to warriors among the Chinese is the strongest proof that the Chinese spirit is *predominantly warlike*. The instances adduced for the opposite opinion, and repeated again and again by foreign authors in general works on China, have their cause not in the Chinese spirit but in other circumstances, of which I will mention: inferior weapons,



lack of drill, bad organization, deficient care for sick and wounded, the lack of thoroughly educated officers, and the universal corruption of the Mandarins."—*Zeitschrift für Missionskunde*.

**A Great Work in Korea** In Korea, says *The Life of Faith*, "a

church has grown up almost spontaneously, unorganized, pastorless, yet vital, self-supporting, and self-propagating, perhaps as near the apostolic model as the world has seen anywhere since. There are about 300 recognized Christian congregations under several bodies of foreign missionary workers, and about as many more observe some form of gathering for weekly worship.

**The Bible in Japan** One of the most cheering signs of

the times in the Sunrise Kingdom is found in the rapidly increasing sales of the Scriptures. If Bibles, and Testaments, and parts are included, we have for the last three years an advance from 45,000, through 98,000, to 137,000, and 92,000 for the first six months of 1901.

### AFRICA

**Al Azhar University in Cairo** Rev. D. M. Thornton, writing to the *Student Movement*,

says: "Probably the greatest educational influence in the Moslem world is 'al Azhar' University here in Cairo 'the victorious.' I think that the religious influence of the place is fast waning, even tho the numbers still keep very large. I find there are about 2,000 pupils who might be called undergraduates, and about another 6,000 to 7,000 who range from the ages of twelve to eighteen. The remaining 8,000 or so are merely boys, most of whom are in the preparatory schools round Cairo, taught by accredited sheiks. It

is a mistake to say that most of these go out as missionaries. There are about 1,500 who come from countries other than Egypt. But most of these are sons of sheiks, or wealthy men, who look upon the Azhar as the best place for their sons' education. What, in a word, is the result of the education? The divorcement of memory altogether from reason and intellect. The development of a personality who is useless for any other occupation than that of teaching Arabic phonetics, grammar, and the Koran, the closing of the mind to all honest inquiry, all modern ideas and truth, outside the Koran and the Arabic language. In spite of this, however, there is now a growing demand on the part of the pupils themselves for a knowledge of English, and as this can not be given within the precincts of the mosque, it may be our opportunity to give what they need."

**The Native Christians in Africa** In the *Rheinische Missions Berichte* reference is made to

a conference which took place between the brethren engaged in missionary work among the Hereros in German Southwest Africa. The main subject for consideration was "The Inner Condition of the Herero Churches." The Herero missionaries expressed their full concurrence in the sentiments expressed, for which reason consensus of opinion at this conference cannot fail to interest a wider circle.

The carnal mind is everywhere the same, but its outward manifestation differs according to the varying character of different races, and excrescences, which to us appear peculiarly ugly, may be found in our midst under the disguise of another name. Nor should we forget that these converts are but just emerging from a state of whose

degradation we can not possibly form an adequate conception. The paper may be summarized as follows:

The first thing that strikes you about the African is that he says "yes" to everything. You ask him whether he is really converted and loves the Lord Jesus Christ, and he promptly answers with a joyful "yes"; but it means so little. As a catechumen his conduct may have been exemplary and full of promise, such as fully justified his teacher in baptizing him. But after his baptism, when he is removed from the watchful superintendence of the missionary, he is no longer careful in his walk, and is apt to relapse into his old habits. Of course there are many exceptions, but for the majority the above experience holds good. A renewal of the heart, such as means death to "the old man, corrupt according to the deceitful lusts," they are, for the most part, strangers to; and while the desire is there to walk in the spirit, it is continually thwarted by the low, carnal mind.

There is a deplorable absence of truthfulness, even in the most trivial matters, and they will not scruple to tell a dozen lies to escape a rebuke. They are terribly afraid of exposure, and so there are cases of converts who have secretly indulged in gross sin, yet continue to join in the Lord's Supper (a sacrament to the observance of which they attach great importance), because their withdrawal from it would create question and suspicion. In this manner they seek to hide their vices, and when questioned about them they take refuge in lies, hoping thus to escape disgrace.

Their gross sensuality is, indeed, a sad stumbling-block in the race set before them, and causes many to make shipwreck of their faith. They are wholly occupied with the things that are seen, and most of them, so far as one may judge, seem to begin to realize the things unseen and eternal only when they are preparing to die, and to throw themselves unreservedly upon the mercy of God as this world fades from their view.

It is a somber picture that is here presented, from which our own churches may turn away in secret

disgust, conscious of no dark spots, but which should rather beget in them the very spirit of intercession and the very pity of Christ.

B. HITJER.

**Endeavorers in The South African Very Deed** Endeavorer tells of a society which has 3 members at the front who never fail to send their responses for the monthly consecration meeting. On one occasion, however, one member was unable to get his letter off in time, so he tried to send his response by wire. This proved impossible, as both clerk and censor were convinced that the Scripture reference was an attempt to convey secret intelligence.

#### ISLANDS OF THE SEA

**Sailors' Home After delays and in Manila obstacles, a mission to seamen in Manila**

has been started which bids fair to continue and to flourish. In connection with it a sailors' home has been opened. In a single month—August 15th to September 14th—630 seamen slept in the home, and there was an average of 30 in it during the daytime. Mr. Carl S. Sather is the superintendent, and seems to have influence both among shipmasters and sailors. The Rev. J. L. McLoughlin begins to see daylight after much darkness. Besides prayerful patience there is need of business ability and large means in solving all the problems that present themselves for rapid solution.—*Sailors' Magazine*.

**Industrial School in Sumatra** We gather from the *Rheinische Missions Berichte* that the industrial

school established by that society at Si Antar is progressing steadily. One of the brethren has come home on furlough, in order better to qualify himself for the office of superintendent of this school, and

is making practical acquaintance with carpentering, watchmaking, printing, brickmaking; is learning how mills are constructed (in order to put an end to the present process of rice-stamping, which is such a grinding task for the poor women); is acquainting himself with the most approved methods of slaughtering animals (for the purpose of putting a stop to the present inhuman practise); and is picking up as many hints as he can in the making and repairing of musical instruments, and in various other directions.

#### **The Papuan at Home**

The Papuan permanently disfigures himself through an attempt to add touches and charms to his natural appearance. He bores a hole through the septum of his nose, in which he carries his long shell nose-stick. His ears are usually so cut and torn that the lobe hangs in a festoon several inches long and almost touches his shoulders. We shall judge him lightly with regard to this mutilation of his ears, if we will try to imagine the position we ourselves would be in without our pockets. The Papuan wears nothing but a broad leaf round his loins, and he often carries in the lobes of his ears what would go into his pockets if he wore clothes. He does not cut his ears, to begin with, with a view to extra carrying accommodation of this kind; but the habit soon grows upon him to put these elastic bands to some practical use, and it is astonishing how much strain they will bear.

#### **Among the Islands**

Our correspondent in Victoria, Australia, sends us the following interesting items of information gathered in an interview with Rev. W. E. Geil, of America, who has recently visited Fiji, Samoa, Tonga, and New Zealand, on his independ-

ent missionary tour. He was preparing to visit the aboriginal missions of Northern Queensland, thence to New Guinea and through the Oriental mission fields in Siberia to Europe, whence he will proceed to the African missions. He expects to devote three years at least to this tour of visitation.

A new departure is being inaugurated in the educational system of Fiji under a capable leader, the Rev. W. E. Bennett, M.A., the principal of the Western College at Navolan. Hitherto the education of the preachers and others has been in the vernacular. But this opens a very limited area of literary and scientific knowledge to them. Not only are there few books in Fijian, but it would be impracticable to put many of our masterpieces in that language. Now English is to be taught and the rich realm of our literary treasures will be open not only to those trained only in the college, but this will be universal practise in all the schools of Fiji.

In American Samoa there is very gratifying evidence of the depth of religious principles. A girls' seminary has been built at Leone, to which the native Christians on one small island have contributed \$2,000 out of an aggregate annual income of \$3,000. This in addition to supporting their own pastors. A feature common to all the Christian communities of these islands is the strict observance of the Lord's Day. It is fenced apart and kept for sacred uses. The Governor of Samoa invited the natives to a dance one Sunday afternoon, but none of the Protestant Christians responded to this high official's behest, and it was reserved to a few Roman Catholic girls to save the governor's invitation from absolute neglect. The Roman Catholics are pressing agents of various grades into every mission field of the Pacific, but their success is by no means commensurate with this wide-spread devotion of men, women and means to the conversion of the heathen.

Among the Maoris of New Zealand extensive efforts are being made for the education of the girls. Hitherto the boys have been almost exclusively cared for, but the obvious need for the training of the

women is leading to this movement, in which the Church of England is taking a prominent position. The educated Maoris are becoming increasingly alive to the importance of sanitation and improved domestic methods. This may account for the arrest of the decadence of this race—a fact which the last census has made apparent.

**Christian Endeavorers in Samoa** A letter from Rev. John Marriott, Malua Institution, Samoa, says: "I have been carefully collecting the statistics of our Christian Endeavor societies. In the Samoan group we have a total of 1,822 belonging to the Endeavor society. In the Gilbert Islands we have 3 societies and the total of members is 360. In the Ellice group we have 7 societies and a total of 706 members. In the Tokelan group we have 2 societies and 335 members. In Samoa we have the following: In the Malua Institution for the training of native ministers we have 87 members. In the Papanta Girls' Boarding School we have 41 members. In the Atauloma Girls' Boarding School we have a society of 14 members just commenced. We have 12 societies in the Talealili district, with 279 members. We have, therefore, a total of members in Samoa and the outstations of 1,822."

### MISCELLANEOUS

**The Native Churches and Self-support** The independence of churches won from among the heathen consists essentially in three points: that they should *support* themselves out of their own means; that they should *administer* themselves through their own organs; and that they should *extend* themselves by their own impulse. Now to achieve this there is required a long process of *education*—namely, a firm settlement of these churches

in the word of *Scripture*; a gradual rooting of Christianity in the national life; and a thorough training and development of leading *characters*, in whose hands the guidance of the churches may be placed. The acquisition of *native* organs of teaching and guidance is of the most imperative necessity; only in connection with this can financial and evangelizing independence be achieved.—Prof. GUSTAV WARNECK, in *Allgemeine Missions Zeitschrift*.

**Missionary Thermometer** This "Missionary Thermometer" is reproduced from the *Church Missionary Gleaner*, and was sent to them by an Australian friend. May its message go home to many hearts!

**BURNING AND SHINING**  
John v. 35

**ALTAR FIRE**  
Matt. iii. 11;  
1 Cor. xv. 58

**LIVE COAL**  
Isa. vi. 6, 7

**GLOWING**  
Acts xvi. 9;  
1 John iii. 14

**WARM**  
1 John iv. 15, 16

**TEPID**  
Rev. iii. 15, 16

**STILL COOL**  
Mark iv. 5-7

**COLD FREEZING**  
Rev. iii. 1

**ZERO**  
Phil. iii. 18, 19

Glorifies and magnifies Jesus.

Mightily used by God.  
Well-pleasing in His sight.

Seeks entire consecration, and obtains Holy Ghost power. Always abounding in the work of the Lord.

Filled with love to God and fallen humanity. Ready to deny self, do anything, go anywhere.

Feels a personal call to help to fulfil the command, "Go ye unto all the world," etc.

Prays earnestly, and gives freely to the cause of missions.

Hears the message, "Ye are not your own; for ye are bought with a price" (1 Cor. vi. 19, 20).

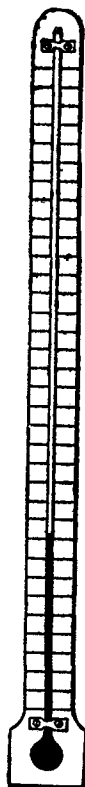
Anxious to work for God. Confesses Christ at home (Luke viii. 30).

Saved, not serving. Who dare stand idle on the harvest plain? Thinks charity begins at home (and ends there). Lack of interest in His work.

Callous about the heathen.

Thinks missions a huge mistake.

Opposes and criticises missions.



**Nine Arguments for Missions** These words are mighty, coming as they do from Hon. John Barrett, Minister to Siam, and for seven years an extensive traveler throughout the East:

1. In my experience as a United States Minister, 150 missionaries, scattered over a land as large as the German Empire, gave me less trouble than 15 business men or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship, as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on extensive medical and surgical work, build hospitals and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like small-pox, cholera, and the plague.

6. They do a great work of charity, and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

**From Judaism to Christianity** Recently the Rev. Louis E. Meyer, of Hopkinton, Iowa, caused a sensation in the Hebrew Messianic Conference by declaring that 204,540 Hebrews had been baptized during the nineteenth cen-

tury. He said 2,240 baptisms were in evangelical churches, 57,300 in Roman Catholic churches, and 74,500 in Greek Catholic churches. The average number of baptisms is 1,500 a year, excluding the Roman Catholic Church. Of these 800 are baptized in the Lutheran and Episcopal Church, 200 in other Protestant churches, and 500 in the Greek Catholic Church. "The Russian, Polish, and Orthodox Hebrew in general," said Mr. Meyer, "is as prejudiced as he was in the decades gone by. The American Hebrew, especially the Reformed Hebrew, is polite toward Christianity, tho underneath the old fire of prejudice and antipathy still burns."

**Scientists, etc.,** Many a night I but No have looked up into Missionaries a clear sky and cried for men! I find scientists seeking bugs, men going into the heart of the country to plant cocoa plantations, or to build cattle ranches, but day after day and week after week I scarcely see a missionary. O for men!—BISHOP HARTZELL.

**Speedy Evangelization** The editor of the *Baptist Missionary Review*, published at Madras, thus speaks of the discussion regarding the evangelization of the world within the next few years: "If the present agitation results in increased impatience of everything that is slow enough to be permanent, the cause of missions will receive more injury than benefit from it. If, on the contrary, the wonderful possibilities before a fully consecrated and united Church shall result in a greatly increased number of Christians determined to do each his own individual duty to the utmost of his ability, beyond a doubt we shall see wonderful things result in the next few years."