



ORPHANS MAKING A RAG CARPET AT AINTAB



ARMENIAN BOYS AT THEIR TRADES, MAROSH ORPHANAGE

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INTERNATIONAL SERVICE OF MISSIONS *

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Have missions proved a factor in the development of international ties? Have they had a part to play in the drama of modern history in its interracial phases? If so, they are proving themselves to be among those evolutionary forces which work for the growth of friendship, commercial contact, industrial exchange, diplomatic intercourse, and the kindly recognition of mutual obligations among the nations of mankind. The contact of Western Christendom with the races of Asia, Africa, and Oceania has become a matter of unwonted importance during recent years. The nations of the Far East are no longer obscure and unknown factors in the arena of world politics. It is clear, therefore, that every agency which aids in the establishment of mutual confidence and good-will is of high value.

It is true that missions were not established to promote diplomatic amenities or aid backward nations in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions by forging connecting-links of contact and intercourse, cultivating good will, solving difficulties, giving friendly advice, facilitating acquaintance with Western administrative systems, mediating between foreign diplomacy and native misunderstandings, encouraging that status of mutual confidence which promotes peaceful relationships, and often ministering as the almoners of international philanthropy in periods of calamity and distress.

Illustrations of this can be discovered not only in modern times, but in the history of missions during earlier centuries. It is the missionary quite as much as the political or commercial motive which seems to assert itself in many of those initial ventures which have led on to the exploration of an unknown world and the making and

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molding of new nations. The apostolic age of the Church was international in the expansiveness of its evangelistic aims and in the scope of its missionary activities. Subsequent centuries bear witness to the outreaching touch of Christianity, bringing nation into contact with nation. The Nestorians pushed boldly into China as early as the seventh century, and into India probably at a date still earlier, following Pantænus, who had preceded them in the latter part of the second century. Ulfilas was a messenger to the Goths in the fourth century, as were Cyril and Methodius to the Slavs in the ninth. In Central and Northern Europe, including the British Isles, we can trace the entrance of Columba, Augustine, Columbanus, Gallus, Eligius, Boniface, Willibrord, Ansgar, and many others equally zealous, though less conspicuous, in the annals of those formative centuries. Hans Egede linked Denmark with Greenland in the eighteenth century. The Moravian missionaries followed, and from that time Herrnhut became an active factor in the international contact of the world. Labrador was reached by Jens Haven in 1764; Francis Xavier linked Portugal with India in the sixteenth century; Heurnius was a connecting bond between Holland and the Dutch East Indies in the seventeenth century; and in the eighteenth century Ziegenbalg, Plutschau, and Schwartz brought Denmark into spiritual relations with India. These were all international messengers upon an errand of peace, good will, and friendship.

The maritime discoveries of the fifteenth century were undertaken, among other motives, with a definite and pronounced missionary purpose. That ponderous work entitled "The Jesuit Relations and Allied Documents" reveals the immense and prolonged contribution of Roman Catholic missionaries toward the establishment of international intercourse between France and America for nearly two hundred years. The footsteps of those indefatigable missionary pioneers can be traced during the seventeenth and eighteenth centuries along the St. Lawrence, and on both sides of the Great Lakes, on into the Far West. They deflected southward into Maine, into Illinois, and even as far as Louisiana, and penetrated northward toward the inhospitable, icy wilderness of Hudson Bay. The British colonial establishments in North America were, moreover, missionary in spirit to an extent which makes them almost the forerunners of the foreign missionary societies of a later age. Their charters usually had a strong missionary clause, and their noblest men were Christian pioneers as well as statesmen. They sought not only religious liberty and opportunity for themselves, but they were in many conspicuous instances intent upon the dissemination of the Gospel among the aborigines. In the first Charter of Virginia, given by James I., in April, 1606, it was stipulated that "the Word and service of God be preached, planted, and used as well in said colonies, as also as much as might be among the savages bordering

among them." In a letter to Sir Walter Raleigh, referring to the project of the Virginia Colony, Hakluyt writes expressing his pleasure in Raleigh's plans, because "you meane to sende some such good Churchman thither [to Virginia] as may truly say with the Apostles to the Sauvages, wee seeke not yours but you." Bradford declared the propagation of the Gospel of the Kingdom of Christ as one of the great hopes of his pilgrimage. Winthrop confessed to the same motive, and in his journal are numerous references to his desires for the conversion of the aborigines. The Charter of the Massachusetts Colony emphasizes the missionary motive as one of the inspirations which prompted its establishment. Macdonald's "Select Charters and Other Documents Illustrative of American History, 1606-1775," pages 2, 3, 16, 25, 42, 126, and 184, gives the text of some of these chartered asseverations of missionary aims in our early colonial history. The colonial official and the Christian missionary seemed much of the time to walk arm in arm in a happy alliance of mutual respect and sympathy during the prenatal period of American history.

The Missionary Link between India and Christendom

Those mighty ties of spiritual interest which now link India with all Christendom are the outcome of missions. In their own sphere of moral and religious influence missionaries have cooperated with English statesmen, and rendered a service of value both to Great Britain and to India. The strange and unwarranted attitude of the old East India Company toward missionary effort has long ago changed, and the value of missions to British interests in India is now freely recognized. Since the days of the Mutiny it has become more and more apparent that a native Christian community is a valuable ally of English rule, and, so far as its influence goes, a moral guarantee of fidelity and good will. The sailing of Captain James Wilson and thirty-six missionaries in the *Duff*, which was owned and sent out by the London Missionary Society in 1796, opened the South Pacific to those largesses of light and civilization which missionary effort has sent there during the past century. The West Coast of Africa first felt the touch of Christian sympathy when English and Scotch and Moravian missionaries went there late in the eighteenth century. The cooperation of the Church Missionary Society, the Wesleyan Missionary Society, and the United Presbyterian Missions of Scotland, has contributed in no small measure to the opening up of the vast regions of the Niger Basin, and has been a factor in furthering the present political supremacy of Great Britain throughout Nigeria. The marvelous story of African colonization during the nineteenth century is indissolubly linked with missionary devotion and achievement. Such names as Vanderkemp, Philip, Krapf, Rebmann, Moffat, John Mackenzie, Livingstone, and Bishop Mackenzie of the Zambesi, as well

as many others later in the century, certify to the truth of this statement. We may almost reckon the Uganda Protectorate as virtually the outcome of missions, with that colossal achievement of a railway from Mombasa to the Victoria Nyanza as a necessary result. Khama's Country, and the whole of British Central Africa, including the upper waters of the Zambesi, where the French Mission labors among the Barotsi, serve the same purpose of illustrating an international value to missionary enterprise.

Turning to China, we find Morrison and Gutzlaff, the former in the double capacity of missionary and interpreter for the East India Company, serving in international affairs before its formal opening to the foreigner. The Rev. E. C. Bridgman and Dr. Peter Parker were associated with the Honorable Caleb Cushing in negotiating the first treaty which the United States made with China, in 1844. Both these men were masters of the Chinese language, familiar with the customs of the country, and acceptable media of communication. The aid which they rendered was extremely useful. Mr. Cushing declared that "they were invaluable as advisers." It was in the early British negotiations that Morrison and Gutzlaff rendered a similar service. The former was associated with Lord Amherst in 1816, and was for some years interpreter and secretary to the British ambassador, and Gutzlaff was his successor in the same position. When the Treaty of Nanking was made, the latter participated in the negotiations, and rendered important aid. It would thus appear that the initial word of friendly diplomatic intercourse between China and two great governments of the West was spoken through the medium of missionary secretaries and interpreters.

A few years later, in 1858, when the notable Treaties of Tientsin between the four governments of the United States, Great Britain, France, and Russia were drawn up with China, in the case of the United States treaty two American missionaries whose services in the negotiations were of historic importance and value were associated with the Hon. W. B. Reed, the Minister who represented the United States on the occasion. Dr. S. Wells Williams and Dr. W. A. P. Martin, both missionary scholars and diplomatists, took an active part in the preliminary conferences, and in fixing the provisions of the document as well as securing its acceptance. It was due to Dr. Williams that the memorable Toleration Clause, afterward included substantially in the British treaty, was inserted. Thus to American missionaries belongs the credit of securing a treaty incorporating the policy of a tolerant recognition of Christianity on the part of the Chinese government. Dr. Williams was given to understand at the time that no Toleration Clause would have been inserted in the British treaty had it been left out in the American. This concession had not been before included in formal treaties, altho the French Minister, in 1844, had

secured from the Emperor Tau Kwang an imperial rescript revoking the persecuting orders, and proclaiming an edict of toleration. This, however, was practically a dead letter, and would have been of little value so far as any permanent international policy was concerned. It should be remarked, also, that the British missionaries at Ningpo and Shanghai had addressed Lord Elgin on the subject of toleration before the British treaty was drawn up, but, judging from his reply, the appeal was of little avail. The treaty concession of Tientsin may therefore be called the Magna Charta of religious freedom in China. Dr. Williams, and in a measure Dr. Martin also, were its sponsors, and thus to American missionaries belongs the high honor of establishing the principle of religious freedom in a permanent historical setting before the view of "almost the two halves of the human race." Dr. Williams was subsequently appointed to the office of Secretary and Interpreter of the United States Legation in China, and served in this capacity—chiefly at Peking—until his resignation in 1876. It was he who secured official quarters for the United States ambassadors in Peking, and his efficient executive discharge of his duties was an important service during those early years of ministerial residence at the Chinese capital. He was on many occasions left in charge of the legation as acting ambassador.

Missionary Diplomats in China and Japan

Another Presbyterian missionary, the Rev. D. B. McCartee, M.D., had a long and useful career in diplomatic positions both in China and Japan. He accompanied Flag-Officer Stribling, of the American navy, on an expedition to treat with the rebels at Nan'king at the time of the Taiping troubles, and through his personal influence with the Chinese leaders he was largely instrumental in securing a "sealed guarantee of protection for all Americans against violence from the rebels, and for all natives in the employ or care of American citizens." In connection with his services in the mixed court in Shanghai, in 1872, he was appointed on a special mission to Japan to treat for the return of three hundred Chinese coolies, who, in the Peruvian vessel *Maria Luz*, had been driven by a typhoon into the harbor of Yokohama. The Chinese authorities presented him with a gold medal and a complimentary letter in recognition of the successful issue of the mission. He subsequently became Professor of Law and of Natural Science at the University of Tokyo, and from that time his services, for a period of some twenty-eight years, were given to Japan. He was instrumental in establishing a Chinese embassy in Japan, and became himself its foreign secretary and adviser. At the time of General Grant's visit to Japan, when the general was asked to arbitrate the respective claims of China and Japan to the possession of the Liu Chiu Islands, Dr. McCartee, who was thoroughly acquainted with the historical

facts and their diplomatic bearing, placed such information before General Grant that he was able to give the matter his attention. The Chinese government acknowledged his services in the Japanese Legation by appointing him to the permanent rank of Honorary Consul-General.

In those memorable negotiations which signalize the entrance of modern Japan into the comity of nations, at the time of Commodore Perry's expedition, we find Dr. S. Wells Williams accompanying, at the special request of the commodore, both the first and second expeditions, in 1853 and 1854. He took an active and influential part in the negotiations, and it was at his suggestion that the Most Favored Nation Clause was introduced into the Japanese treaty—the first compact of Japan with Western nations. His serious and vivid appreciation of the historic significance of his diplomatic services appears in private letters and extracts from his journal. He writes of the scene in the Bay of Yeddo: "It was the meeting of the East and West, the circling of the world's intercourse, the beginning of American interference in Asia, the putting the key in the door of Japanese seclusion." Speaking of the presence of the American ships, he writes: "Behind them and through them lie God's purposes of making known the Gospel to all nations, and bringing its messages and responsibilities to this people, which has had only a sad travesty of the truth as it is in Christ Jesus. I have a full conviction that the seclusion policy of the nations of Eastern Asia is not according to God's plan of mercy to these peoples." Surely this missionary diplomatist, with his faith and foresight, was an instrument chosen of God to participate in those momentous events which inaugurated the opening of both China and Japan to an era of modern progress destined to be the most wonderful in their history. The memorial monument to Commodore Perry, erected in 1901, on the shores of Japan, was an appropriate and graceful tribute, but the services of Dr. Williams most assuredly deserve also a grateful commemoration on the part of Christendom.

Several distinguished missionaries in Japan have rendered services of international import. Dr. Guido F. Verbeck and Dr. Samuel Rollins Brown were especially useful and helpful to the Japanese during the critical period of the reorganization of their national life, since the introduction of those monumental changes which have characterized the *Meiji* era of modern times. Dr. Verbeck suggested the plan of the now historic embassy sent by the Japanese government to America and Europe in 1871, and the project was finally executed, in large part under his advice and cooperation. Its results proved to be of decisive influence in permanently establishing the friendly relations of Japan with the nations of Christendom, and was a factor of practical moment in securing that religious toleration which has distinguished

the Empire of Japan in the modern history of the East. It is a matter of further interest that the recent revision of Japanese treaties, which has established a basis of equality with Western nations since July, 1899, has been both favored and facilitated by resident missionaries out of a sense of justice and fairness to Japan. By manifestoes, resolutions, and public meetings, as well as by private influence, they have made it known that they regarded the aspirations of Japan in this matter with sympathy and favor.

The diplomatic relations of the United States with Korea have been also facilitated by the services of Dr. Horace N. Allen, who was the first American missionary to arrive in Korea. He went there in 1884, and was soon appointed physician to the court. He subsequently, in 1887, accompanied the first Korean Embassy to Washington as its secretary, returning to Seoul in 1890, as Secretary of the United States Legation. In 1897 he was appointed United States Minister to Korea, a position which he still occupies.

Missionary Diplomatic Service in Oceania

Not only have the treaty relations of Christian nations with the great Asiatic governments of China and Japan been facilitated by missionary cooperation, but diplomatic negotiations with smaller tribes and kingdoms—especially in Oceania—have received aid from the same source. Missionaries have often prepared the way for the establishment of such international ties by initial intercourse and friendly residence, thus becoming pioneer media of information and contact. A capital illustration of this is New Guinea, where Chalmers and Lawes, and other missionaries of the London Society, became the forerunners of the present British protectorate. The services they rendered in anticipation of the British occupation of Southern New Guinea, in 1884, have been cordially acknowledged by Sir James E. Erskine and Sir Cyprian Bridge, both high officers in the British navy. In the same way missionary labors in New Zealand brought Maori hearts into touch with Christianity and civilization to an extent which no doubt greatly facilitated its peaceful political attachment to the British empire. The earliest mission was especially successful among the Ngapuhi tribe; and it was the chiefs of this important and powerful clan who, in February, 1840, at Waitangi Falls, were the first signers of the treaty accepting British supremacy. Nearly two-thirds of the entire Maori population had professed Christianity in 1859. Marsden, as early as 1814, and Selwyn later, were all-unconsciously pioneer empire-builders in New Zealand. The peaceful, and even cordial, ceding of Fiji to Great Britain by its chiefs and people, in 1874, followed long years of successful missionary toil by the English Wesleyans, resulting in a marvelous preoccupation of native hearts throughout the islands by the Gospel which the Wes-

leynans brought. A British protectorate was established over the Tonga group by peaceful negotiations in 1900, but years before that English missionaries had labored there in friendly contact with that proud and vigorous race. The Samoan Islands, now portioned out between Germany and the United States, were annexed to Christianity half a century or more before their political destiny was determined. The Cook, or Hervey Islands were Christianized and civilized by the London Society missionaries over a generation before the British protectorate was established, in 1888. As early as 1864 the natives petitioned Great Britain for annexation, but a protectorate only was instituted, in 1888, which, at the request, again repeated, of the native chiefs, was changed to annexation to New Zealand in 1900. Thus a reclaimed race was made ready by missions for relations of peaceful diplomacy with a great nation of Christendom. The Santa Cruz group, now a part of the British empire, was the scene of the martyrdom of Young and Nobbs, in 1864, and of John Coleridge Patteson, in 1871. Thousands of hearts throughout Christendom have read the story with tender interest, and some day no doubt a fitting memorial of Patteson will commemorate under the British flag that pathetic incident which, as Gladstone said of Patteson himself, was a "pledge of noble destinies."

The virtual preemption of the New Hebrides as destined in all probability to have its political future linked with the British empire may be regarded as the outcome of a missionary occupation which has been sealed by martyrdom and crowned by the uplifting transformation of savage tribes into aspirants for political order and moral civilization. In 1820 two English missionaries—Ward and Burton—endeavored to secure a foothold in Sumatra among the fierce Battaks, but were unable to do so. In 1832 two American missionaries—Munson and Lyman—made another attempt, but were martyred by cannibals. Thirty years later a third endeavor on the part of the Rhenish Society was successful, and a region in North Sumatra, previously wholly inaccessible to the white man, was opened by a peaceful occupation. From that martyrs' seed has sprung a Christian population of some fifty thousand native Battaks, now living in a state of peace and good order which promises a developed civilization. The Dutch government in the East Indies is surely a debtor for this missionary achievement.

Hawaii, now United States territory, was largely molded and fashioned for her destiny by missionary pioneers whose labors have assumed an importance which may fairly be regarded as of international interest. During the whole of the nineteenth century, while by the irresistible growth of economic and political ties, and the manifest trend of history, it belonged *in posse* to the United States, missionary toil was fitting it for the consummation when it would become

so *in esse*. Ex-Secretary of State, the Hon. John W. Foster, in his admirable volume, "American Diplomacy in the Orient" (p. 108), places a high estimate upon the beneficial effects, social and political, of American missions in Hawaii. There are other groups whose political destiny is now linked with European nations—the Gilbert Islands with Great Britain, and the Marshall and Caroline with Germany—which have long been under the careful training of missionary teachers from America. Whatever opinion may be held of the political wisdom of the occupation of the Philippines by the United States, there is no valid reason to doubt that beneficent results are most assuredly to follow in those islands from this foreign occupation. The recognition of a missionary obligation on the part of American Christianity is, moreover, a strenuous and clearly manifest duty, which, let us hope, will be fruitful in moral good and social betterment to the people of the islands.

Missionaries in Times of War

Not only in connection with diplomacy, but in times of war and public calamity, the services of missionaries have been of benefit. During the mutinies and uprisings in Uganda they have sought to protect life and property. At the siege of Peking the conspicuous and brilliant services of missionaries in defending the legation, during that perilous summer of 1900, were universally acknowledged. The successful issue was due in no small measure to the skilful and heroic participation of missionaries in that victorious defense. Not only were the lives of the ambassadors saved, but international consequences were averted which might have precipitated unparalleled calamities. There is a manifest value, moreover, to the services of missionaries in the sphere of philanthropy. In times of famine, earthquake, epidemics, and great disasters, sympathy and help are given and charitable funds administered. That international scourge and scandal of the slave-trade has been checked and all but abolished largely through the helpful cooperation of missionaries. In the promotion and establishment of peace among the nations there is also an undoubted value to the service and influence of missionaries. They neither strive nor cry, nor is their voice heard in the streets, nor have they the power of diplomats or rulers to determine issues; but they nevertheless do a quiet and often effective and unique service of counsel, conciliation, and restraint. The work that they do in promoting good government is, moreover, in the interests of peace. Mission converts are men of peace, not the advocates of massacre and disorder. They are inclined to friendliness and forbearance rather than to treachery and violence, and in the face of some very appreciable Oriental perils they may at times safeguard as hardly any other agency can do both the lives and property of foreigners. The Moravians in their work in Dutch Guiana, during the latter half of the eighteenth century and until the middle

of the nineteenth, achieved a victory over the Bush Negroes which was a boon to the Dutch government. The work of early missionaries in South Africa was an influential factor in solving native problems and promoting their peaceful solution. In times of disorder and massacre in the Turkish Empire they have acted as mediators, pacificators, and saviors of lives and property, as in Mount Lebanon during the troubles of 1860, and in Armenia throughout the massacres of 1895-96.

The exposition and accentuation of the principles of international law have also been a feature of missionary service. Verbeek did important preliminary work in this direction in Japan, and Martin in China. When the latter went to reside in Peking in 1863 he carried with him a translation into Chinese of Wheaton's "*Elements of International Law*." This was welcomed by the Chinese Foreign Office as a timely guide amid the perplexities arising out of the new international compacts into which they had just entered. Dr. Martin supplemented the above translation by Chinese versions of Woolsey, Bluntschli, and Hall, on international relations. Chalmers taught the very alphabet of the law of nations to the natives of New Guinea, and in 1899 Secretary Wardlaw Thompson, of the London Missionary Society, reported the curious fact that Mr. Abel, one of their missionaries in New Guinea, was instructing the people, and especially the school children, "to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the commandments are learned, and thus law and order are associated with religion." It is certainly a novel feature of education and of religious worship to associate the commandments, the creed, and the laws of the land in an all-round summary of human duty. Here seems to be an admirable hint for the reformer and the earnest advocate of higher standards of citizenship.

The immensely effective and beneficial influence of Christianity in evolving throughout Christendom that remarkable code of national chivalry—voluntary in its sovereignty and sacred in its dignity—which we have come to designate as international law, has been perpetuated and extended among Asiatic and other foreign peoples largely by the initiative of missionary teachers and statesmen. They have sought to introduce the humane provisions of that code in times of war, and they have secured also among many savage tribes the practical recognition of another of its requirements—the safety of shipwrecked mariners. On the other hand, missionaries have not been unmoved spectators of infractions or dubious applications of the international code by Western powers in their contact with Oriental nations. The missionary protest in the face of some notable lapses in these respects, especially in China, has been vigorous and uncompromising. On the

subject of opium the missionary body is a unit, and this is substantially true also of their opposition to the territorial dismemberment of the Chinese Empire.

Contributors to International Friendship

It would thus appear that to the messengers of the Gospel in mission lands has long been assigned an international rôle—not, to be sure, in any formal or official capacity, but as contributors incidentally, and sometimes unconsciously, to the sum total of good will and friendship among the nations. They have borne their part in promoting kind feeling between widely separated races, and in breaking down barriers between distant and alien peoples; they have also struck the note of brotherhood—stirring on the one hand generous impulses, and on the other awakening gratitude. They have facilitated diplomatic relations, and aided in establishing peaceful and mutually beneficial ties between the nations. This remarkable service, it may be noted, has been coincident with monumental changes in world politics and ethnic intercourse brought about by discovery, colonization, and commercial enterprise. Missionary expansion has thus given a certain impetus, as well as kindly tone, to that interchange of intellectual, spiritual, and material commodities which has become the unique glory of our age, and is leading on as much as any other single influence to the goal of universal peace and unity. Imperialism—the irrepressible note of the age—is given an ethical significance, and directed toward a sublime ideal, by this international leaven of missions. Paul's conception of the relationship of superior to inferior races has hardly been taken seriously among the nations. The spirit of missions, however, like a voice crying in the wilderness of international selfishness, has sought diligently to promote kindly consideration, good will, and fair dealing, and endeavored faithfully to exemplify them in its own sphere. That great missionary apostle and statesman regarded himself as "debtor" even "to the barbarians"—an aspect of interracial obligation which has been to a surprising extent a negligible consideration in the diplomatic intercourse of the nations.

Some who may be inclined to regard this view of the matter as not within the range of possible politics may, moreover, take exception to it on the ground that there seems to be evidence that missions are distinctly a disturbing element in international intercourse, and therefore they can not be regarded as contributing toward the establishment of friendly relationships. We shall not undertake to call in question the fact that in exceptional circumstances, under the pressure of misunderstandings, or as the outcome of religious fanaticism, the entrance of Christianity has been unwelcome and awakened more or less violence. This is natural, perhaps inevitable, and historical precedents would lead us to expect it; it seems to be incidental

to the propagation of Christianity. And yet, so long as the missionary teacher is within recognized and acknowledged treaty rights, and does not transgress international agreements, he is not called upon to refrain from pursuing his calling by any purely diplomatic restraints. So long, also, as his appeal is only to the reason and free moral nature of man, without attempting to exact an unwilling adherence by any expedient which forces the conscience, he is strictly within the bounds of that universal exercise of moral freedom which belongs to man as man. It is not in fairness or justice within the sovereign rights of any government, despotic or liberal, to exercise lordship over the conscience in the realm of religious freedom, so long as that freedom is not made an instrument of criminal license. That would be to usurp a power which belongs to God alone, and which He has never delegated to human rulers. As a religious teacher of God's truth and God's law of righteous living, using only the moral instrumentalities of appeal and persuasion, the Christian missionary has the right of way the world over. Within his proper limitations he is unimpeachable as a moral force among men. The highest authority which mankind is called upon to acknowledge has commissioned him to discharge a duty which is *sui generis* in history. He may be hindered, opposed, persecuted, and martyred, but his credentials are authoritative and can not be destroyed. He may be silenced temporarily, or banished for a time, but his opportunity is certain to come, and he is bound to avail himself of it.

The Missionary's Opportunity

It becomes him, under these exceptional conditions, to discharge his duty with meekness, patience, and tact, to exemplify in his own character and conduct the wisdom, gentleness, and sincerity of the religion he teaches, and to seek only moral victory by legitimate spiritual means. Where the missionary service is rendered in this spirit it is rarely, if ever, offensive, and any possibility of disturbing international good will is reduced to a minimum. In fact, the charge which has sometimes been indiscriminately made, that missions are the cause of international alienation, has been greatly exaggerated. There has been much misunderstanding on this point and some considerable misrepresentation. The conspicuous illustration, of course, has been China, and on the basis of a false induction a sweeping and railing accusation has been made against missions in general as a cause of trouble among the nations. While it is no doubt true that the political assumptions of Roman Catholic missions in China are offensive to the Chinese officials, yet it can be safely said that Christianity, as exemplified in Protestant missions, exercising its simple and legitimate function as a teacher in the sphere of morals and religion, is guiltless in the matter of political meddling. In reference to the

recent Boxer disturbance in China, and other similar outbreaks which have preceded it, it is sufficiently clear that the aversion of the Chinese to foreigners, and especially their resentment at foreign encroachments upon official prerogative, territorial integrity, and native industries, are adequate explanations of the uprising, which was aimed at the foreigner of whatever class as an intruder, but chiefly in his official and commercial character, rather than at the missionary as a religious teacher. In fact, the missionary, all things considered, has made it safer and more possible than it would otherwise have been for all foreigners to reside in China. Numerous friendly acts and proclamations by high officials of the empire, since the convulsions of 1900, have indicated a specially kindly feeling to missionaries. The Missionary Peace Commission of 1901, in Shansi, is a remarkable evidence of the respect and consideration shown to missionaries by many Chinese officials since the troubles of 1900. The recent opening of Hunan and Hupeh by the missionaries of the London Society has reclaimed, in a measure, an immense section of China to foreign residence, which will be a boon both to missions and commerce.

At the Seventh Annual Conference of Foreign Mission Boards of the United States and Canada, held in New York City, January, 1899, a report was presented embodying the results of a careful canvass of mission fields throughout the world as to the attitude of civil governments toward Christian missions and missionaries wherever they had been established. The report revealed the fact that almost without exception the world over the attitude of local governments was friendly and helpful, with few signs of friction and opposition. In view of the many regrettable incidents in the contact of Western nations with Eastern peoples, and the objectionable personal example and conduct of many foreigners residing in the East, the outcome above indicated is especially significant, and speaks much for the respect accredited to missions and their representatives.

QUINTIN HOGG AND THE LONDON POLYTECHNIC*

BY THE EDITOR-IN-CHIEF

The recent death, by asphyxia, of this well-known man, a public benefactor, demands more than a passing comment. His was an illustrious career of philanthropy.

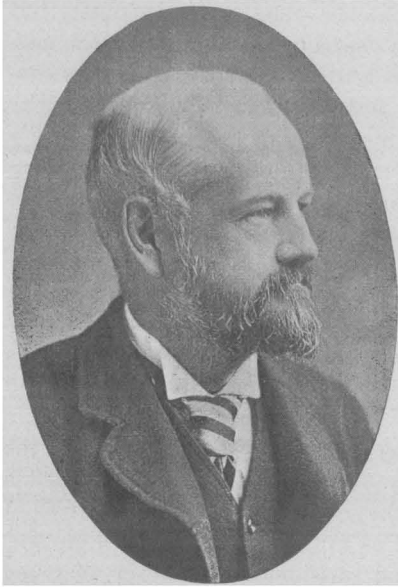
He was the youngest son of the late Sir James Weir Hogg, the last chairman of the old East India Company, and was born in 1845, and

* A brief sketch of Mr. Hogg's life and work was published in the *Polytechnic Magazine*, and this furnishes material for our brief tribute to his work and memory.

educated at Eton, a fellow student with his life-long friends, Hon. T. H. W. Pelham and Earl Kinnaird.

Mr. Hogg, at Eton and always afterward, was a lover of athletics, and for seven years, 1864-70, was captain of the Old Etonians' Foot-

ball Club, during which period his team always beat all competitors. But far more important was his Eton experience in laying the basis of his life-work among boys and young men. While at school he had a Bible-class for boys, and felt that passion to benefit young men which was the impulse of the London Polytechnic.



QUINTIN HOGG

In 1863, leaving Eton shortly after, he was painfully and powerfully impressed with the condition of street arabs in the metropolis. They had no means or hope of elevation. Education, save in poverty and crime, they had none; and even innocent recreation was beyond their reach. He says:

“There was a place off Bedford Bury, called Pipemaker's Alley, inhabited almost entirely by Irish immigrants, where I remember, on one occasion, finding in all the houses in the court only two bedsteads; the rest of the people were sleeping on bundles of rags, old brandy cases and the like being used as seats, and two or three old cases serving the purpose of a table.

“I had never been brought into contact with real poverty and want before, and felt almost as tho I should go mad unless I did something to try and help some of the wretched little chaps I used to find running about the streets. My first effort was to get a couple of crossing-sweepers, whom I picked up near Trafalgar Square, and offered to teach them to read. In those days the Thames Embankment did not exist, and the Adelphi Arches were open both to the tide and the street. With an empty beer bottle for a candlestick, and a tallow candle for illumination, two crossing-sweepers as pupils, your humble servant as teacher, and a couple of Bibles as reading books, what grew into the Polytechnic was practically started. We had not been engaged in our reading very long when at the far end of the arch I noticed a twinkling light. “Kool esclop!” shouted one of the boys, at the same moment dousing the glim and bolting with his companion, leaving me in the dark with my upset beer bottle and my doused candle, forming a spectacle which seemed to arouse suspicion on the part of our friend the policeman, whose light it was that had appeared in the distance. However, after scrutinizing me

for some time by the light of his bull's-eye, he moved on, leaving me in a state of mental perturbation as to what the mystic words I had heard hollared out meant. Afterward, when I became proficient in slang, I knew that "kool esclap" was "look (out for the) police," spelt backward, the last word being evidently the original for the contraction "slop," the word generally applied to the police of London to-day. Altogether I did not think my first essay a very successful one, and I cast about to know how in the world I could learn the language of these boys, and ascertain their real wants and their ways of life. I went down to the New Cut, on the south side of the river, and bought a second-hand shoe-black's suit, also a box with a strap to go over the shoulder, brushes, and all the necessary fittings. With this I used to go out two or three nights a week for about six months, blacking boots and sleeping out with the boys, on barges, under tarpaulins, or in the so-called "Punches Hole," on a ledge in the Adelphi Arches, and elsewhere. Of course, my father knew nothing at all about it, and sometimes, if I found my companions in these holes particularly full of vermin, I would go and roll myself up in a blanket on the table in our mission room and sleep there. My real object, of course, was to learn how the boys lived, what they fed on, what it cost them to live, and how they could be best reached. Of course, I was not bootblacking all the time; sometimes I would go out about Covent Garden Market, or holding horses, or doing any odd jobs which I saw boys doing. The following winter the Ragged School began in real earnest, at first only as a day-school. The room—the rental of which was £12 a year—was situated in Of Alley (now York Place), a name which it was just beginning to bear, off the Strand. It was a part of the old Buckingham estate, on the site of the old palace of George Villiers, Duke of Buckingham, whence the names of George Court, Villiers Street, Duke Street, Of Alley, and Buckingham Street.

"I had a very earnest female teacher in charge of the Ragged School, and she used to beg me to open the room in the evenings, when it was not required for mission purposes, for the purpose of teaching the elder lads. I did not myself feel in the least called upon for this kind of work, but I told the good woman that I would let her have the use of the gas and of the room, but that she must undertake to keep the boys in order for herself, as I could not promise to help her. On the following Monday the experiment was to be commenced, and I was in bed with a heavy, feverish cold. Suddenly, about eight o'clock in the evening, one of the elder boys living in Bedford Bury came racing up to my father's house in Carlton Gardens (the same house which Mr. Arthur Balfour now occupies), where I lived, to beg me to come down at once, that there was a row in the school with the boys, who were fighting the police and pelting them with slates. In about three minutes I had huddled on just sufficient clothes to suffice me, and, slipping on an overcoat as I ran through the hall, I made for the Ragged School as hard as my legs could carry me. On arriving, I found the whole school in an uproar; the gas fittings had been wrenched off and used as batons by the boys for striking the police, while the rest of the boys were pelting them with slates, and a considerable concourse of people were standing round in a more or less threatening way, either to see the fun or to help in going against the police. I felt rather alarmed for the teacher, and, rushing into the darkened room, called out for the boys to instantly stop and be quiet. To

my amazement, the riot was stopped immediately. In two minutes the police were able to go quietly away, and for the first time in my life I learned I had some kind of instinct or capacity for the management of elder boys. From that day to 1868, when I had to go abroad for the first time, I scarcely missed the Ragged School for a single night. The class prospered amazingly; our little room, which was only 30 feet long by 12 feet wide, got so crammed that I used to divide the school into two sections of sixty each, the first lot coming from 7 to 8.30 and the second lot from 8.30 to 10. There I used to sit between the two classes, perched on the back of a form, dining on my "pint of thick and two doorsteps," as the boys used to call coffee and bread and treacle, taking one class at reading and the other at writing or arithmetic. Each section closed with a ten minutes' service and prayer.

"During all this time the boys had been getting of a very different character and appearance to those who first came. When we first opened the school, no less than five boys came absolutely naked, except for their mothers' shawls, which were pinned round them, and one of the boys, named Flannigan, never could be persuaded to come in any other dress. There were five separate gangs of thieves that attended the Ragged School, all of whom, within six months, were earning their livelihood more or less respectably. Those who showed any desire to get on were passed through the Shoeblack Society and apprenticed to various trades. The young mechanics began to bring their fellow apprentices and other mechanics to the school, so that the truly ragged, unkempt boys of 1864 had been succeeded by the orderly and fairly dressed lads of 1868. In the meantime we had also increased our premises. In 1865 we added a second room to our first; in 1866 we took the next house, at a rental of £30, and turned it into what our boys called a "Twopenny doss house." The intention was that boys who had been picked up in the street and started at the school, and who had no homes, could be kept from bad surroundings, such as thieves' kitchens and low lodging-houses, and housed under respectable and improving influences. The house was in a state of utter dilapidation when we took it over, but the boys and myself set to work as amateur painters, carpenters, and whitewashers, and we were very well pleased at the result, tho even to this day I can not think of the job we made of the doors and, indeed, of our whole carpentering altogether, without laughing. I had a little room in the attic, which had been inhabited by a man who used it for the double purpose of a habitation and a place in which to dry fish. The smell of the latter clung about the walls in spite of all we could do, and the boys declared that to come into my room made them hungry for supper. By this time a master had become necessary, in addition to the female teacher, and he ultimately took up his residence in the room I had occupied. In 1869 we moved into Castle Street, off that portion of Endell Street which was then called Hanover Street, from whence we got our first name of the Hanover Institute. In Castle Street we had a fine dormitory, capable of holding forty boys, and I had a little place partitioned off from this where sometimes the master and sometimes I slept, it being part of our duties to wake the early boys at 5.30 or 6 o'clock, and see that they started off for work at the right hour. All this time services were carried on in connection with the mission, partly in Bedford Bury and partly in our own premises.

"In 1871 such a number of respectable young fellows had taken to coming to the night-school that it became a question to my mind whether we were justified in encouraging them to attend what to all intents and purposes was a Ragged School; so I interviewed a number of them, and suggested to them the formation of an institute, which should have the sole use of the front house in Hanover Street, while the Ragged School should be carried on, as heretofore, in the Castle Street portion of the premises. The boys agreed enthusiastically, thirty-five joined that night, and for years afterward they did a great deal of the teaching for me in connection with the Ragged School. The institute, however, thrived amazingly, the little house was packed every night, and in 1878 we were obliged to make a further move, this time to some very much larger premises in Long Acre. Here we were able to increase our numbers to five hundred, and it took at least a year before a candidate would come up for election, so anxious were the boys to come and so loath were they to leave. Here also we started classes of a more ambitious character than any we had attempted before, and got in connection with the Science and Art Department. It was at Long Acre that Mr. Robert Mitchell, who had worked for some time as Hon. Secretary for the institute, agreed to give up his entire time to the place, and he undertook the office which he still holds, and which he has fulfilled with such immense ability and self-devotion. Our other helper at this time was the late Mr. W. T. Paton, whose genial and kindly influence is still gratefully remembered by numbers of our boys.

"By this time I had got pretty well into my mind what it was I wanted in the way of an institute, the idea in my mind being that no institute then existing was sufficiently catholic in its tastes and aims. There were purely religious associations, like the Y. M. C. A., most of which had neither athletics, nor even sufficient educational attractions. There were educational institutions, of which the Birkbeck may be taken as a notable example, which made no effort at all, either on the spiritual or physical side; there were athletic clubs, but these, too, confined themselves solely to athletics. What we wanted to develop our institute into was a place which should recognize that God had given man more than one side to his character, and where we could gratify any reasonable taste, whether athletic, intellectual, spiritual, or social.

"At the end of 1881 the Polytechnic came in the market. It struck me that this was exactly what we wanted, and, after consulting Mr. Paton and Mr. Mitchell, I bought the place from the trustees. Mr. Mitchell threw himself heart and soul into the preparation for our first syllabus, and on Sunday, September 25, 1882, we moved into our new premises. The great hall was packed as full as it could hold with members and their friends at the Sunday afternoon opening service, and it was packed again in the evening. The first night we began to take in new members, over one thousand new fellows booked—in those days I used personally to see every member who joined the institute, and on the night in question I booked our first new Poly. member at a quarter past five in the evening, and worked steadily on until a quarter past one next morning, when the last fellow left the building.

"I had designed the place for two thousand members, but during our first winter the number reached six thousand eight hundred, and every

season since then the increase has been continuous, until we reached our present number of eleven thousand."

More About the Work for Boys

Such is Mr. Hogg's modest account of the rise and development of his work. It is interesting as structural history, but the half is not told. He says nothing about the many hundreds of boys whom he has helped at home and abroad, giving them education, money, and personal assistance to start them in life. He was always doing this, but always privately and personally—his name rarely, if ever, figured on a subscription list. "When thou doest alms let not thy left hand know what thy right hand doeth," was to him a guiding principle.

The Polytechnic grew so rapidly and successfully that in 1888, when the Charity Commissioners gave their financial assistance to ensure the work being continued, it was recognized by them as the best model for other Polytechnics.

As to the growth of the institute, during recent years the average attendance throughout the winter months amounts to nearly four thousand daily, while nearly six hundred different classes in various subjects are held weekly, and over forty clubs and societies are formed in connection with the recreative and social department. All the world knows of the progress made, for the work begun in such humble circumstances has grown mightily on all hands, till in London alone there are now many kindred institutions for young men, while every provincial town has followed his example, and far away throughout the Colonies and States the work which Mr. Hogg began is being copied and continued, to advance the sum of human happiness on earth and lead men to a clearer appreciation of eternal love.

The full story of Mr. Quintin Hogg's life is inscribed in the hearts of his boys, and is scattered to the four quarters of the earth. It can never be fully written. From here and there we may get illustrative chapters, but his was essentially a personal influence. Many a man with half the commercial work that fell to his lot would count his life a busy one, but Mr. Hogg was no ordinary man, and he contrived to so detach himself from his City life that at the Polytechnic they scarce realized that he had any other occupation than that which lay nearest his heart, for he was never too tired to be thoughtful of others or too busy to be kind. When in town he was almost always at the entrance to the institute from 9 o'clock till the school opened, welcoming his boys as they came. After this he generally conducted the school prayers, and then left for the City, always making an effort to be back again in time to take leave of the lads as they left school. His evenings, too, were fully occupied with personal interviews in the early hours, and later by intercourse with his elder boys in the institute.

In his youth Mr. Hogg longed for wealth, in order the better to carry on his work. When it came to him, true to his early wish, his wealth was ever expended in efforts to improve the lot of the boys. In the very early days he assisted some 1,500 boys to emigrate to Canada, and from time to time his heart would be cheered by the good uses that his lads had made of opportunities. As an instance of this, he has himself recounted the following:

"Sometime ago in America I was met by a man who thanked me for

having sent him to the States. I failed to recognize him, and then he told me this story. Years previously I had sent out a poor boy, once a thief in the streets of London, to seek his fortune in the great republic, telling him that it cost me £10 for his passage and outfit, and that if ever he could repay me he ought to do so for the purpose of enabling me to send out others. The lad worked and prospered, and then proceeded to put out at interest, in his own way, the £10 entrusted to him. First one and then the other of his old comrades were brought out, the immigrants looked after, and the £10 got back as rapidly as possible, until that one £10 had brightened the lives and helped to easy circumstances some twenty of his needy comrades. My informant was one of these twenty. 'You see, sir,' said he, 'Jack used to say that, as he had been helped himself, he felt bound to pass it on.'

This side of Mr. Hogg's work was so private that, altho always engaged in it, never losing an opportunity of stretching out a helping hand, it is practically impossible to get together at short notice more than a few instances. One boy writes: "In 1885 I was an 'odd man' at a very large manufacturing concern just outside of London, but largely through the inspiration received from Mr. Hogg and Mr. Paton I have now climbed up to the position of a principal." In "little" acts of kindness he was always expressing thought for the boys. A lad has called in to say how, five years ago, he used to attend at the gymnasium in the early morning to help to clear up. Mr. Hogg asked him one day who called him, and finding that it was his mother, he bought him an alarm clock to save her the trouble.

As illustrating Mr. Hogg's solicitude for his boys, one of them now writes:

"One night Mr. Hogg missed me from prayers, and, inquiring, found I was ill. Directly after prayers he came and took me to another room and made me comfortable. Happening to wake about two o'clock in the morning, I found him sitting at the foot of the bed." When *he* was ill our anxiety knew no bounds. Some of the old boys were on a visit to him when he was suddenly taken ill with typhoid fever, and the day came when practically every one thought he would die. He called the boys in one at a time and said "Good-by"; and the doctors were sent in, but the boys could not leave him. The boys went about the place in their socks so that they should not make a noise, and slept in hay-lofts rather than enter the house and disturb him.

Nothing but the most imperative business or serious illness would prevent Mr. Hogg keeping his engagements with any of his boys. He was most punctual and methodical himself, and encouraged these virtues in others. Without method he could not have got through half his work. He invariably showed the greatest respect for the feelings of his boys in the smallest matters. After dining with his friends at home, he would change his clothes again before coming to the institute, lest his boys should regard him as a man apart from them, and again, when attending a club dinner outside, he would don his evening clothes out of respect to their feelings.

He never liked to see boys smoking, and at one time had a playful habit of taking all pipes from their mouths—when he could get them!—and these were all carefully preserved in his "museum" at Holy Hill till the place was burned down. Some few years ago he found one of the

schoolboys round the corner struggling with a cigarette. He advised the lad to give it up, but he did not. They met again some years after, and the boy spoke with an indistinct voice. "Have you a cold?" asked Mr. Hogg. "No, sir," was the answer, "it's through too much smoking. The doctor tells me I've permanently injured my throat." Mr. Hogg did not "rub it in" with an irritating "I told you so"; the sadness of his silence was quite a sufficient reminder of the first meeting.

Mr. Hogg was never happier than when he could take the members by surprise, and on no occasion was he more successful than on the opening night of the Long Acre Institute. The number of members of the institute at Endell Street had grown to such an extent that large numbers were unable to obtain admission. Mr. Hogg therefore purchased the lease of 48 and 49 Long Acre, and as secretly as possible had the premises converted into a model institute, with fine hall, games room, reading-room, and library, the latter splendidly furnished. At Christmas, 1878, every member had an invitation to the New-year's reception at the opening of the new premises. The whole three hundred turned up, and were met at the entrance by Mr. and Mrs. Hogg and their friends. As each entered he was handed a ticket with a number, and then passed through into the large hall, where a sumptuous spread had been prepared. After tea there was music, and then the tables all around were uncovered, and the place presented a veritable show-room, for there was a display of clocks, watches, dressing-bags, writing-cases, and other valuable articles which Mr. and Mrs. Hogg had selected, and each had a number attached. Every member then had to find the article with the number corresponding to that on his ticket, and this was his New-year's present. With each was a New-year's Wish. Many of those present on that occasion still cherish their present, and retain it as a souvenir of one of the happiest evenings of their boyhood.

It is not strange that such a man was in every way a very marked man in the community. On leaving Eton, in 1863, he entered as junior partner an old-established West Indian house, afterward becoming senior partner, and retiring only a few years ago. He was also a prominent member of other companies, insurance and industrial, and was, quite apart from his Polytechnic concerns, one of the very busiest of men. At one time he was strongly urged to enter Parliament, particularly in 1866, when only twenty-one years of age. His health, however, and especially his work among London boys, seemed to him to forbid public life of this sort. Twenty-two years later, however, he was chosen as one of the first aldermen for the six-year period in the London County Council.

This brief sketch of Mr. Hogg and his work will whet the appetite for his biography, the materials of which are in preparation, and meanwhile may stimulate self-sacrificing souls in their endeavors to reach the destitute and degraded members of the community where they dwell. If this beautiful life teaches us anything, it is the old lesson that the grand secret of uplifting man is *to go down to their level*. Mr. Hogg's first efforts have a peculiar grandeur. He lost sight of himself, and all personal comfort, ease, and indulgence, for the sake of

those he passionately yearned to help. He was a young man of education, refinement, culture; he belonged to a noble family, with all its traditions; yet he faced hunger, cold, privation, exposure, dirt, and vermin—all to learn the dialect of those street arabs, study their habits and needs, and find out the secret of their uplifting. It was another illustration of the spirit of Him who emptied Himself for man's sake; who came down to our level to lift us to His own; who, tho he was rich, for our sakes became poor that we, through His poverty, might be rich!

THE WORK FOR THE ORPHANS IN ARMENIA

GOD'S FORWARD MOVEMENT IN TURKEY

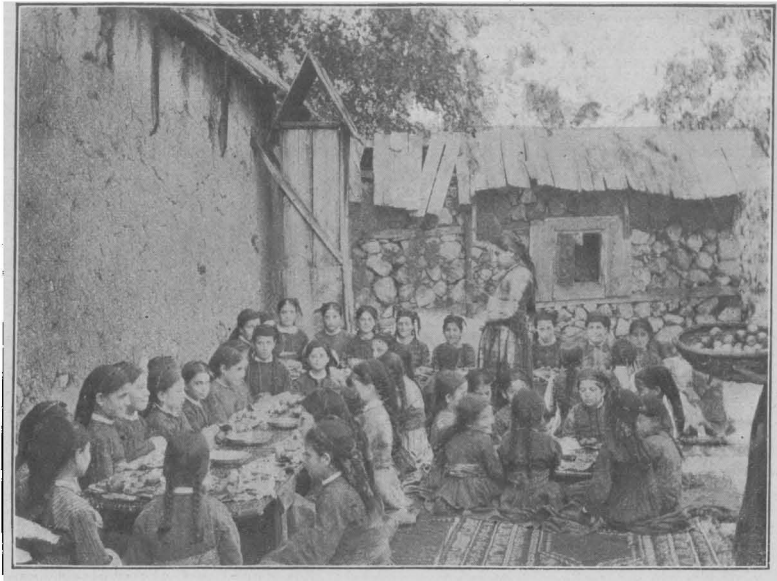
BY MISS EMILY C. WHEELER

If there is any place on God's earth where a "forward movement" is most sorely needed to-day it is in Turkey.

It is impossible in a Christian land for us to realize how Moslem rule, with its bribery, treachery, superstition, fatalism, stagnation, and rottenness, can oppress a people. Only God, who sees the end from the beginning, can understand such conditions, and He it is who has begun this "forward movement" for Turkey. He has begun to work with the "weak things" of this world—with the orphans—the children of martyred fathers and mothers, who gave up their lives by thousands in 1895 rather than deny their faith. Their children have been brought one by one to the orphanages opened by the English, the Germans, and the Swiss, and specially by the American missionaries. He who knows the worth of a child as no other can, began His movement quietly but surely until hundreds of children have joined His band of those who, we believe, are to be trained as His workers to regenerate Armenia.

The money needed for buildings and support has come, not so much in large sums, but in the faithful continuous gifts of the few who send a prayer with the gift. Some, indeed, support ten, twenty, fifty, or a hundred orphans—God bless them—giving annually \$1,500 or \$2,000, but since 1899, in the work of the National Armenian Relief Committee, it has been the support of single orphans by individuals, Sabbath-schools, churches, or societies, and the gifts of from \$1 to \$10, often with large self-denial, that have mainly furnished the funds for the orphan work.

God has blessed those who labor with Him in this cause, as no one who has followed the work can doubt for a moment, but some of the largest givers have recently been called to lay down the earthly work and to enter into yet closer fellowship with the Great Master Workman. Who will take their places?



DINNER-TIME AT THE EGIN ORPHANAGE

Would that the unaccustomed eyes of Christians in America and England might take in the sight of vagabond children in a land where there are no truant or health officers, no refuges, poor farms, and no orphanages supported by the people of the country. Then they would be able to sympathize more fully with children who have not had a change of raiment for three years, and who can not afford to use five paras (half a cent) to buy a comb, since that half cent might buy a loaf of bread. Would that you could look in at the church porch at night and see the orphans asleep on bare stones, or as they crouch, shivering and crying, close to a wall of a house that the eaves may shield them from the cold, driving rain. That orphan is happy who finds a refuge of which she writes later on: "I slept in the barnyard with the cows. Oh, it was such a nice hot, hot place for winter!" Think of the disease, physical and moral, that must be battled against when such a child enters a Christian home! The contrast between those who have been in our orphan homes and those who have not is wonderful. We sometimes call these children of the missions "home-made orphans," for it sounds like home-made bread and cake and candy which find such favor with this generation. The obedience, love, and purity of some of these little waifs who, when first admitted to the home circle, used language too shocking to repeat, and were absolutely uncontrolled, would cause you to rejoice with the missionaries and the angels. The changed lives stand the test as they go back to their home life, or to support themselves, or are called to pass through the gates of death. Girls who become

brides in non-Protestant homes are often allowed to teach, and to hold meetings, and lead family prayers, yet they observe at all other times the strict rules governing the life of the Oriental bride in a land where the Turkish harem has modified the habits of the once free Armenian people. No wonder these orphans are sought frequently as wives, when on every hand the report spreads of loving tempers and of good housekeeping, which the girls have learned in the Christian orphanages.

But our orphans are "home-made" in another way: they spin the wool with which they knit their stockings, the boys make the shoes, the little girls wind the bobbins, and the older girls weave cloth for making clothing, bedding, and nappery. Sewing-machines have been sent out, and girl dressmakers and boy tailors are busy and happy. Where money and circumstances make it possible, the girls and boys raise their own flowers as well as vegetables and wheat. In Van and Zeitun farming has been done more largely than elsewhere. Boy copersmiths, tinsmiths, masons, blacksmiths, book-binders, and carpenters also learn to be not dependent paupers, but manly Christian workers, and while the Orient does not give much chance for women's industries, and few girls can safely go out to earn their own living, the missionaries are opening industries, such as cloth and rug weaving, embroidery and lace-work, for those who must support themselves. We also hope to educate some of the most promising for teachers and Bible readers. Many rugs made by these girls have been sold in England and America, and dozens of the handkerchiefs and collars have found a ready market in England and America. Local merchants at Harput have offered to furnish the necessary



ALTOON

An Armenian orphan girl as first received at the orphanage

material and pay girls by the day for weaving cloth for the general market. A building is needed in Harput where this work may be carried on, and from other stations come requests for industrial furnishings, garden plots, and looms which we can not at present supply.

These orphans are being prepared as rapidly as possible to go out and support themselves, as many have already done. At Van a number of graduated orphans are preparing for the ministry. But many of these wards of Christendom were of tender years when first received at the orphanage, and some have only recently entered. In a land where there are no factories and no work for cash girls or errand boys,



ORPHAN GIRLS AT MARSOVAN

The cloth is woven by the girls from thread which they have spun. The cradle was also made by the orphans.

we can not expect children of nine, ten, or thirteen years to support themselves, and even in the East we surely would not wish to marry off our girls before they are sixteen or seventeen. Hence, for a number of years to come we must keep our orphanages open and rejoice as we see how the training is developing the children. Even the youngest has work (play-work, you may call it), but it keeps busy the fingers and minds which Satan might otherwise lead into mischief and sin. In most of the orphanages the children are furnished with simple tools and materials, and are expected for a part of each day to make some articles of paper, clay, wood, or cloth. Their inventive power, skill, and taste are drawn out in this way, and in a few simple words they must report their progress to some teacher or older orphan.

They are thus encouraged to go on and do better from day to day. In Urfa, Bardezag, and Marsovan the plan has been worked out most completely, and we read not only of the manufacture of balls and bags, kites, baskets, and carts, but of chairs and shoes, of a velvet hat made for a missionary lady, fountain pens that are fit for use in school, violins of pasteboard and wood from which music can be drawn, a panorama for Bible pictures, and a toy cannon that fires tiny balls out of the window, using matches for powder. Thus the missionaries learn the bent of the child, and the right industry is chosen for a life-work. Can any one estimate what the result will be in ten or twenty years from this new life thus springing up in the sleepy Orient?

The happy home life and the quiet daily training will also show itself in future homes. As the children go out from

these Industrial Homes to live strong, true Christian lives, shall we not follow them with our prayers that they may be messengers of the Lord to many a mountain hamlet and town never reached before? It may be that through them God's Word will come to those who have hitherto done despite to the Spirit of Grace, and through these children many a proud unbeliever will yet bow before the Cross of Christ. God's forward movement for the land of the Crescent has begun to make more rapid progress. We see dimly the glorious outcome and call to the Church of God to help carry on this new crusade for the sake of Him who said: "Suffer the children and forbid them not to come unto Me, for of such is the Kingdom of Heaven."



SOME DESTITUTE CHILDREN WHO HAD TO BE TURNED
AWAY FROM THE HARPUT ORPHANAGE

THE CALL TO MISSIONARY WORK

BY J. T. GRACEY, D.D., ROCHESTER, N. Y.

Most of the foreign missionary societies are now calling for men. The Church of England Missionary Society has issued a call for "five hundred more missionaries." There are hundreds, possibly thousands, of young men and women who are perplexed to know whether they are "called" to go to service on the foreign field. With the hope of helping some of these and comforting some others, the following collation is presented.

Dr. Pierson, the Editor-in-Chief, preached the annual sermon before the English Baptist Missionary Society, at its anniversary in May, 1903. The full text of the sermon appears in the *Missionary Herald* (June-July) of that society. A portion of it is given here, as it especially bears on the topic under consideration:

And what about the being "sent"? The duty of the Church to send out missionaries is often urged on the basis of this expression, but personally I doubt very much whether it refers to the Church at all except in a very secondary sense. Jesus Christ taught us a great lesson, in the ninth chapter of Matthew (36-38) when He looked abroad and saw the multitudes fainting, being harried as by wolves, as sheep that had no shepherd, and His great heart went out in infinite compassion for them. What Did He say? "Go and urge men to tell the story." Not a word of the sort. "Go and make missionary appeals, and what some people call 'rousements'?" No. "*Pray ye, therefore the Lord of the harvest, that He would thrust forth labourers into the harvest!*" If I, by the turning of my hand, could induce every one of you to go to a foreign mission field, I would not dare to do it; it might be a damage for some of you to go. I am not saying this except in deepest seriousness. No man is competent to judge of the gifts and graces of any believer, and especially of the field to which any believer might appropriately go; but our Heavenly Father makes no mistakes. He knows the man, the woman, the field, the circumstances, the exposure—climatic exposure, exposure in the way of false faiths, persecutions, oppositions. God alone knows the needs, He knows the demands, the requirements, and He knows the capacity—mental, physical, and spiritual—of any disciple to meet those demands. Therefore, our Lord turns all attention to Him who alone can thrust forth into His harvest-field laborers that are fitted to endure the burden and heat of the day. And in the thirteenth chapter of the Acts the principle of the ninth of Matthew is illustrated and enforced. The church at Antioch was spending its time in fasting and praying, and, during this period, the Holy Spirit said: "Separate Me Barnabas and Saul, for the work whereunto I have called them," and when the Spirit had first designated Barnabas and Saul, then the Church sent them forth with blessing.

But the last glimpse we have of them is in these words: "So they, being *sent forth by the Holy Ghost*, departed." One great mischief and mistake of the Church's history has been that of deciding too much on

the qualifications of candidates by human wisdom, and not sufficiently waiting on God to know what men and women He has sealed and anointed and is ready to send forth. There is no time when the Church needs to wait on God in lowliness of spirit, and with profoundest prayer and most humiliating fasting, more than when looking around for men and women to go to the foreign field. One of the greatest of modern missionaries told me that, in a projected tour round the world, which I had in mind at that time, I would be bitterly disappointed. And he said: "I want to prepare you in one respect for disappointment. A great many, attracted by the romance of missions, have gone out to missionary fields without proper waiting upon God and without any true anointing of the Spirit; and when the romance fades away, and they have to face the bold, bare, rugged crags of what had been to them a violet-clad prospect in the distance, they are too proud to acknowledge that they are not in their place and come home, and so they stay, and go round in a perfunctory fashion doing the duties that require an angelic devotion to perform properly." God's method of missions is for Him to do the sending, and for you and me to do the waiting to find out whom He will send; and there is no question that if He sends He will raise up the means to support.

Some "Calls" in Missionary Experience

From the experiences of several, briefly told at a meeting of the International Missionary Union, the following are culled:

Rev. J. W. Waugh, D.D., forty years in the service, had no vision; he only read the command "Go!"

Rev. Henry Mansell, D.D., was moved at seven years of age by reading "Little Henry and His Bearer"; he thought then that he was to become a foreign missionary, and the "call" came with his conversion, ten years later.

Dr. Dobbins, at the end of his term in the theological seminary, asked the president where he should go. On being asked where he wanted to go, he said: "Not far from home." The president told him he was then not fit to go anywhere—to go to his room and pray. He did so, and became willing to go anywhere.

Rev. E. M. Bliss, D.D., of Turkey, was born on the mission field, and grew up with the idea that he was to work there for God. After his graduation from college and theological seminary he returned to Constantinople.

Rev. E. C. B. Hallam (Free Baptist), of India, when a child, was drawn to missionary work by reading the English *Penny Missionary Magazine*. He went, after conversion, before a missionary Board, who asked: "Why do you want to go to India?" His reply was: "I don't want to go to India; I came here to see if the Lord wants me to go to India." They sent him.

When W. L. Ferguson, of the American Baptist Missionary Union, was six years old, a visiting minister put his hand on his head and said he was to be a preacher. When he was eighteen the same minister

was at his home, and said it didn't look much like it then, but he would become a preacher. He was doing well in business, but felt called to the ministry, and later yielded to it. At a conference in Chicago, Mrs. Ingalls, missionary from Burma, passing him in the aisle, said, "Who are you?" "I am Ferguson," was the reply. She took him forward and presented him to the missionary secretary, and said: "When this young man comes before the Board to be sent to a foreign field, I want you to remember that 'Mother Ingalls' introduced him." He had never thought of foreign work. He entered the pastorate, and praying one day that God would honor his little church by sending from it a missionary, the thought came: "Perhaps he wants you to go." Later he was sent.

Mrs. E. M. Harris, of Burma, daughter of missionaries, was living in Omaha, when Dr. Witter, of Assam, came to their home, and at evening worship prayed that God would thrust out those who ought to go, and the result was that her husband, then a pastor, gave up his church, and they went to Burma.

"HOW I WAS LED INTO THE MISSION FIELD"

BY REV. G. H. HOUSE, D.D., ENGLISH BAPTIST, CALCUTTA

Forty years in India, at present superintending the stereotyping of the Revised Bengli Bible

Many say that no one has a call to the ministry, or to the mission field, unless he has such a strong drawing to it that he could not be happy in any other work. If this be true I, for one, ought never to have entered either field. It seems to me that such a statement ignores the differences which exist in the mental constitution of men. Some are marked by deep feelings, others by a tendency to reason out everything; and this difference, I think, ought to be recognized in regard to the call to the ministry, whether at home or abroad.

I decided to study for the ministry simply because I thought I could best serve God in that way. If I had not had a drawing to the work itself, that, of course, would have made me unfit for it; but the drawing never made me feel that I could not be happy in any other occupation. At one time the question arose whether I should not take up the law as a profession; had I felt that God, in His Providence, called me to that, I should have been quite happy in following His guidance, and seeking to live the life of a Christian lawyer.

The same thing happened in regard to my entering the mission field. When I was studying at college for the ministry my feeling was this: I am the soldier of Christ, that is to be my life-work; at present I am learning my drill. When that work is accomplished I wish to go wherever the Great Captain sends me; and wherever He sends

me, I will seek to be happy in His work. The field of labor was chosen rather by my judgment than by my feelings. There were several things for consideration: one was that the proportion of workers abroad was so infinitesimally small as compared with the number of workers at home, and therefore, *prima facie*, a person ought to show reason why he should stay at home rather than why he should go abroad. Another thing was that many were prevented from going abroad by ill health, by home ties, by inability to properly learn a foreign language, and so forth; and if none of these difficulties came up in my case, the probability that it was the Captain's will that I should serve Him abroad rather than at home became stronger still. Thus calmly weighing the matter according to the best of my judgment, and earnestly seeking Divine guidance, I offered myself for foreign mission work, and was sent to India. Tho it was mainly my calm judgment that sent me out, yet I have been happy in my work. What of enthusiasm there is in my nature expends itself mainly in efforts for the spread of God's Kingdom, and especially for its spread in India. It is forty years since I first landed in Calcutta, and I am heartily glad for the step I took in coming here. I thank God for guiding me here and upholding me in the work He has given me to do. Were I beginning life again, I should again seek His guidance, and I believe that He would lead me once more to life in the foreign mission field.

"MY CALL TO THE FOREIGN FIELD"

BY REV. SAMUEL G. WILSON, D.D.
American Presbyterian Mission, Tabriz, Persia, 1880-

You set me several hard tasks in your letter. How shall I go back in memory for a quarter of a century and sketch my call to the foreign mission work? My recollection is that it was largely a heart work, and that my decision was not influenced by any special appeal on the subject. As early as my "middle" year in the seminary at Allegheny, Pa., and about two years after my conversion, in the great revival of 1876 in Princeton College, my mind had been definitely made up. I remember that during the year (1878) Dr. Sheldon Jackson made a stirring appeal for the home field, and that the senior class, almost *en masse*, offered themselves to the Home Board, but I told my classmates that I felt called to the foreign field. The presence of Dr. A. A. Hodge and Dr. Kellogg, both formerly missionaries in India, among our professors helped to strengthen missionary interest in the seminary. When I returned to Princeton for a post-graduate year there was there a band of earnest advocates of foreign missions, and from our discussions emanated the proposal for intermissionary correspondence on the subject of missions, which finally issued into the Interseminary Alliance,

As to my *call*, I wrote to the Board, in answer to their questions, as follows:

For more than two years the subject has been before my mind; I have daily asked Divine guidance and wisdom in reaching a decision; I have thought and read much upon the subject. As I entered the ministry to preach the Gospel for the salvation of souls and to make myself useful to my fellow men, so I would go abroad in the hope that God will use me as an instrument of blessing among those to whom I may go. The lost estate of the heathen, when first discussed in our classroom, made a deep impression upon me. Their need and the command to 'Go into all the world' weighed upon my heart as direction to me to go abroad. As there is nothing which prevents me from going, my conscience has not allowed me to put away the question. I would gladly have shrunk from its consideration, but that seemed disloyalty to my Master and disobedience to His commands. I feel that if I do not go I shall be culpable in preferring self and my comfort to Christ and His cause. I feel that I ought to go, that where duty calls I should not be wanting. I trust it is the spirit of Christ and the love of Christ that constrain me, and that I may be willing to be spent for Him and not to count my life dear unto me.

My coming as a missionary was made easy by the attitude of my parents. My mother wrote me: "Go in peace, and the Lord go with thee. You must know that it is a great thing for me to have you separated from me, but I am not giving you up to man but to God. It is with cheerfulness that I give you up. If you can be the means of bringing but one poor heathen to the knowledge of Christ, it will more than recompense me for any sacrifice I make. I long to have my children engaged in Christ's cause, and, if it be His will, to have them all missionaries. What a privilege, my son, to be one of His ambassadors! Go and be faithful; go where duty calls you, and the Lord go with you." When I reread the letter, of which this is an extract, I can not but feel that I am a missionary because my mother consecrated her Samuel to the Lord.

"WHY I ENTERED THE FOREIGN FIELD"

BY REV. JAMES L. HUMPHREY, M.D.,
Methodist Episcopal Mission, India, 1856-

I received my first decided and clear convictions of duty to enter the work of the ministry when in my nineteenth year. I was at that time living in Belvidere, Ill., and was expecting to enter the office of Stephen A. Hurlbut, with a view of studying law; but my convictions became so strong that it was my duty to prepare for the sacred ministry that I gave up what had been my purpose hitherto, and turned my attention to making ready for the work to which I felt God called me. In my early life I was much interested in the subject of missions, and read with avidity every thing that came in my way on the subject; but the thought of becoming a missionary never once

entered my mind. I thought it something far too high and sacred for me to aspire to. About two years after giving up the design to take up the law, I was received into the old Black River Conference, and placed in charge of Hopkinton Circuit, which included Lawrenceville and what is now North Lawrence. In the early winter of my first year, while conducting a missionary meeting in our church in Lawrenceville, after a very inspiring address by Rev. Thomas Richey, who was a classmate and pastor on an adjoining charge, the choir sang the hymn:

Ye Christian heralds, go proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the rose of Sharon there.

While singing this verse it flashed over me that the command to go was for me. The thought alarmed me, and I began to think of difficulties and dangers, and to say: "It is impossible; I am not good enough or brave enough for such a great and glorious work."

Then followed the next verse of this, to me, very precious hymn:

He'll shield you with a wall of fire,
Your heart with holy zeal inspire;
Bid raging winds their fury cease,
And calm the savage breast to peace.

These words seemed to me to have been sent from Heaven to me at that time. I have always thought they were, and from that moment I had no doubt but that God had chosen me for this work, and had put this great responsibility upon me. I felt that all I had to do was to hold myself in readiness, and that in due time the way would be opened for me to go. About three years later a call was made for two young men to go out to India. I responded, and signified my readiness to go if wanted. Some time afterward I was notified that I was accepted, and that I was to hold myself in readiness to go when all should be arranged for our departure. In the fall of 1856 I received my appointment from Bishop Simpson, to take effect at the close of the conference year.

I have never doubted my call to this work; I have never regretted that it came to me. I have been unspeakably happy in making Christ known to the people of India as far as I have been able. I baptized Zhur Ul Haqq, our first convert, in 1859; we now have a Christian community of over one hundred and thirty thousand, and a hundred thousand more asking Christian baptism, and a great host of blood-washed souls from among the dark pagans of India up in heaven, whom we have seen come to Christ and die in the precious faith of Jesus.

"POINTS OF MY CALL TO THE MISSION FIELD"

BY REV. CHARLES NEWTON RANSOM

American Board, Natal, South Africa, 1890-

I was specially dedicated to the Lord's work before I was born. My first conscious ambition as a little boy was to be a missionary. It seemed so natural that I remember how strange it seemed to have a merchant in New York, on my first visit to that city, express surprise at my answer to his question: "What are you going to be?" Alas! sin came in to mar the vision and the will, and tho I never got away from the plan, I kept God waiting long. In Germany, in 1883, I passed through deep spiritual conflicts, and having come to firmer ground, I received on a little bridge over the river Plesse, in Leipzig, a distinct call to Africa, which seemed as clear as a voice out of heaven. My health broke down, and it was three years before I could renew my studies and go to the theological school. The missionary idea, and Africa as a field, did not lose a place in my thoughts. A short experience in home mission work made me long to spend my life in that work in Colorado, but I could not escape the sense of a call to Africa, and yielded, with the understanding that in some way God would let me do as much for the home land as if I stayed in it. It was easy to sign the volunteer-card when Mr. Wilder made his first trip to Chicago, and this helped to steady me. I offered myself to the Board before graduating to go anywhere, but with preference for pioneer work in Africa. Indirect influences, very potent, came from the fact that many of my kindred were noble workers in the foreign field. My grandmother and mother were intensely interested in Africa, and especially Livingstone, and his *Life*, by Blaikie, was one of the most impressive books I ever read, and, in a measure, formative. The very thought of God's regal call would overwhelm me with confusion as I think of my delay to obey, and of all the consequent loss, only I turn again with praise to Him as I think of His grace and compassion in giving me a little share in the wonderful work after all.

"HOW I BECAME A MISSIONARY"

BY REV. C. B. WARD

Independent, Central India

I was converted to God on November 15, 1869. My father being a farmer, I was schooled in all the arts of farm life. I was at that time yet short of 17 years of age. I was soon led to go to work for the Lord as best I could in the prayer-meeting and Sunday-school. But I had for some time no idea whatever of ever becoming a preacher of the Gospel. You will remember the great World's Evangelical Alliance meeting in New York City—I think it was in 1870. Our Dr. Baldwin made an address there that was afterward published in the old

Methodist Missionary Magazine or *Christian Advocate*—I forget which. My pastor gave me the paper to read. I read it and reread it. It took a powerful hold of me. He appealed for men and women, and spoke of the difficulty to get such to volunteer to go for Jesus' sake to the foreign field. He appeared to me to upbraid the young Christians with their love of ease and home, while the heathen were perishing for want of the Gospel. One day I took the paper and went up into my father's hay-loft and prayed over it, and there promised the Lord *if ever the door opened before me I would go as a missionary.*

In 1871 I had decided I should go to school somewhere. All my people and my pastor advised my going to Bloomington, Ill., as it was only thirty miles away. But I was strangely led—and I could not tell why, either—to go to Evanston. I was considered headstrong for my dogged decision to go to Evanston, where I knew no one, and against all advice. But the more I prayed about it the more I felt that I should go to Evanston, and go I did. I was a local preacher, and entered the Northwestern as a student for the ministry. That very winter Dr. Waugh and Peachy Wilson, of India, visited the Biblical Institute, and tho I was in the Preparatory I heard them, and no sooner did I hear them than I felt I knew why I had been led to come to Evanston.

I had determined that nothing should deter me from completing a college course of study. So, lest I should be diverted, I declined to join any conference and would take no preaching work, but preferred to lean on the Lord and my faithful buck-saw for my board bills. I took up the classical course, and ran so well that no Grecian stood ahead of me all the time I was in Evanston in my classes. In my second year in school in Evanston I began to go to Chicago to spend one day a week in Christian work. I went to the city every Saturday night and returned Monday morning. My first work was, for a few months, in the Eighteenth Street Hospital. Then I became connected with the Halsted Street Mission, under Rev. S. A. Kean, son-in-law of the well-known Dr. Hatfield. I was for over two years studying in Evanston, sawing wood for my board, and working for Christ in Halsted Street Mission.

In '75, one Sunday, in Chicago, Mr. Kean asked me if I was going to hear "California" Taylor. I said, "Who is he, what is he, and where can he be heard?" Among the many things that I then heard for the first time of William Taylor, none hit me so forcibly as the statement that he was just recently from India, and was to speak on missions at Clark Street. I went; I saw; I heard; I was conquered. I had no notion of going as a missionary till my college course was finished, but I wanted to see William Taylor and learn more about missions. I was told by one of the city pastors that if I were at the

preachers' meeting on Monday morning he would get me an introduction. I went, and was introduced. My interview the next day at the Book-Room ended about as follows. William Taylor said:

Brother Ward, go home and pray over the matter for three days, and come and see me again. If God wants you to go to India, I had rather send you now than after six more of the best years of your life are gone, and you then would have to go out there and begin to learn A B C, like any other boy. Good-morning. Come and see me here after three days. God bless you!

I could have answered him on the spot that I was not at all ready to go. I left the Book-Room and walked on Washington Street and then over on Madison Street, and was walking musing, my mind in no little whirl of excitement. As I approached the Madison Street Bridge over the river, the hay-loft pledge I made to the Lord years before came like a flash before my mind. That old bridge could tell a story of a mighty conflict fought for about three minutes, and in it Jesus won. My Greek, my prospects, my valued education completed, my purpose for years to enter the work well furnished—oh, how they marched back and forth before my mind's eye with lightning swiftness! But one voice I heard with such distinctness: "Will you keep your covenant with me?—the door is open." On the bridge I settled it for Christ and India. I so reported three days later to William Taylor, and was booked for India, to come out in '76. I gave my last year of work in America to Halsted Street Mission, and there secured the best training I ever had for the work which God has given me to do in India.

In Conclusion

The experiences thus far inserted are those of ministers of the Gospel and of those who, accepting what they believed to be a call from God to foreign missionary work, were satisfied that they were "sent forth by the Holy Ghost."

But there are others than ordained men "called." The Church of England Missionary Society held in May last its second convention of laymen, organized by the Lay Workers' Union for London. At this Sir John H. Kennaway said the question of foreign or home service must be settled by each one; the important thing was to see that we are in the place the Lord has chosen for us. "As He is real to us, let us see to it that we are real to Him."

There was something well-nigh pathetic in the appeal of the Bishop of London at this convention of laymen, that men should give themselves to thoroughgoing earnestness in examining the question whether they should not go to carry the Gospel among the eight hundred millions who have never heard it. A lengthy quotation from that address may be helpful. The bishop said:

I should feel an element of unreality in speaking at this meeting if I

had not, about the age of thirty—which I dare say is about the age of some here—at a time when a man has got his life in his hands to settle what to do with it, made up my mind, after long and prayerful thought, to go myself out as a missionary. It was only because the bishop who ordained me, and under whom I was serving, said, “Before God, I think your duty is to stay where you are,” that, having gone through much hesitation and questioning, I stayed for a time where I was, and within a few months came the mission call to East London, where, thank God, it was mission work with a vengeance! And so God has guided me to make this the greatest missionary diocese in the world, which I will do if you will help me. And because I in my own way faced the question I do not hesitate now to ask you to face it, and I say in this meeting to you young men whose lives are in your own hands, that God is calling by name one by one, and pointing to the great crowding mass of souls who are yet unsaved, and have never heard the Gospel. He is saying, “Whom shall I send, who will go for Us?” The Holy Trinity seems to be crying from heaven, “Who will go and tell of Christ to the great multitude?” Is there any one here who will say from the heart to-night, “Here am I, send me. I am not eloquent, I am only a plain man; but I will at any rate go and be a witness of these things. I do believe in God and in my Savior and in the Holy Spirit and in the glorious missionary Church, and I will go if God will take me!” It will be an awful thing, I always feel, if we have to face Him at the last and find that we had missed our vocation. Our vocations are very various. It is impossible for one man of us to say what the next man’s vocation is, but it will be an awful thing if at the end of life you find that you had kept out of the place which God meant you to be in. Therefore, do face this question on your knees to-night. In your hearts, while you are listening to what is being said to us, say, “Here, Lord, am I; might I not go?” And I have never seen a missionary yet who was not happy. I have seen missionaries from every part of the world. I used to make my house in Amen Court a place where missionaries came when they returned to this country, and I write to them now all over the world; and they are all happy because they have given their lives in obedience to their Master’s command.

There must be thoroughly honest, unshrinking examination of our hearts, of the providential indications, and of the Holy Ghost’s impression and lead. Young Collins, the first missionary appointed to China by the Methodist Episcopal Church, was told, on his application for appointment, that his Church Society had no money to send him thither. To this he replied to the bishop whom he was corresponding with, asking that he would secure passage for him “before the mast”—that is, as a common sailor, on the first ship sailing for China, adding: “My own strong arm can pull me to China, and can support me after I get there.” The result was that the society found the funds and sent him. This may not be the way in which the Holy Spirit will lead all.



THE MOSQUE OF OMAR, JERUSALEM

This Mohammedan mosque is on the site of the ancient Hebrew temple

THE STRENGTH AND THE WEAKNESS OF ISLAM

BY THE REV. ARTHUR J. BROWN, D.D.

In spite of all that one knows of its injurious influence, it is impossible for the traveler to deny that there is a certain fascination about the Moslem faith. We have been repeatedly told that the Orientals are fond of images, pictures, gorgeous vestments, and elaborate rituals, and that non-liturgical Protestantism is not suited to their temperament because of its lack of these things. But Mohammedanism out-puritan Puritanism in the severe simplicity of its worship. Its mosques are, as a rule, devoid of ornamentation. While I saw a few that were beautifully decorated, particularly in Cairo and Constantinople, I saw hundreds in India, Egypt, Syria, Palestine, and Turkey that were as plain as the old-fashioned meeting-houses of New England. Nor has Mohammedanism any idols or images of saints. Its whole architecture and worship are in striking contrast with the gorgeousness of the Roman churches.

One of the most impressive scenes in Asia can be daily witnessed in any Moslem city. Five times a day, from innumerable minarets, the clear, penetrating tones of the *muezzin* vibrate through the air, and at that summons men prostrate themselves in silent prayer. It matters not where they are, or what profane eyes may be curiously watching, they turn their faces toward Mecca and reverently worship. In the

ancient city of Sidon, I stood one evening at sunset on a housetop, and I was thrilled as I heard the sweetly solemn calls to prayer sounding from scores of mosques in that venerable city, and as I saw multitudes making reverent response.

Mohammedanism is a power to be reckoned with in Asia. It appears to be more compact and aggressive to-day than ever before. Indeed, it is practically the only religion, except Christianity, which is still making conquests, for it is spreading persistently and rapidly in Africa, India, and even China.

The secret of its power is undoubtedly its majestic and oft-reiterated declaration of the unity and sovereignty of God. But the moral effect of this sublime truth is destroyed by making the worship of God consist of merely perfunctory observances, and by a belief in the impotence of man's will which acquiesces in the most enervating self-indulgence. Whatever it may be in theory, Mohammedanism is, in effect, a fanaticism rather than a vital spiritual faith, an appeal to the baser passions under the form of ostentatious piety. It has never regenerated, morally, socially, or politically, any people that it has conquered, but everywhere it has sensualized man, degraded woman, corrupted society, strangled liberty, and paralyzed progress. There is no hope for humanity except where there are freedom of conscience, an enlightened public opinion, a press that is permitted to voice it, and a government which deals justly with its citizens; and all of these essentials are wanting in every land which is controlled by Islam.



THE COURTYARD OF THE MOSQUE OF AMARYADE, DAMASCUS

INDUSTRIAL TRAINING FOR INDIA'S CHRISTIANS

BY REV. AND MRS. J. C. LAWSON

Founders of the Industrial Evangelistic Mission of Northern India

"Training the head and heart creates a wholesome discontent; training the hand gives the power to satisfy that discontent." So said General Armstrong, the founder of Hampton Institute for the industrial training of negroes and American Indians. For this and other reasons we believe that manual training is a great and growing need in the missions of India. When the famines of 1897 and 1900 swept over Central and Northern India, and seventeen hundred orphans and widows were gathered at Aligarh, the station at which we were then located, we took it as a call of God to act on our belief and to train them for self-support. Four hundred came too late to be saved, and some three hundred more were reclaimed by friends. These returned to their homes, carrying back the Gospel seed to scores of villages, for many of them had learned of the Savior. A full thousand were added to the Church of Christ.

Industrial missions in India are, indeed, a difficult problem; there, as in no other land, we meet with the caste system, which in these later days means especially trade-guilds. Ask a man's caste, and the answer is usually carpenter, blacksmith, or weaver, as the case may be. It is the business and religion of each caste, or trade-guild, to keep its occupation within its own limits. It is possible to hire heathen workmen, but next to impossible to get them to impart to others the knowledge of their craft. If natives are to be trained, the missionary must constantly stand over these workmen and see to it that the desired instruction is given. Even then he is defeated. After a few months' association with these Hindu craftsmen, the pupils are well instructed in deceit, theft, and other forms of immorality, but not in the desired trade. Of several rather fair shoemakers who have been trained in one mission shoeshop (now extinct), all are drunkards and unreliable, simply from having heathen teachers. Every heathen shoemaker is a drunkard. It is a characteristic of his caste. By distributing a few coppers to the pupils as hush-money, the heathen teacher can help himself to mission property, and grows rich thereby. Such leakage frequently accounts for the expense and failure of industrial departments. It is much the same in every other line of work. Our carpenter boys complained that they were not learning anything; and this was true, tho we had the best heathen carpenter obtainable, and were giving the work close supervision. By the timely arrival of our Christian American cabinetmaker in the field we were able to hold the pupils, and to give them the desired instruction. A very happy set of boys they are now, and are making rapid progress. We believe

that lay missionaries must be employed for industrial work. There are already too few ministerial candidates among missionary volunteers, and clergymen should not be taken away from work they can and need to do for work they can not do. In Christian lands skilled workmen are crowding each other for employment. It would prove a blessing to them and to missions were some of them to enter this needy field as teachers of useful industries.

Objections to Industrial Missions

In missions, as elsewhere, there are many men of many minds. A few hold that we have nothing to do with things temporal, but only with the spiritual. They do not recognize how closely the two are connected, and apparently forget that in Acts vi. the most spiritual men were chosen to care for the temporal interests of the Church. General Armstrong was the son of a Hawaiian missionary. He has said:

The missionary plan in Hawaii had not, I thought, considered enough the real needs and weaknesses of the people, where ignorance alone was not half the trouble. The chief difficulties with them was deficient character. They were what their past made them. To preach the Gospel rather than organize living was the missionary idea, but houses without partitions and easy-going tropical ways, after generations of licentious life, made virtue scarce. They did not have the conditions of living which make high standards of morality possible.

Speaking of the negro, he said:

The thing to be done was clear: to teach respect for labor; to replace stupid drudgery with skilled hands, and to these ends to build up an industrial system for the sake, not only of self-support and intelligent labor, but of character.

All of which may be applied to India.

There is also occasionally a missionary who derives satisfaction from Kipling's lines on the "fool who tried to hustle the East."

But Kipling is scarcely a good leader for Christians to follow, and gives bad advice for the lethargic man, who says: "Let us not try to introduce any new ideas. We do not want Western machinery or Western methods. Industrial work on the Oriental plan is the only thing for Orientals." This is exactly the argument of the Hindu when we ask him to accept our Christian religion. He says: "Whatever my forefathers followed, that I follow." Perhaps the missionary of this class wishes to counterbalance the foolishness of the enthusiast who finds nothing good in the East, and expects on short notice to abolish the customs of centuries. Let us avoid the error of both extremes and "keep to the middle way"—the common-sense way of making use of opportunities, and quietly adapting to the country our successful Western methods. Machinery will succeed with competent foremen to run it. It has already been introduced in India, and its

utility has been proved. An experienced industrial missionary to the negroes says:

The effect of improved and rapidly working machinery on the boys is excellent. They used to drive the machinery (out of date), and took their time; now the machinery drives the boys. They move quickly, and the education of it is wonderful.

Some missionaries who were once strong advocates of manual training now discourage it with every breath, because with no qualifications for it whatever, they dabbled at it, and, of course, failed. Things have been undertaken sometimes that no business man in America or England would dare attempt. Three or four departments have been set up with one untrained superintendent over them all. He knows little or nothing about them, and he has also on hand all his other forms of mission work in the city and district. Alas for the work as well as the worker! One missionary superintendent declares that all the industrial work they have ever undertaken has failed. He praises the success of the Germans (Basel Mission), thinks they can do it, and yet condemns the method by which they succeed, viz., the utilizing of laymen specialists for the various departments. This Basel Mission stands as a splendid example of business methods, resulting in self-support. Lay missionaries are now coming more into favor with some of the great missionary societies.

It stands to reason that the progress of industrial missions depends largely on the attitude taken by missionaries and missionary societies. The majority of missionaries believe in introducing manual training, but they are hindered in various ways. The Home Board has usually a struggle to keep up its current expenses, and is not inclined to encourage new enterprises; or, perhaps, the committee on the field is composed of some who have experienced industrial failures, and who feel it their bounden duty to discourage evermore work on that line. Every time a famine occurs a great many industrial schools are organized by the ordained men on the field. After a few years most of them cease to exist, because the funds of the mission are short, the industrial work has not been self-supporting, and the clerical missionaries are needed for other work. The one who organized the work and felt its great need goes on furlough, and his successor does not see the necessity of the workshop and the farm.

But without any of the above hindrances, industrial attempts after the crude methods of the Orient will be sure to collapse sooner or later. While India has for centuries excelled in the finer arts, as work in gold, silver, ivory, etc., yet in the common, every-day trades there is a positive lack, and efficient native teachers can not be found.

"You make shoes in your mission, do you not?" was asked of a missionary who employed only native workmen. "Oh, yes," was

his reply; "we make shoes, but nobody can wear them." One would suppose that even India's ancient arts were on the decline also, else why has she given to a firm in Philadelphia a contract for the manufacture of brazen idols? All of these things go to show the necessity of a distinct organization for industrial developments and the wisdom of business-like methods.

Industrial Training and Self-support

The contributions of the Church do not keep pace with the increasing demands of missions. The need for self-support is emphasized on every hand. The sooner converts learn self-help the sooner they will have the desire and ability to help others. Laziness is characteristic of the inhabitants of warm countries, and we have to meet and overcome it in our converts. Most of the people of India are poor, so poor that millions of them never know what it is to have their hunger satisfied. But even if they were the possessors of wealth they must leave it all behind when they become Christians. Read Amy Wilson Carmichael's latest missionary book on India: "Things as They Are," and see what many must pass through to come to Christ and to be identified with His Church. Just before we left India a high-caste young man besought us for days to give him work in our shop. He and his wife were ready to be baptized. He was then earning a good salary as a Hindn, but was willing to give it up and come to us if we could give him work to support his family. We knew his relatives well, and we knew that he would be cut off from all employment the moment he openly accepted Christ. We could do nothing for him then, but we believe that he is still waiting and hoping. There are many secret disciples in India, babes as yet in things spiritual, who for the sake of dear ones depending upon them, hesitate to accept a life of certain privation. Outcasts for Christ's sake, to whom can they turn if not to Christians? All can not be preachers and teachers, and yet this is about the only sphere of service that the missions have to offer them. If some are mere hirelings, who is to blame?

Sometimes there are openings in business for Christian Indians, but often business men say, "We can not take time to train your converts; besides, they have depended so long on the mission they are lazy." The superintendent of a mission press declared he found the Christian youths so unsatisfactory he could not be troubled by them. A young man applied to us to learn shoemaking, but on account of his vicious ways we could not allow him to come near our boys. To grow up in idleness means ruination to these boys just as it does to any in America or England.

The Uganda mission is a splendid example of beginning right. Founded not long ago by a layman, it stands to-day a model of self-

support and self-propagation. Example is more than precept, and a wonderful influence is exerted by the consecrated layman, who works *six days of the week with his own hands, teaching Christian living, as did Mackay, of Uganda*. A business man in India said to us: "Missions play at work. If they had to depend on it for subsistence they might succeed, but there is always the mission to fall back on, so there is no incentive to succeed, and failure is the usual result." This man went to India ten years ago with nothing; to-day he has a business worth a hundred thousand dollars, yielding a net income of at least a thousand a month, with the prospect of doubling shortly. He uses foreign machinery, all run by steam-power.

It must be remembered that India is fast becoming Anglicized, a result of having an English government. There are thousands of educated natives who dress and live entirely in European style, and the number is rapidly increasing. The European population, too, is growing yearly, and the demand for European goods increases daily. India is rich in raw materials. These are largely sent out of the country, made up in foreign factories, and brought back again. India loses much by the transaction. Here is the opportunity for industrial missions if rightly conducted, for as yet there is almost no competition. We could find work for scores of shoemakers if we had them trained. In many places it is almost impossible to get a shoe made or mended, and it is difficult to hire a carpenter for twice the amount that is paid to a native teacher.

The government is greatly interested in the manual labor question, and through it our Industrial Evangelistic Mission was able to secure a fine site of twenty-three acres for its first settlement. The lieutenant-governor, Sir James La Touche, did not wait for the usual red-tape formalities to be gone through, but wired us at once to take possession. He planned to visit the mission recently, and is greatly interested in our plans and prospects.

It is not the intention of our mission to begin on a large scale, but we have started simply and are looking for a gradual healthy growth. We have undertaken to supply those things for which there is a great and growing demand. We have three departments. Our cabinet-maker is on the field, and is calling earnestly and prayerfully for a traction engine with saw and planing-mill attachments, so that he may be able to release the boys from the work of hewing and sawing for finer work, which will enable them to supply the demand. This engine is all we need from outside sources to make this department self-supporting. It will cost \$2,000 to put it on the field. Will not you help us?

We have seventy-five boys learning shoemaking, but we can not push this work till we get our leather-foreman. We have to refuse many orders. For the printing, too, we need a foreman. We have

been promised all the printing we can do with a big staff, but there must be proper supervision. For these positions we need trained Christians, whose first aim is the salvation of souls.

Our aim is to gather in all the orphan boys and girls and all the young widows that need a home and are willing to work. We have now in industrial training, under the care of an earnest young missionary, one hundred and fifty boys rescued from the recent famines. There is always a local famine in India. The world hears of only the great ones. Not only orphans and widows, but all converts will have here an opportunity to receive manual training. At the same time they will receive a simple education in books, so they may become Bible students, and be able to conduct business intelligently. All these pupils will also be taught to become voluntary Gospel workers—a thing scarcely known as yet in India. Industrial missions should hasten the day of self-support, so that many more missionaries may be sent forth. The training of native Christians in self-help will also deepen the spiritual life, so that India may the sooner be redeemed. With this aim in view we have undertaken this difficult work. Of industrial missions now existing in India, fully three-fourths are in the southern third of the peninsula. Of the remaining fourth only about one-half can be found in northern India, and most of these are run on the old plan without the facilities for making them successful.

The work we are doing now is what we have been doing for the last seven years, but it is now on a broader, more permanent basis. The I. E. Mission is interdenominational and undenominational. We shall work with and for all evangelical missions and churches. The workers that go out will be united on the basis of the Evangelical Alliance. We need sound, evangelical scriptural teaching for the mission fields. *Our work has been supported in answer to prayer.* Mission Boards may be bankrupt, but God never is. While we look to Him for the supply of all our needs, yet we feel that everything should be done in a business-like way; we have, therefore, a board of trustees to hold all property, and a committee and treasurer to receive and disburse all funds. As much of our help has come from England, our central committee is in London. On the British and American Boards are only earnest Christians—those who will help and not hinder, and who are working and praying for the coming of the Kingdom. Every Christian has an opportunity to help in this much-needed work. We call for workers and for funds to give these young and feeble Christians of India the training which will help to develop strong character and will make self-support a fact. Shall we not help India's converts to help themselves?*

*The committee controlling this mission in England consists of R. C. Morgan, David J. Findlay, R. Caldwell, Henry Varley, A. S. Dyer, William Quarrier, Richard Cory, Mrs. Lydia Walshaw, and Charles W. Cotton (secretary). In America the referees are: Rev. Thomas Tracy, Miss Emily C. Wheeler, and D. L. Pierson. Any contributions or communications for Mr. and Mrs. Lawson may be sent to the Managing Editor of this Review.

THE KONGO GOVERNMENT AND MISSIONARY WORK

BY REV. W. M. MORRISON, D.D., LUERO, KONGO STATE, AFRICA

The Kongo Free State was formally recognized, in 1884, by the Berlin Conference, as an independent and sovereign power. Tho this conference gave to Leopold II., King of the Belgians, absolute power as sovereign, yet the rights of natives and foreigners were carefully guarded by treaty stipulations. The most important of these were freedom of trade for all nations, the suppression of slavery and inhumanity toward the natives, and the encouragement of philanthropic enterprises and missions of every creed, without placing in their way "any impediment or restriction whatsoever."

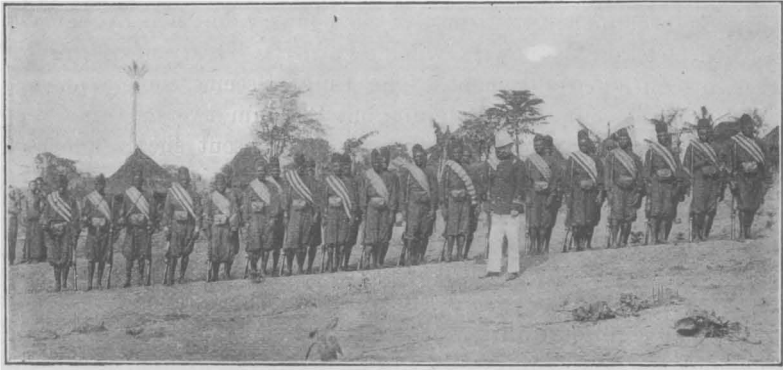
About eighteen years have passed, and it is a source of deep regret to those who had such bright hopes of the success of the State, that they are compelled to admit that every important stipulation is being openly and defiantly violated by the administration as carried on by King Leopold. The growth of this violation has been gradual, and every effort has been made to cover up the real facts of the case. These facts are now so well authenticated by many reliable witnesses, that all the protestations of righteousness made by the King himself, or by his "interested" press, both in Europe and America, can not longer blind the civilized world to the real situation.

Freedom of trade is now at an end, and the whole country, save perhaps a small strip on the West Coast, has been farmed out to great land companies, with the State itself holding half the stock in most of the companies. It is also an equally well-authenticated fact that instead of suppressing slavery, the State has gradually made itself *the largest slave-dealer in the world!* It has forced upward of eighteen thousand men into its military service, and has caught and forced many thousands of others into involuntary servitude on its plantations, on its steamers, in building posts, public works, etc. Unspeakable atrocities result from such a system of forced labor and military service. At first the King and his press, such as the *New York Herald*, denied these charges, and simply laughed at them, hoping to divert the attention of the public. When they saw that this would not do, they took the bold and "bluffing" attitude of saying that the King was absolute sovereign, and he had a right to do as he pleased; the natives belonged to him, and he was "civilizing" them by making them work. As a result of their work the King of the Belgians is now the largest dealer in rubber and ivory in the world.

But it is not directly the purpose of this article to discuss the matter of trade and cruelty to the native races. The government of the Kongo State now systematically interferes with mission work. In the

early years of the State's history there was little serious interference, but within the past seven years it has become so serious that the very life of Protestant missions is threatened. This condition of things has come about gradually, and missionaries are doubtless to blame for not sooner speaking out and demanding the fulfilment of treaty rights. It is with deep sorrow that I must confess that some missionaries, perhaps through fear of the absolute power of the King, have systematically kept quiet, and some few have even gone so far as to defend the State in its system.

One way in which the State has attempted to interfere with Protestant missions is by exorbitant taxation. We are taxed on imports; taxed most outrageously for the transportation of goods on the little Kongo railway around the Cataracts; taxed for every laborer; taxed on all property owned by the mission; taxed on our mission steamer;



A BELGIAN OFFICER AND NATIVE SOLDIERS OF THE KONGO STATE

taxed on firearms for personal use. Every effort being made to squeeze out of us systematically all that can be obtained on any possible excuse. Of course, there is no appeal, the decree of the King is absolute and unchangeable.

Something over a year ago a conference of the Protestant missions was held at Leopoldville, and a petition was sent to the government asking for a reduction in taxation on mission property. Some reduction was granted and all rejoiced until the next steamer arrived from Brussels, bearing a decree to the effect that import duties had been raised from six per cent. up to ten per cent., thus practically nullifying the former reduction. In fact, the king enormously gains by it, for he now receives the additional import duties on the goods of traders as well as on those of missionaries.

Another most vicious way of interference with missions is the terrorizing of the natives and driving them away from the mission stations. I could name a number of stations belonging to different

Protestant missions which once had a large native population near them, but from which the natives have been driven away by being terrorized by the State. Several attempts have been made to do this at Luebo, and many times I have seen the people living in the forests for many days, fleeing from the State officers and native soldiers, who were armed with repeating rifles. I have been there for over six years, and I can truthfully say that everything is done to prevent us from getting any influence over the people. In every way we urge the natives to submit to the State, because we know that at present it is the only thing for them to do, yet we are constantly held in suspicion by the government.

Another impediment to the development of mission work is the unsettled political future of the country. Leopold II. is the sovereign and absolute owner of the country, but what will become of it at his death? He claims to have given France a sort of preemption right in case he ever wished to dispose of the country, but it is by no means a settled fact that the powers which signed the Treaty of Berlin will agree to such an arrangement. The King, it seems, some years ago, willed over the country to Belgium, but Belgium two or three years ago refused to take the responsibility. At present she is a neutral power, does not have to keep up an expensive navy, and knows that over-sea possessions will practically destroy the advantages which she now enjoys by her neutrality.

Whether the country will pass to the successor of King Leopold, whether it will be taken over by Belgium, whether France will attempt to assert preemption rights, whether the whole region will be divided up among the powers interested in that section of Africa, or whether the government will be controlled by a commission appointed by the powers—all is problematic. It can be easily seen that this feeling of uncertainty must affect disadvantageously the progress of missions.

But undoubtedly the most flagrant and dangerous method of interference is the refusal of the State government any longer to sell land to the Protestant missions for opening new stations. In the early years of the State the missions secured land without much difficulty. Gradually, however, this right has been taken away, and now for the past four years the State has absolutely refused to sell land to Protestant missions on any condition. This situation of affairs is most alarming. It means that our missions have been brought to a standstill, and if we meekly submit to this high-handed outrage against justice and our treaty rights, it will only be a short step to our total expulsion from the stations which we already occupy. This situation of affairs has been brought about not only by Roman Catholic influence, but also by the cupidity of the King, who desires to keep us out, in order that he may be able to do as he likes with the natives and to drive a better bargain in disposing of the State without too

many American and English missionaries in the country to hinder him.

Leases of land for a short term of years have been offered to missions in some cases, but it can be distinctly seen that this is only trickery. At the expiration of the lease all the buildings and the result of the labor of years will pass into the hands of the State, and thence into the hands of the Roman Catholics. While in Brussels a few weeks ago, consulting with the State officials about this matter, I was informed that if I applied for a lease we would not be interfered with at its expiration; but when the official was asked to put this promise in writing in the name of the State, he refused, with a shrug of his shoulders.

Our mission has made four applications for grants of land in the past four years, and all of them have been refused. Several other missions have had similar experiences; some have taken leases, but they did it under protest, knowing that trouble would probably result.

One other form of interference is the special favors and privileges given to Roman Catholics. They are free from all the interferences which I have mentioned; they receive special rates on the railway; their taxes, so I have been informed, are refunded in some form; instead of driving away the people from their stations, they are given thousands of boys and girls who have been caught in raids by State soldiers and allies; instead of terrorizing the people in the vicinity of their missions, special protection is given, and they are exempted from the payment of tribute; they have been given land grants for new stations since the decree was promulgated refusing land to Protestants, and they are not disturbed by the uncertain future of the country, because they know that even if a Protestant power should come into possession of the land they would not be molested.

These are some of the most flagrant ways in which the Kongo government openly and defiantly, in the face of sacred treaty stipulations to the contrary, interferes with the progress of Protestant missions. The King and his press will continue to deny *in toto* these statements; they will doubtless even go so far as to offer to "investigate" the charges; but when it is known that the judges are only puppets of the King, it can be seen that such "investigations" count for nothing. We simply ask for the investigation of the situation by an impartial international commission. In the meantime the King refuses to submit his government to the scrutiny of such a commission, and it remains to be seen how long the Christian civilized powers of the world can be persuaded to put up with this "open sore" in the heart of the Dark Continent.

THE MONEY PROBLEM IN MISSIONARY WORK

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Money is an important factor in winning the world to Christ. Without it the wheels of missionary activity would soon cease revolving. With it, in sufficient quantities, the work could be widely extended and rapidly pushed in all directions. "One thing alone hinders the progress of the Kingdom," says the Rev. W. D. Sexton, "and that one thing is lack of money. The whole world is ready and waiting for the Gospel, the Boards of the Church are organized to meet the need, and men are offering themselves for the work; but the treasuries are empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon its arms."

The relation of money to missions is a vital one. The gold of the universe is not sufficient to purchase pardon for even one immortal soul—"Ye know that ye were not redeemed with corruptible things as silver and gold"—yet in a sense money can buy salvation for millions of Christless souls. It bears much the same relation to soul-saving that it does to life-saving. A bank-note would make a very poor plaster to alleviate bodily pain, and it is powerless to wipe away the stains of sin, yet in the one case it can effect a cure by commanding the skill of a physician and the potency of the drug, and in the other by sending forth the heralds of the Cross and scattering broadcast the leaves of the Book which are for the healing of the nations.

Giving the Gospel to every creature is the greatest work in the world, the most colossal enterprise ever undertaken by man. For its successful prosecution it necessarily requires vast sums of money—not vaster, however, than the Church is abundantly able to supply. Owing to the rapid increase in the financial resources of Protestant Christians during the last half century, the money power of the Church is practically unlimited. It is estimated that in the United States alone the wealth of the evangelical Church members aggregates more than twenty billion dollars, and that it is increasing daily at an amazing rate. A mere fraction of this sum would suffice, with God's help, to give the Gospel to every creature within a brief period of time.

Yet no phase of the missionary problem is more difficult to solve than the financial one. Notwithstanding the enormous money power of the Church, there are few missionary organizations that are not perplexed concerning money, and seriously hampered for lack of funds; and of the inadequate amounts that do find their way into missionary treasuries as the result of endless effort, a large proportion is given grudgingly and of necessity—wrested from unwilling purses, sometimes by methods dishonoring to Christ and belittling to the cause of missions. There is surely something wrong with the whole system of missionary finance.

But difficult as it is, the money problem is not incapable of solution. The Moravians solved it long ago, and so did Pastor Harms. "If the Moravian standard were reached by the other Reformed churches," says Mrs. Isabella Bird Bishop, "they would contribute £140,000,000 a year." The Central Presbyterian Church of New York City is solving the problem at the present time; so is the First Presbyterian Church of Wichita, Kansas; so is an increasingly large number of churches, young peoples' societies, and Sunday-schools that have brought their gifts up to an almost ideal standard. How has it been done? In every instance prayer has been the key. Yet not prayer that sits by with folded hands and waits for God to perform miracles, but prayer accompanied by tireless effort and faithful work.

Some Secrets of Success

A thorough study of the underlying causes of the remarkable results attained in individual churches and societies has revealed the following secrets of success, which should be thoughtfully pondered:

1. The inculcation, through prayer, the study of the Word and the dissemination of missionary information, of a spirit of obedience to Christ's command to give the Gospel to every creature. This should always be the first step in the solution of the money problem. It is a serious mistake to push the financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches m-i-s-s-i-o-n-s spells money. The people hear nothing whatever of the work, save in connection with the contribution-box. On this point two well-known missionary leaders have spoken forcibly as follows:

Great harm is done by hammering on the money question when hearts are not touched and news of the work is not given. If I became pastor of a very narrow-minded and anti-missionary church, I am inclined to think that I would not ask for an offering for missions until the people proposed it. But they would have to take the facts, or stay at home, or have a farewell sermon!—REV. JOHN W. CONKLIN, *Field Secretary of the Reformed Church in America Board of Missions*.

Mission literature, mission meetings, and mission preaching have had so much of the ring of the dollar in them that people have begun to shun them. We who push the work must never lose sight of the dollar, of course, but the sooner we learn to bait the hook, so that people will not see the silver until they are on it, the better it will be for the work. We should have more mission sermons that people do not know are mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from "closing the bargain" when we name to them the price.—ALVA M. KERR, *Treasurer of the Board of Missions of the Christian Church*.

2. Thorough instruction concerning stewardship. This is the second step in solving the money problem. The great majority of

professing Christians have not as yet learned even the first principles of Christian giving. Not many, perhaps, go as far as the old woman who thanked the Lord she had been a church-member fifty years and it had never cost her a cent, but comparatively few recognize God's claim upon their money, and render an amount adequate to the benefits received. Yet the Word of God clearly teaches that money is a trust and that we are stewards responsible for the wise use of every penny entrusted to our care. When Christians realize this there will be no more deficits in the treasury of the Lord. A Baptist pastor who was recently asked to give the secret of his remarkable success in promoting Christian giving, said:

Our method is based on the thorough indoctrination of the people in the matter of stewardship. That work which can only be done by the pastor in sermons, Bible-readings, question-boxes, prayer-meeting talks, etc., really requires many consecutive weeks of hard and painstaking labor. But once done it is the foundation on which everything is built. There is no sure and quick way. It is all work and work with God's Word, brought home to the consciences of the people.

3. The promotion of systematic and proportionate giving. The principle of stewardship involves the practise of systematic giving—the giving of a definite sum regularly and from principle, rather than spasmodically and from impulse—and of proportionate giving—the systematic giving of a fixed percentage of the income to the Lord. The difference between the two is illustrated by the story of the young man who decided to give fifty cents a week to missions. His salary at the time was \$10 a week. In the course of a few years it was increased to \$50, yet he still continued to give fifty cents—no more, no less. This was systematic giving, but not proportionate. The amount he gave away bore no relation whatever to the amount he was receiving. Wherever systematic and proportionate giving is faithfully practised there is money enough and to spare. The percentage given must, of course, be left to the individual conscience, but God's Word seems clearly to indicate that the tenth is the minimum proportion. In a little pamphlet telling how the First Presbyterian Church of Wichita, Kansas, increased its contributions from \$500 to \$5,500 per annum, the pastor, the Rev. Charles E. Bradt, says:

I hold constantly before my people the Scriptural idea of stewardship—namely, that all we have is entrusted of God, to be used for the extension of His Kingdom and the salvation of men through the preaching and teaching of Jesus Christ; that, however poor, they should pay into the Lord's treasury not less than a tenth of their income; this tenth to go to distinctively Christian lines of work; that the tenth is only the beginning of what most persons should contribute.

4. Enlisting every Christian in the work. Enlarging the number of contributors is one of the most potent ways of increasing the revenue

for missions. If every Christian, young and old, rich and poor, could be induced to give even a small amount, the money problem would be quickly solved. If the one hundred and forty million Protestant Christians in the world gave an average of five cents a week—the price of a cigar, a street-car fare, or a glass of soda—it would aggregate more than \$360,000,000 a year! Too much reliance has been placed on the large gifts of the few, too little on the small contributions of the many. Dr. Josiah Strong tells of a church that took up a collection of \$1,100 for home missions. Of this sum, \$600 came from one member and \$300 from another, leaving but \$200 from the remainder of the congregation. The people congratulated themselves on their generosity, but in reality they had not done well. Small gifts are needed as well as large ones—the one no less than the other. Even in the sight of man ten dimes aggregate as much as one dollar, and in the sight of God they are often more precious. It was the mite of the widow, not the millions of some merchant prince, that received the commendation of the Master—not because it was a mite, but because it represented such rare self-sacrifice and true devotion.

5. *Appealing to right motives for missionary giving.* This is a matter of primary importance, for motive largely determines both the quantity and quality of missionary money. Appeals should be based on love to Christ and obedience to His command rather than on harrowing stories of terrible suffering in heathen lands. Compassion is a legitimate motive, but owing to the innate selfishness of man it is apt to be short-lived. Dr. William Ashmore used to tell a story that illustrates this. A wealthy old lady who lived in much comfort awoke one morning to find it bitterly cold and the fire gone out in her room. "Mary," she said to her maid, "I am afraid those people in the alley are suffering. When you have lighted my fire and given me my breakfast, you may carry them a bucket of coal and a basket of food." An hour later, when a cheerful fire blazed on her hearth, she said, as she sipped her hot coffee in bed: "Mary, you need not take anything to the people in the alley. The weather has moderated so much they can not be suffering now." Appeals based on pastoral pride, church reputation, denominational loyalty, can not foster true liberality. Dr. Pierson declares that gifts secured in this way are not gifts at all, but simply purchase moneys, and illustrates his point as follows:

If you give a hundred dollars because your neighbor has given the same, and you are too proud to seem behind him, you have given nothing; you have simply *bought* your own respectability. Again, if you give a hundred dollars to have your name appear in the published list of generous donors, you have given nothing; you have *paid* so much for popular applause.

6. *Reviving the spirit of self-sacrifice.* Comparatively few Christians of the present day know the meaning of the word sacrifice from

practical experience. This is largely because there is little in twentieth-century Christianity to call it forth. "It is a real sacrifice to give my tenth," said a Christian woman recently, "and I do not feel that my church is in special need of sacrifice." The missionary on the field, however, is expected to make great sacrifices for the salvation of the world; why not the well-to-do Christians at home? The same obligation rests upon both. In the sight of God the millionaire Christian has no more right to a mansion on Fifth Avenue than the humble missionary to a palace in India. When Christians at home practise the same self-denial as the missionary on the field there will be no money problem to solve.

7. Giving money instead of raising it. One of the most serious mistakes of the past has been the raising of money for missions by means of fairs and festivals, lectures, concerts, and what-not. In the first place, they do not pay very well, and, in the second, they are diametrically opposed to the methods taught in the Word. Imagine the church at Antioch eating ice-cream or giving a concert to help pay the expenses of Paul's missionary work! In a recent article in the *Assembly Herald*, Mr. John Willis Baer says:

Money for the Lord's work: shall we *give* it, or shall we *raise* it? When money is wanted, usually the first resort is not to "fasting and prayers, but to festivals and fairs." This is *raising* money, not *giving* it. I appeal for a spirit of consecration which will compel us to *give* more and *raise* less. The net result in the end will be very much more money available for the Lord's work.

8. Assuming the support of a missionary. Chaining churches and societies at home to needy fields of work abroad is proving one of the most fruitful ways of increasing missionary revenue. During the last few years the Missions Boards have changed their policy of insisting that all contributions shall be paid into the treasury without restriction as to object. This is, perhaps, the ideal way, but human nature is weak, and the average man is more easily interested in concrete giving to a special object than in abstract giving to a general fund. Wherever a church or society has assumed the support of a missionary, undertaken the erection of a building, or taken a share in the work of a station, the increase in contributions has been very great, ranging, in many cases, from fifty to twenty-five hundred per cent. There are, of course, drawbacks to the plan, but the burden of proof goes to show that the disadvantages are largely overbalanced by the advantages.

9. The adoption of a systematic and business-like method of collecting funds. This is one of the essentials of success. Too many societies simply pass the basket at their meetings, the members giving or not, as they please, and too many churches depend upon an annual collection, which is at best a precarious plan. If the pastor is not specially interested, and no notice is given beforehand, the people

come unprepared to give. If the weather is bad, or an epidemic of sickness prevails, or many persons are away from home, the percentage of attendance is small and the offering correspondingly poor. Unless special effort is made to reach the absentees (and this is seldom done) the result is a loss which is never retrieved.

Successful Methods of Collecting Funds

Almost every successful method of collecting money for missions is based on a system of definite pledges, payable once a week or once a month. The reason for this lies in the fact tho small sums frequently contributed amount in the end to a surprising total, they are much more easily secured than larger sums paid at one time. Thus two cents a week is more readily promised than \$1 a year, yet in reality it amounts to four cents more. And ten cents a week seems a trifling sum compared with \$5 a year. Many will cheerfully give the former sum to whom the latter would seem an impossibility.

Two cents a week. The simplest of all pledge systems is known as the two-cents-a-week plan. It has been widely and successfully used as a starting-point in systematic giving by women's organizations and young peoples' societies, and its vindication lies in the enormous sums that have been paid into the treasury as a result of its use. The giving of a penny a week—two cents in our money—was first proposed by William Carey in his famous *Enquiry*, published in 1792. It is a pitifully small sum, yet largely in excess of the average amount given for missions. "The churches, whether by themselves or by societies," says Dr. George Smith, "have yet to organize themselves up to the level of Carey's penny a week."

Five times two is ten. An enlargement of the two-cents-a-week plan, devised by Mr. W. L. Amerman, and successfully used by many Christian Endeavor societies, is known as the five-times-two-is-ten plan. It is based on the principle that the best way to interest people in missions is to put them to work for it, and that the best results in giving come from the collection of small contributions regularly from many people. In the five-times-two-is-ten plan each person takes a pledge to give two cents a week himself, and collect a like amount from four other persons, preferably those who are not already giving to missions. Ten collectors constitute a division, and are assigned to a division treasurer, who thus becomes responsible for ten times ten cents—a dollar a week. "The first year we tried it," says Mr. Amerman, "we had fifty members of our Christian Endeavor Society and fifty outsiders working on it—one hundred in all. At the end of the year the receipts amounted to about \$500. Here were one hundred workers influencing four hundred people—a total of five hundred doing something for missions."

Proportion pledges. Societies that have already taken the first

steps in learning to give should introduce a system of pledges in which the amounts promised are proportionate to the ability of the giver. The usual method is to circulate pledge-cards with blank spaces for the name, address, and amount contributed. When these are signed and returned, the subscriber is furnished with a series of envelopes, or a mite-box, in which to deposit his offerings.

Taking shares. Where the support of a missionary is assumed or other special work undertaken, it is a good plan to divide the amount needed into shares and issue certificates of stock. The value of this plan was demonstrated half a century ago, when the Congregational Sunday-school children built the *Morning Star*, contributing the entire cost in ten-cent shares. There are many still living who attribute their first interest in missions to part-ownership in the little vessel, and still cherish the worn and faded certificates issued to subscribers years ago. That the share plan is still workable is proved by the experience of the Thirteenth Street Presbyterian Church of New York City. A few years ago, being in need of \$850 for the support of a missionary, a blackboard was divided into one hundred and seventy squares, each one representing ten cents a week, or \$5 a year. This was displayed at the church prayer-meeting, and the members asked to take the shares. As each share was taken an X was placed in a square. In less than an hour every square was filled, the whole amount having been quickly and enthusiastically promised. In another church where the share plan was used, the unique idea was conceived of making the shares equivalent to the salary of the missionary for one day.

The treasurer. The success of every system of collecting funds depends largely upon the committee in charge. The treasurer, especially, must thoroughly understand his business. Upon him devolves the duty of keeping strict accounts, making clear and accurate reports, and preventing payments from becoming irregular. Reminding people of their obligations and keeping them up to their promise is the most difficult part of the task. This, however, can be easily accomplished by issuing a report in which numbers appear instead of names. This plan was successfully tried in the Christian Endeavor Society of the First Presbyterian Church, Springfield, Ohio. When the pledge-cards were signed they were handed at once to the treasurer, who entered them on his books, and assigned a special number to each. Sets of envelopes were then given out, bearing these numbers instead of the names. At the end of the term (the pledges called for six monthly payments) the treasurer mimeographed a report, showing what each number had pledged and paid in, and sent a copy to each member of the society. As no one knew the identity of the numbers save the treasurer and the individuals to whom they had been assigned, no exception was taken to the publicity of the published report; but those who were in arrears promptly paid what they owed.



THE CAUSE OF THE TROUBLE IN MACEDONIA*

THE POLITICAL, SOCIAL, AND RELIGIOUS CONDITIONS IN THE NEAR EAST

BY REV. J. HENRY HOUSE, SALONICA, MACEDONIA
Missionary of the American Board, 1872-

The principality of Bulgaria and the kingdom of Serbia have made wonderful progress in the outward conditions of civilization in the last twenty-five years, since they obtained independence or autonomy under the Treaty of Berlin. In this respect they have left Macedonia far in the rear. It is to be feared, however, that no commensurate advance in morality and religion can be recorded. The simplicity and (to a great degree) purity in the family life, which tended toward remarkable thrift and fidelity in the home, have given place in a lamentable degree, in the larger towns especially, to what are called more modern and liberal views of family life, and in certain circles to a sad degree of intemperance, luxury, and profligacy.

In Macedonia the conditions which obtained in Bulgaria thirty to forty years ago still prevail. The *khans* (inns), for the most part and with only few exceptions in the larger towns, are miserable almost beyond belief. Travelers, in order to have the least comfort, are obliged to carry bedding and provisions with them. All the conditions of life are more like those which prevail in Turkey in Asia.

Socially, the Christian populations of Macedonia are, as a rule, far less attractive to travelers than their Turkish rulers. Many of the latter are courteous, especially to Europeans and Americans. They are men of more or less education, and some have traveled in Europe. Their position as rulers for so many hundred years has given them advantages over the subject races. They are the officials or the men of leisure of the

* Condensed from *The Congregationalist*.

country. The village Mohammedans, however, resemble in outward appearance the villagers of the subject races, only they are usually rather more ignorant. Their religion, however, gives them certain advantages before the government which often makes them a terror to their neighbors.

The Christian subjects of the Moslems in Turkey look upon themselves as in the most galling bondage. The tenets of the Mohammedan religion tolerate only those Christians who submit and pay tribute. To peoples who accept these conditions the Turkish government proffers a certain paternal care and freedom of action, especially in regard to religious beliefs and practises, which often strikes the European visitor as remarkable. The Turks themselves often claim that no other government in the world surpasses theirs in tolerance to other faiths. An intimate acquaintance, however, with the situation in Macedonia reveals the following unsatisfactory conditions.

The Courts and the Prison System

In the courts, even if the judges were not corrupt (as unfortunately in many cases they are), the testimony of a Christian does not count as against that of a Mohammedan. For this reason the courts can never be satisfactory in cases between Moslems and Christians. On the other hand, in cases between one Christian and another, the venality of the judge, as a usual thing, gives no assurance of impartiality and justice.

In the criminal courts the dictum that obtains in practise is: The accused is to be treated as guilty until he can prove his innocence. Those arrested may be kept in prison for almost any length of time without a trial, and sometimes even without being informed of the nature of the accusation against them. So a man who has a spite against another may succeed in getting him imprisoned for an indefinite period by simply bringing a serious accusation against him. When the man proves his innocence (if he is able to do so) he has no means of obtaining redress for his unjust imprisonment. Now, this indiscriminate imprisonment of the innocent and the guilty has perhaps justly taken away the disgrace which in Western countries attaches to those who have been lodged within prison walls.

There are other considerations which make condemnation to imprisonment less of a terror to evil-doers than it ought to be. Before the culprit comes to trial it is often quite possible to bribe his keepers so as to get himself free. The Turkish police and officers of the law seem less intent upon exercising the vigilance which will reduce crime than upon multiplying cases of arrest by means of which they may increase the possibility of their getting money from their victims. Even if an evil-doer is convicted and condemned, there is always the hope of imperial clemency, especially as it is customary to reduce the term of imprisonment of convicts at every birthday of the sultan or upon every anniversary of his accession to the throne. The longest sentence for murder is imprisonment for fifteen years, but by imperial clemency this is sure to be considerably reduced, so that murder becomes in the eyes of people of a low civilization a trivial crime.

One can see why crime is frequent and the prisons filled with the innocent as well as the guilty.

In the civil administration the venality of all sorts of officials is too well known to be dwelt upon. There are most praiseworthy exceptions,

especially among recent governor-generals. The present Vali Pasha of Salonica, Hassan Fehmeh Pasha, seems so be an upright man with the best of intentions. However, the power of such an official is small to stem the general tide of corruption which is all around him. Above him is the absolute rule of the sultan, without whose permission nothing important can be done, and who has his spies everywhere, and beneath him a great multitude of officials, many in places distant and inaccessible, and all skilled in ways of despoiling the people which can not easily be discovered.

Iniquitous Taxation

The trouble is with the system. The taxes are auctioned off to the highest bidder, and may be sold for more than they are worth, in which case the buyer must recoup himself with large interest upon his investment. But however this may be, the *spahis* (tax farmers) have purchased the taxes for gain and not for the purposes of benevolent government. The normal tax is nominally a "tithe," but it may be in fact any proportion up to a half. The latter proportion is said to be the tax upon rice in the district of Strumitza. There are many ingenious ways of making the taxes yield well. For example, a man has raised beans one year; he may be made to pay the same tax on beans the next year, altho he may not have planted any that year. Again, an apple tree produced a crop last year, it may be taxed the same this year, altho it has not yielded an apple.

Under these conditions it is not strange that agriculture and horticulture languish. The military tax levied on all males of the subject races furnishes another means of oppression. It is much less of a tax upon them than the military service is upon the Moslems, but it is unfortunately often collected in ways which produce exasperation. The whole amount is thrown upon a village in a lump sum. Now while efforts are made to add to the list all the new births of male children, on the other hand, it is often impossible to get the names of the dead taken off, and so the people are often forced to go on paying military taxes for the dead!

But one is not sure that the exorbitant but regular taxes of the government are not after all the least heavy of the burdens which the people bear. The government is always on the verge of bankruptcy. It would be interesting to know the actual per cent. of the taxes collected that reaches the central treasury. It is all too little for the government expenses, and the pay of the lower officials is often months in arrears. This is the class of officials who come most in contact with the people. Left thus without pay for long periods they still must live, and they are compelled to prey upon the communities which they are sent to protect; and it would often seem that they are expected to do this, and so do it with impunity. It is difficult for any one who does not live in the country to understand the exasperating levies which are made upon the people from this cause.

A still greater cause of hatred to their rulers is the danger to the honor of their women, to which the people are always exposed when the villages are visited by Turkish policemen and soldiers. When Miss Stone was carried off, the remark was more than once heard: "If such excitement is caused by the kidnapping of one woman, let the Americans think of our suffering, when so many of our wives and daughters are continually exposed to something far worse."

All these things will show the reasons which the Christians of Turkey have for feeling bitterly the bondage to which they are subject. These evils are so widespread, and the misery of the villagers is so great, that any one of sympathetic nature finds it hard to go about among them and be compelled to hear the oft-repeated tales of suffering.

An Unsustaining Faith

We turn now from these outward conditions of the people to those *moral* and *religious*. The nominal Christians, for the most part, belong to an ancient Christian Church which they call the Eastern Orthodox Church. This Church is not able to meet these outward sufferings and miseries with any counterbalancing spiritual uplift. We must not, however, speak with too much haste or prejudice. It is difficult not to have a certain love and respect for a Church whose traditions run back so many hundreds of years. The Orthodox Church has obtained a remarkable hold upon the affections and upon the imagination of these simple peoples. But no serious student of the Bible and Church history can repeatedly and understandingly visit the services in the churches of Macedonia without being overwhelmed with sorrow. He seems to see a body from which the spirit has fled. He looks upon a barren desert of form and ceremony with hardly a scrap of living green to comfort the eye. Imagine a service three hours long, with usually not a word of instruction or comfort in it all, unless perchance a word or two of the portion of Scripture may have been understood. The liturgy is in the ancient Slavic language (or the ancient Greek), which is not understood by the people, and there is, as a rule, no preaching. And should there be found an enlightened priest who wishes to preach, he is soon stopped by the bishop if his sermons should show the least tendency toward evangelical truth. The prayers and services before the *icons* (holy pictures) of the Virgin and the saints attribute to the creature the glory which only belongs to the Creator. Prayers to the Virgin occupy the chief place in the liturgy, and are longer by far than those offered to the triune God. The attribute "most holy" is applied to the Virgin, while that of "holy" is sufficient for God the Father and Christ, and she is appealed to to "save" them. These things, together with the prayers and offerings for the dead and a multitude of other superstitious observances, awaken the deepest sorrow in the mind of the intelligent student of the Word of God.

If now you turn from the Church to the daily life of the people, you will find what you would naturally expect under such circumstances—that religion is an *opus operatum*, not a God-fearing life inspired by the indwelling of the Holy Spirit. A bad man may be in the eyes of the community a good orthodox Christian; a priest may be a bad man, but a good priest. Formalism reigns—a disease fatal to the life of any Church. All the Biblical teachings of the Church are either unknown or largely unheeded. The Bible, though not a forbidden book, is for the most part an unread book.

This, then, is the justification of evangelical missions among them. As Christians we must lift up a fallen brother before we go on to raise a fallen foe; in fact, the people often suffer as much from nominal Christians as they do from their Moslem rulers. Christians who occupy petty offices under the Turks are often the greatest agents of oppression, not

to say anything about the narrow bounds which encircle commerce from the want of faith in each other.

Soil Ripe for Revolutionary Teachings

It is, then, in such a soil as this that the seeds of insurrection and revolution, when planted, most surely grow. The inception of the movement was doubtless largely due to Macedonians who had fled from their native land to Bulgaria. Many were educated in the schools of that freer land. Whether the first attempt to organize a revolutionary committee was made by such Macedonians as were unable to obtain employment in their adopted country, or by those who were moved only by patriotic motives, the committee once formed was a popular organization for the unemployed, and the cry for the freedom of Macedonia was a popular one to all Bulgarians from the predominance of Bulgarians in that province. Any one who opposed it seemed to be little better than a traitor.

This committee seems to collect taxes from all the Bulgarian inhabitants, rich and poor. A Macedonian Bulgarian put the case in a nutshell when he said: "We are now living under two governments, and both collect their taxes by violence." The two governments were those of the Turks and the committee. It should be said here that there are two committees, the old and the new, or the so-called Centralists and Verhovists. The new committee appears to deprecate such deeds of violence as the kidnapping of women, bomb-throwing at foreigners, and the like, but it must be said that the old committee, or the Centralists, seem to have the money and the influence in Macedonia.

The armed bands of this committee, traversing as they have for several years past with wonderful impunity all parts of Macedonia, must have collected large sums of money, and probably have hidden in the mountain fortresses large stores of guns and ammunition; at least, they are supposed to have done so, and some think that when the general insurrection takes place they can put thousands of villagers into the field—villagers who are not without some drill in the use of firearms. It is difficult to know just how much truth there is in these reports. The committees, however, have already made the Turks much trouble, and have, in spite of the diplomats, brought about the present crisis in the near East. They seem to be fully decided not to yield to the demands of Russia and Austria, but to call out a general insurrection and fight to the bitter end for the autonomy promised them in the Treaty of Berlin.

This is the sad condition of this province, now absorbing so much of the attention of the world. The American Board has missions in European Turkey. As a result of this mission work, there are several thousands of Protestants in Bulgaria and Macedonia. Tho small in numbers, these evangelical communities are a power for the moral and spiritual uplifting of the peoples of these provinces. It is hoped that the missionaries and Christians will not be in special danger unless the Turks should be allowed to invade and conquer Bulgaria, which does not seem likely, if we recall the history of the recent Græco-Turkish War. Every one seems to doubt the power of Bulgaria alone to stem the march of the Turkish army, but they may be able to make a better showing than is usually expected of them, especially when it is remembered that they claim to be able to put 250,000 soldiers into the field in

case war should be declared. Our duty is one of earnest prayer to God, not only for our brethren who are stationed in these provinces, but for all the distressed peoples of this unhappy region.

The population of Macedonia numbers, probably, something more than 2,000,000, of which we estimate the Bulgarians as about one-half of the whole, the Turks one-third, the Greeks one-tenth, and Wallachians, Jews, Albanians, Servians, and Europeans make up the remainder. It should be noted here that Albania proper (the old Illyricum) and Thessaly are not included in Macedonia. The Bulgarians are more or less equally distributed over the northern, central, and western portions of the province, and in the west they extend as far south as Lake Kastoria. The Turks, while they are more or less numerous in all the cities, are especially strong in a large central strip of some breadth, which extends from the Gulf of Orfany in the southeast to the city of Uskub in the northwest.

There are also large colonies of Turks in the southeast, on the mainland to the north of the island of Thasos, and in the southwest extending from Lake Ostrovo toward the southeast as far as the River Bistritza, near the border of Thessaly. The Greeks occupy the extreme southwestern portion of the province, as well as the southern and southeastern seashores along the *Ægean*.

The recent sufferings of the Macedonian Bulgarians, the reports of which often become exaggerated when published in the newspapers of the principality, have evidently awakened the greatest excitement and sympathy in Bulgaria, and this makes the preservation of peace more difficult. One can readily believe, however, that the Bulgarian government does not desire war. Turkey, on the other hand, seems to be deliberately preparing for war. She naturally feels deeply the provocation which the revolutionary committees have given her. She has gathered large armies in Thrace, to the east of Bulgaria, and in Macedonia, to the south. She may have as many as 250,000 or 300,000 men under arms, and seems only to be awaiting some overt, unfriendly act on the part of Bulgaria that she may declare war. Probably the only thing that is keeping her back from a declaration of war is the knowledge that the great powers will not permit her to profit by victory.

The problem of government in these regions is rendered more difficult by the fact that every race keeps itself as far as possible distinct from every other. If autonomy should be given to Macedonia, an important part of the government would naturally fall to the Bulgarians, as being more numerous than any other one nationality there.

One thing seems reasonably certain, that no government not guaranteed by the powers will be able to meet the difficulties of the situation and bring about contentment and peace. At present it is next to impossible to forecast the future. The strain upon the people living in these regions for the past few years has become so great and the uncertainties for life and labor so continuous that doubtless something must be done, and it may be that war, however much to be deprecated, would be considered by many as a sort of relief, and in the end it might clear the air.

EDITORIALS

The Turkish Problem

The Sultan of Turkey is one of the problems of our day—insoluble, so far. We are never quite sure what will be his attitude on any particular question, and when he takes any attitude we are not sure it is not that of an actor, merely for stage effect. He is constantly calling forth remonstrances, and in not a few cases threats, from leading powers, but he always adroitly shifts his position only to take another equally objectionable. Russia, Austria, and France refuse to allow Turkey to hold Bulgaria responsible for recent atrocities, and seek to compel reform in administration. But the powers seem to forget that the past action of the governments of Europe is largely to blame for Turkey's present territory and authority. A writer in the press trenchantly discusses the course pursued in upsetting the Treaty of San Stéfano, and robbing Russia of the advantages of the war of 1877. But for this, Turkey would now control only a narrow belt of land in Europe, and Bulgaria would rival the old Bulgarian Empire. To prevent Russia's control of a small Mediterranean port, the Treaty of Berlin was signed, which, when once signed, became a dead letter so far as the moral obligations of the sultan went, and to its death the powers were consenting. Nevertheless, if there is any force in political cooperation, Turkey should be compelled promptly to do her duty, for no existing government is more practically hostile to human well-being, or the more frequent source of political and social disorder and disaster. The cause of missions in the Turkish dominions is especially imperiled by the sultan's subtlety and treachery.

What Shall be Done?

How far a monarch shall be allowed to misrule the people entrusted to his care is a question which puzzles even the best of statesmen. When the problem is complicated by international relationships and obligations, it is, of course, still more difficult to settle. There is, however, to our minds no doubt as to the principle on which such questions should be dealt with, tho there are difficulties in its application. A ruler is responsible, first, to God, and, second, to the people for his administration; when this ceases to be righteous, or he proves himself unfit for office, he should be deposed. It is more difficult to accomplish this without evil consequences in national than in international affairs. We shall welcome the day when there shall be an international court which fears God and regards man, and which has both prestige and power to decide and settle national and international difficulties.

The King of Belgium is at present by international agreement absolute monarch of the Kongo Free State, as it is called. Recent disclosures prove that it should more appropriately be designated the "Kongo Slave State." The territory is governed manifestly solely for the sake of the king and his officials. By taxation, enforced labor (which amounts to slavery), by favoritism toward Belgian monopolies, and fiendish cruelty toward the natives, the country and its native population is being reduced to poverty, and a reign of terror is in progress. Treaty rights and agreements are ignored, and missionaries and merchants are unable to engage in their legitimate calling in the enjoyment of their rights. Belgian investigations and reforms have been mere farces. We believe

that the time has come for international interference and the deposition of King Leopold as the ruler over the Kongo State. He has proved in many ways his unworthiness and inability to rule in accordance with the laws of God and of humanity, and has thereby forfeited any rights which he has possessed. The nations of Europe are loath to take such a step, for they are themselves not beyond reproach; but it would nevertheless be a wholesome step to take—wholesome for Europe, for Leopold, and for Africa.

The British minister has already expressed to the Belgian government the dissatisfaction of Great Britain with the administration of the Kongo Free State, and we hope that this will be followed up in a forceful manner. Let every other nation which deserves the name "civilized" join in the protest and demand for a new order of things on the Kongo. We recommend for a thoughtful perusal the article in this number by Dr. William Morrison, of Africa, who writes from personal experience, with carefully guarded statements. *

The Word of God in Heathen Lands

At Calcutta, the Bengal Christian Conference held discussions on April last on the "Higher Criticism." We confess to no little surprise that, on heathen territory, ministers of Christ should feel it wise, not to say needful, to vindicate the positions of critics, and silence alarm as to the attacks they are making on faith, by referring to the "honor" with which the most advanced of them are treated in Christian lands. A leading speaker at the conference espoused the cause of the critics, apologizing for Job as merely a drama, Jonah as an allegory, even Christ's "mistakes" as the echo of popular errors, and

if Deuteronomy is a forgery, it might be accounted for by the lower standards of literary morality prevailing in those days! It was refreshing to hear speakers at the Northfield conference quietly contending for the integrity of Scripture, like Willis R. Hotchkiss, of East Africa, and Dr. W. L. Ferguson, of India. Dr. Ferguson said that the language of the Ongole district furnished no literary equivalents for such words as "evolution," "protoplasm," "composite documents," "redactor," etc., and that the students at Ramapatam and other institutions were trained in the old theology, and taught to accept the Bible as the Word of God and in faith preach it, and that God's conspicuous blessing rested upon this course. He gave as one of the greatest proofs that the new theology is not of God that it is *not workable* on the mission field, that it would be destructive of the simple faith and loyal obedience of the new converts, and that the attempt to vindicate the position of destructive criticism would be undermining instead of underpinning the whole work of missions. A prompt offer was at once made from the audience of financial help in promoting such Christian training in India.

A Needed Work in India

The one aim of Christian missions is to bring men to Christ and to train them in His teachings. But to do this effectively more methods than the preaching of sermons are necessary. They must be taught intellectually and trained industrially that they may develop strong Christian character and grow into self-supporting, Christ-propagating communities. In India one of the greatest difficulties in establishing a strong native church is the poverty of the people and their

inability, through the caste system in which they have been trained, to support themselves by honest labor. Many natives will send their children to study books, but refuse to have them learn trades. This opposition must be overcome, and is being overcome gradually. Some missions have industrial departments, but few of them are adequately manned, and many have failed because not conducted by skilled superintendents on business principles.

A work has recently been established which, we believe, should succeed on these lines, if supported by the sympathy and cooperation of Christians at home. Mr. and Mrs. J. C. Lawson were led to care for a large number of orphans during the late famines in India. They began to train these children in industrial pursuits, that they might become self-supporting. In time, however, the missionary society under which they were laboring decided to close this department of the work. Rev. and Mrs. Lawson were convinced that the care of the children had been entrusted to them by God and that they could not let them go. They therefore decided to resign from the mission and to carry on this work, trusting in God for the necessary funds. It was not their wish to establish a new and independent mission, and we can not but feel regret that such a step was made necessary. Rev. and Mrs. Lawson have the hearty commendation of their fellow missionaries in India. Some 1,500 orphans are now under their care in Philibit, North India, and these they expect to train for usefulness as native Christian tradesmen and mechanics. The evangelistic spirit pervades their work, but they are con-

vinced that industrial training is necessary to the development of a strong native church. We believe them to be right.

The account of this work appears on another page, and we commend it to the prayerful and sympathetic interest of our readers. *

Dr. Maclaren's Retirement

Rev. Dr. Alexander Maclaren has retired from the pulpit in Manchester, England, which has been for so long the throne of his power. He has a reputation that is world wide, as the greatest of modern preachers. We have never read one foolish word from his pen. He has for more than half a century stood for the old Bible and the old theology. Whatever may have been his own inward questionings, he has never made his pulpit or the press the channel for negatiops. He has preached a positive Gospel. He has given men convictions always, and promulgated doubts never.

Among all his other great qualities, he has been an earnest and intelligent advocate of missions at home and abroad, and his sermons have been mighty formative powers for the making of evangelical preachers and evangelistic workers. We pray God that for many years his bow may still continue to send out sharp arrows from a full quiver!

DONATIONS RECEIVED

No. 263.	Missions in Africa.....	\$ 8.00
No. 264.	Industrial Evangelistic Mis- sion, India.....	5.00
No. 265.	Army and Navy Department, Y. M. C. A.....	10.00
No. 266.	Industrial Evangelistic Mis- sion, India.....	10.00
No. 267.	Industrial Evangelistic Mis- sion, India.....	5.50
No. 268.	Pundita Ramabai.....	5.00

BOOKS FOR THE MISSIONARY LIBRARY

THE LAOS OF NORTH SIAM. By Lillian Johnston Curtis. Illustrated. 8vo, 338 pp. \$1.50. The Westminster Press, Philadelphia. 1903.

This is the only book which deals at all adequately with the Laos people. Some travelers and missionaries have written on Siam, and have spoken incidentally of the northern tribes, but Mrs. Curtis, after some years work among them, has here given us an interesting and informing description of these people, their history, characteristics, customs, religions, beliefs, and the missionary work among them. The book fills a vacant place in our missionary library, and fills it well.

Mrs. Curtis has used her eyes and ears and note-book to good advantage in Laos-land. She appreciates the picturesque character of the people and their country, as well as their low moral and intellectual condition, and their need of the Gospel. The extracts from her diary tell of long, tedious journeys, but not in a long and tedious way. The descriptions of the unique customs which she saw show artistic as well as moral appreciation. Incidents enliven the narrative, and the illustrations from photographs add materially to the word pictures. The chapter on child-life is charming.

About one-third of the book is taken up with a history of missionary work for the Laos. It is one of the most successful missions of the Presbyterian Church. The people are wild children of nature, simple minded and impulsive. They are largely under the influence of Buddhist priests, and most of them are nominally Buddhists, but the greater part of their religion consists of demon-worship. The story of the establishment and growth of Christian missions is full of romance and of instruction.

Strong self-supporting schools and churches have been established among these people, who a few years ago were ignorant and indifferent, and seemingly incapable of such progress. Dr. A. J. Brown calls the late Rev. Boon Itt, a native pastor, one of the three finest men in Asia. We hope that many beside Presbyterians will read this volume, and will thereby be led to take a deeper interest in the Laos.

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A LIFE FOR GOD IN INDIA. By Helen S. Dyer. 12mo, 190 pp. \$1.00, net. Fleming H. Revell Co. 1903.

This is a sketch of the life and work of Mrs. Jennie Fuller, of Akola and Bombay. She was one of the most consecrated and highly honored of the recent women missionaries to India, and in her book on "The Wrongs of Indian Womanhood" has left a lasting memorial of her ability and her Christ-like compassion. Mrs. Fuller was a remarkable woman without a remarkable career. Her character was more noteworthy than her achievements, but her twenty-five years of work in India were fruitful both among the missionaries and among her sisters in brown. The story of her life is full of interest, for it tells of her contact with the women and children, and is another striking evidence of what a woman of faith, with a heart full of love and a well-balanced brain, can accomplish through the Spirit of God.

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INDIA AND DAILY LIFE IN BENGAL. By Z. F. Griffin. Second Edition. 12mo, 203 pp. \$1.00. Morning Star Publishing House, Boston. 1903.

The author was for ten years a missionary of the Free Baptist Church in Southern Bengal, and has put forth this volume to answer questions about India, its peoples, religion, and missionary work. It is a brief, popular account, and in no way a standard work.

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

Railroad In three years the
Y. M. C. A. number of Railroad
Growth Young Men's Christian Associations has increased from 161 to 195, and the membership from 41,794 to 62,288. The number of buildings owned or set aside by railroad companies is 113, and these have a valuation of \$1,663,450; 306 men are employed as secretaries and assistants, and the average daily attendance at all the association rooms is 27,125. During the past year the railroad companies contributed \$244,717 toward the current expenses of the local associations, and the railroad men and their friends gave \$373,183, making the total amount of current expenses for the year \$617,900.

A Railroad The Brooklyn street
Y. M. C. A. railway men have
Club-house a new Y. M. C. A. club-house, built and paid for by the Brooklyn Rapid Transit Company at a cost of \$160,000, for the use of its 10,000 employees. Tho in the most central situation to be found, it is to be supplemented by small club-rooms in 15 other localities, so that all the railroad men will be, at the ends of their runs, near Y. M. C. A. rooms. The main building has lavatories, amusement-rooms, reading-rooms, educational classes, bowling-alleys, gymnasium, etc., and is in charge of Mr. J. M. Dudley, secretary, of long experience in Y. M. C. A. work. This is the first club-house of its kind in the country. It will be open day and night.

Young People The Young People's
and Missions Missionary Move-
at Lake George ment Fourth Conference, at Silver Bay, Lake George, was rich in interest and influence. Two hundred and forty-four women and 133 men

came together for Bible study and the consideration of missionary topics. Three hundred were lay workers of 41 different occupations, including clerks, stenographers, salesmen, dressmakers, upholsterers, and many other classifications too numerous to mention. This council of war was conducted under the leadership of Luther D. Wischard, Harlan P. Beach, and Dr. A. L. Phillips, and others, and among the speakers were Bishop Thoburn, President Goucher, Rev. Henry C. Mabie, D.D., John Willis Baer, and Harry Wade Hicks. The Missionary Institute discussed topics such as the extending of missionary committees, conducting missionary study campaign, work among the junior societies, the problems of the local missionary committee, the mission study class, the library, giving, and the Sunday-school and its relations to missions. Three classes were also formed, one to study foreign missionary biographies, under Harlan P. Beach; another to study how to conduct a home missionary study class, and a normal class under Dr. Sailer. This movement reaches throughout the country and into all denominations; it is bringing some of our best young men and women into line for the foreign field, while others, who will "hold the ropes" at home, help to carry out the great commission of our Lord.

GEORGE B. PETTIT.

Hartford The Hartford School
School of of Religious Ped-
Religious agogy, in affiliation
Pedagogy with the Hartford Theological Seminary, offers some excellent opportunities to those preparing for home and foreign missionary work. The distinctive aim of the school is the training of religious teachers.

What the theological seminary does for the minister, the teachers' college for the secular teacher, this school seeks to accomplish for the religious teacher. In the training of future leaders in religious and moral education, this school takes four ideas as central: (1) the Bible; (2) the child; (3) the home; and (4) the teacher, and provides training in four departments of study: (1) Bible; (2) Psychology, with special emphasis on childhood and youth; (3) Home Economics; and (4) Pedagogy. The seminary courses in Hebrew and Greek exegesis, church history, apologetics, doctrinal theology, comparative religion, and missions, are open to the regular students, together with the use of the seminary's excellent missionary library and museum. There is a full three years' course, open to graduates of colleges and normal schools, and a special course of one year, open to any recommended by pastor or Bible-school superintendent.

Growth of the This organization,
Volunteers of beginning in New
America York City in 1896,
with only 5 field of-

ficers, the organization has now 6 regiments under the direction of 6 sectional officers. These embrace 14 companies and 100 self-supporting posts scattered over the country. During the past year these posts raised \$86,819 for the support of their work. They reached by their Sunday and week night meetings an aggregate of over 3,000,000 persons. Their varied work is performed through these instrumentalities: (1) Homes for unfortunate and destitute men. (2) Homes or hotels for workingmen. In these homes over 250,000 men were lodged during last year. (3) Homes of Mercy, where all young women are welcomed without distinction of creed or condition of

life, and employment is found for them. (4) Homes for deserted children. In these homes 406 children were cared for last year. (5) Prison work. This work, which has been remarkable in its results, is under the supervision of Mrs. Ballington Booth, who reports that the organization has now leagues formed in 16 state prisons, embracing 14,000 prisoners, who are serving terms within prison precincts. There are 2 Homes of Hope for discharged prisoners, one in Chicago, the other in Flushing, and thus far seventy-five percent. of the men from these homes have given satisfaction in the places of occupation and trust to which they have been drafted. (6) Tenement work.

Student Volunteers

A very encouraging
feature of the Stu-
dent Volunteer

Movement is the fact that the number of "sailed volunteers" does not decrease except as the churches are unable to provide the funds for missionaries to go to the field. Since the last published list of outgoing volunteers, published in April, 1902, 211 persons have sailed. Of these, 19 went to Africa, 56 to China, 37 to India (including Burma), 26 to Japan, 10 to Korea, 7 to Mexico, 9 to the Philippines, 5 to Siam and Laos, 11 to South America, 7 to the West Indies, and 24 to other countries. These missionaries go out representing all the prominent foreign mission boards.

Tuskegee Institute

The total number of
students enrolled at
Tuskegee for the

year 1902-03 was 1,497—1,015 men, 482 women. They represented 30 states, 3 territories, and the District of Columbia, besides Africa, the West Indies, Bahama Islands, British Honduras, and Central America. The total number who received diplomas and certificates was 113; 62 normal graduates and 9

post graduates left the school to begin work; the other 42 were undergraduates, and for the most part will remain and complete their literary work.

New Departure of the American Board This society has set apart the 12 colleges and 12 theological schools in the various fields where it is conducting its educational operations into a higher educational department, to be provided for, as far as possible, by funds received specifically for that purpose. This department, which provides for the higher and theological education of 2,528 choice young men in Africa, Bulgaria, Ceylon, China, India, Japan, Turkey, and Mexico, who are to be the true missionaries and Christian leaders among their own people, and in which 46 American missionaries and 144 trained native Christian professors are engaged as directors and teachers, costs the society annually \$49,000. For this important educational work special gifts are earnestly requested by the Board.

New Recruits for the Field The United Brethren in Christ have, under appointment, to go out the coming autumn, 6 new missionaries to Africa, 2 to China, and 2 to the Philippines—10 in all; these to strengthen the hands of the 20 toilers already in those fields.

Another Secretary Going Abroad It will soon be deemed necessary that officials who direct missionary operations shall have personal knowledge of the fields with which they have to do. Now it is the United Presbyterians who are sending out Secretary Rev. C. R. Watson to visit India and Egypt, the Eastern Sudan included, to be absent some six months.

Canadian Baptist Missions The Baptists of the dominion for missionary work are divided, for convenience,

into Ontario and Quebec, and the Maritime Provinces, and each one of the two societies has a mission in India among the Telugus. As a result of the combined work, 5,101 communicants and 6,205 adherents have been gathered, a total of 10,193. Work is done in 237 villages. The additions last year numbered 532.

Canada Presbyterian Indian Work Mission work is carried on by this church among the Indians of Manitoba

and the Northwest at 17 different points, exclusive of work among the Indians in British Columbia. In these 17 stations there are 1 industrial school, 6 boarding-schools, and 5 day-schools. On the different reserves occupied there is a population of about 2,200, of whom 560 are children. About 370 children are on the school roll. There were 45 baptisms last year and there are 375 communicants.

The Latest from Alaska Here it comes—the first mail by reindeer post from Point Barrow, Alaska! The mail was carried a distance of 1,000 miles from Point Barrow to Nome, the return trip making the reindeer travel 2,000 miles for this one service. The letter states that there has been a continual round of measles and pneumonia, carrying off many of the natives. The epidemic, writes Dr. Marsh, left many widows and widowers. The native's time for deep mourning is not a fixed period. Indeed, it is usually a minus quantity altogether. Accordingly, there has been much remarrying. "Why! who would make my boots if I waited a year?" says the practical and unsentimental Eskimo. Sure enough, for

boot-making is a distinctly feminine accomplishment in the Far North.

Alaska has its oil fields. The daily press reports that a syndicate owns 28,000 acres in the Kayak district, and that a crew of Pennsylvania drillers of many years' experience has been sent out to develop the field. The same authority estimates that over 1,000 men had reached the oil fields in May.—*Home Mission Monthly*.

EUROPE

Roman Catholic Leakage At a recent meeting of the Catholic Truth Society, held in Liverpool, it was stated that the Roman Catholic population of Liverpool, despite the remarkable growth of that city, "is less, not merely proportionately, but numerically, than it was forty years ago." As the population doubles itself in twenty-five years, the statement is a striking one; but it is borne out by the fact that forty years ago the Romanists numbered 135,587, and that last year they were 175 below that figure. There has, however, Father Pinnington claimed, "been a deepening of religion," and he asserted that the leakage is that of the children of ignorant and hopeless and criminal parents. They redevote themselves to such work. Only some are naturally gifted to take it up; but those who have heard or may hear the call in this direction, will welcome gladly the opportunity for acquiring such special training as will greatly enhance the value of their efforts.—*London Christian*.

Medical Arm of the C. M. S. The great Church Missionary Society not only does "regular" work through its clergymen and teachers, but sustains a large medical auxiliary, with *Mercy and Truth* as its special

organ. In Africa, Palestine, Persia, India, China, Japan, etc., are found 45 stations and 25 outstations, or branch dispensaries, with 1,831 beds and manned by 70 physicians and 34 nurses. Last year 15,648 in-patients were ministered to, and visits were made to 809,573 out-patients.

The Guinness Training-Homes In making a brief statement recently of the work accomplished by Dr. Guinness's Training-Homes, Dr. Harry

Grattan Guinness stated that 45 workers had been helped out to the foreign field during the twelve months. The band of 10 who hope to proceed to the Kongo in September next is the largest that has ever gone forth to that mission. Special emphasis was laid on the present joint effort of special prayer at home and activity in the field. The students at Harley House number 43, the deaconesses at Doric Lodge 26, and the nurses at Bromley 16.

A New Phase of Industrial Missions The United Free Church has taken an advance step in regard to its mission industries, which will be followed with interest by other societies that wish to know the most desirable methods of prosecuting industrial work. The "Scottish Mission Industries Company, Limited," has been organized with a nominal capital of £10,000, but at present only 6,000 shares of £1 each will be issued. The company will be conducted on a strictly commercial basis, entering only on such lines of business as promise financial success. The first institutions to be taken over will be the mission presses at Ajmere and Poona. All profits, after payment of 5 per cent. per annum on paid-up capital, and after the formation of a reserve fund equal to one-half the paid-up

capital, will go to the foreign mission committee; and should the company be wound up at any time, the surplus assets will in like manner be handed over to that committee. The primary object of the organization is to provide a means of industrial livelihood for the famine orphans who are now growing up and passing out of the stage of training, and for others whom a Christian profession has deprived of their former means of subsistence. Its object is *not* to provide industrial *training*, for that is to remain a department of educational missions.

George Muller It appears that the **Yet Speaketh** spirit of this man of heroic faith still survives and is active, since £1,120,000 (\$5,600,000) in answer to prayer is the showing of the Muller Orphanage, Bristol, England, since its beginning, £41,792 being last year's contribution. Notwithstanding many prophecies that after the death of its founder the work would needs be carried on by new methods, it has continued for five years under Mr. Muller's plan of nearly sixty years. The list of gifts is lengthy and peculiar, the most notable of these being the proceeds of "an old set of false teeth." The report says that many hundred pounds have come into the treasury from this source in different years.

English The principal fields
Presbyterian are found in India
Missions and China. In these
in December, 1855,
there were only 25 communicants.
In October, 1902, there were 7,844.
In December, 1877, there were 56
native preachers, and only one
native pastorate. Now there are
177 and 33 respectively. The in-
crease of communicants for the
year 1901-02 was 303. The medical
mission statistics show that there
are 12 medical missionaries, 13

native assistants, with 53,000 male and female patients; and the educational statistics are: Primary schools, 100; high-schools, 12; native teachers, 97; pupils, primary schools, 1,487; high-schools, 577.

The Paris Society's Loss In the recent death of Rev. Charles Viencot, the French Protestants have lost "the soul of the Tahiti Mission," for to that field he had given his energies for 40 years. When he first went to Tahiti the Protestant work was greatly hindered by the intense zeal with which the Empress Eugénie pushed Roman Catholic interests. Taking note of this, Mr. V. returned to France to plead with M. Guizot, then Minister of Public Instruction, and with such success that he was sent back as superintendent of education, and from that time on was able to do much for the spread of true intelligence among the natives.

The Hebrew Zionists' Scheme In spite of all discouragements, these ardent souls have not given up their hope of rescuing the Land of Israel. It is proposed to arrange for the purchase of a tract of land in Egypt, bordering on Palestine, to afford a refuge for the 400,000 or 500,000 Hebrews now suffering persecution in Southern Russia. The section now in view is under British protection. The real object of the Zionist movement is to purchase Palestine and use it as a refuge for all oppressed Hebrews of the world. Leading Zionists have for some time past been in communication with the Turkish government regarding this project.

The Moravian Achievement This earnest body of disciples is able to give the following statement as the result of missionary toil:

The total number of souls in the

care of our missionaries is 98,599. There are 19,917 pupils in our mission Sunday-schools and 24,198 in our mission day-schools. The number of foreign missionaries is 402, including 183 wives of missionaries. There are 26 ordained native ministers, of whom 16 are married, and there are 21 assistants not yet ordained. The total missionary force is therefore 465. In addition to these, there are 1,803 native helpers in various capacities. Last year witnessed a net increase of 1,794 in the baptized membership of the mission congregations.

A Well-earned Furlough Last May, Mr. and Mrs. Heyde arrived in Herrnhut, after fifty years' service in the West Himalaya mission of the Moravian Church. During that long period they never took a single furlough to Europe. It was in July, 1853, that Heyde and his companion Pagell left Herrnhut for India. They had been called to service in 1851, and had undergone a course of training at Königsfeld and Berlin. Sailing round the Cape of Good Hope, they reached Calcutta in November. After several journeys to reconnoitre the land, Kyelang was selected in 1855 as the starting-point of the mission; and in 1858 Miss Hartmann, the daughter of an eminent Surinam missionary, went out and was married to Mr. Heyde. There has been a long trial of faith and patience in seeking to gain an entrance among the Tibetans. The language is peculiarly difficult, but it is in the preparation and circulation of a Christian literature that the most tangible results have been achieved.

Congregationalists Are Christians The supreme court in Austria has recently decided that Congregationalists are Christians, which decision is of great importance to the prosecution of our mission work in that country. In 1897 a member of a Congregational church in Bohemia

married a member of the old Reformed church. The marriage was solemnized by the civil authorities and then by a Congregational pastor. A few months ago the family in question moved to Prague, when it became necessary to show the certificate of marriage to the mayor. He at once declared the marriage illegal, as Austrian law allows no marriage between a Christian and a non-Christian. The case was brought before the highest court. Experts were called, prominent lawyers, the Roman Catholic professor of theology at the university, the pastor of a Reformed church, and the pastor of a Congregational church. The confession of faith used by our mission was carefully discussed. The judge rendered his decision that "Congregationalists are Christians," and so the marriage is legal. Dr. Clark reports that this decision is very important and far-reaching. Officials now in Austria will have no right to class our 1,500 church-members, as they so often have done, as atheists.—*Missionary Herald*.

"Evangelical" Rome There is really an "evangelical" Rome (at least, in beginning) as well as a papal one. Thirty-three years ago not even a Bible could be sold or bought in this city, and no Protestant could preach the Gospel. Now there are 6 evangelical denominations at work here—the Waldensians, Methodists, Wesleyans, Baptists, Free Church of Italy, and the Plymouth Brethren. These have between 15 and 20 churches and preaching stations, several schools for boys and girls, orphanages, 3 religious newspapers, 2 theological schools, a printing establishment, a branch office of the British and Foreign Bible Society, a Young Men's Christian Association, and several book-stores. These agencies are all doing

well, and are protected by the Italian government.

Conditions in Servia Alas, poor Servia! How quickly her troubles have crowded upon her! In 1888 there came the wretched quarrel between King Milan and his consort, Queen Natalie, which ended in their divorce. Next year King Milan was forced to abdicate his throne in favor of his son, Alexander. Then came the new Constitution of 1889, which deprived the Gospel of even the very small amount of liberty it enjoyed. Religious liberty was now confined to "recognized confessions," and, by a special clause, "any work injurious to the Orthodox Church" was strictly prohibited. Next there broke out religious persecution. Twelve men and seven women belonging to the "Nazarenes" were imprisoned for over a hundred days for "expounding the Scriptures contrary to the dogmas of the Orthodox Church." Zealously has the Gospel been excluded from Servia, and the fruits of a policy so disastrous have now luridly come to light in the awful midnight assassination of King Alexander and Queen Draga, and the utter callousness and cold-blooded complacency of the populace, which have shocked the feelings of the civilized world. The only cure for Servia's woes is the Gospel, and the sooner her statesmen recognized this the better for their country. — *The Missionary Record*.

ASIA

Christian Endeavor in Turkey Miss Johanna L. Graf, now home on a furlough, writes: "The work in Mardin, Turkey, is rapidly advancing; in less than three years the senior society has grown from 25 members to 68, the junior from 60 to 78 members, and this with no missionary

to superintend them. The business meetings and missionary collections have continued as when the foreign helpers were there. The juniors have been graduated into the senior society as of yore, and the junior meetings conducted by the seniors—all, or nearly all, ignorant Syrians a few years ago.

Medical Missions in Persia In the *C. M. S. Intelligence* Miss M. McClure writes as follows:

Our little hospital was well filled during the summer, and it was most encouraging how the women listened to the teaching, and asked questions; some of them were such dear, simple village women. On several occasions, when I was having prayer with them at the end of the "hospital reading," on hearing the last sentence ("We ask these things in the name and for the sake of our Lord Jesus Christ"), with which they grew familiar, I was interrupted with: "Oh, Khanum, you haven't asked anything for me! You've asked that So-and-so's leg and So-and-so's arm might be healed, but you haven't asked anything for me." On one occasion, when I said, "Oh, yes, I have prayed for you; I asked that all our hearts might be washed and made clean by the precious blood of Jesus Christ," the woman replied, "Oh, but I want you to pray and say my name!" A dear little girl, who remained in hospital for months, used often to put in, in a hurried voice, when she would hear the last sentence: "Oh, Khanum, you haven't said So-and-so's name!" One day a nice village woman came quietly up to my chair, put her hand on my shoulder, and whispered: "Before you stop, please put in a petition for my husband; he left me years ago, and went away to another town. You ask God to bring him back to me." Another woman said to me: "What must I do to be a Christian? Mrs. Malcolm has told me, but I forget. Tell me again; I do want to be a Christian. I do believe in Jesus Christ; but what must I do?" I explained as well as I could what it means to be a Christian. She said: "Oh, but do you mean to say

if my neighbors abuse me, or use bad language, I must not do the same to them in return! Oh, Khanum, I couldn't; no, I couldn't keep quiet!" I explained about the power God could give to keep quiet, and she was very silent. Some hours later that woman came to me and said: "Please God, one day my heart will be baptized with that Holy Spirit."

The Trials of The Reformed Building in (Dutch) Church has Arabia an interesting mission in Eastern

Arabia, at Bahrein, on the Persian Gulf. Last year a hospital was erected, and Dr. S. J. Thoms tells us of some of the trials endured while the walls were rising:

The stone used is of a semi-coral formation, broken out of the sea and brought to us on donkeys. The lime is brought from a neighboring island, and we have to burn and prepare it on the ground. A man who owns a boat comes to get a contract for a boat load of unburned lime. He will tell you that his boat holds twice as much as it does, and as no two boats are exactly alike it is often difficult to tell how much it will hold and how much it is worth. Then comes the disagreeable process of bargaining. He will not come down to your terms, and if he thinks you are in a hurry for the material, be it lime, wood, or stone, he will go away; then it is your turn to bluff. He may come back; but if you are in immediate need of the material, and are not quite sure that you can get it elsewhere at your price, you would better advance your price a little; then he will begin all over again and come down nearer to your figures; then you have to split the difference and finish the bargain. You must give him an advance and take a receipt from him. Now he is ready to move, and promises faithfully to start the same day and return in three days; but in three days you will probably hear that he has not yet departed. You send for your boatman and give vent to your righteous wrath, but you do not accomplish anything, for he has at least two or three plausible excuses ready for you, etc.

Mohammedans In the Bombay Mohammedan Mission Turning to Christ News a list is given of 10 Mohammedan

converts baptized within the last eighteen months, and some interesting notes concerning them. One of these, the Indian doctor, Gulam Saiyad Paul, the "Hakim Sahib," has been appointed to help in spreading the Gospel in Persia, and a "dismissal meeting" was held to bid farewell to him. Before sailing he was confirmed, together with some Marathi-speaking converts, in Girgaum church, by the Bishop of Bombay. On Easter Sunday a Mohammedan was baptized. He is about twenty years of age, and had been living for five years with Christian people and learning the Gospel. On the following Sunday a Khoja Mohammedan, in a good business position, was baptized. He had been a seeker for about eight years.

The Same Old Centuries since the Objection question was asked:

Have any of the rulers or of the Pharisees believed on Him? as though a negative answer would be fatal to His claims. And now, behold, we read:

A Mr. Naidu, a Vedantist from Ceylon, is on a trip around the world. In an interview he criticizes the efforts of Christian missionaries in the East. He said: "Christians do not begin right. When we seek to gain converts we begin with the royal family and the nobility. Your missionaries begin with the lowest caste."

Evidently he has not heard that Christianity always begins at the bottom of society, and thence its leaven works upward to the top.

A Boon to Missionaries Anything which tends to lessen the strain on the personal life of missionaries is to be welcomed and encouraged. Most of them would say that their greatest trial arises from the necessity

of sending their children home to be educated at the comparatively early age of twelve or fourteen years. A way to obviate this sorrow to some degree has now been found through the establishment at Kodaikanal, in South India, of a school for the children of missionaries. This is a mountain settlement 7,000 feet high, where no less than 250 missionaries every summer spend their vacations. They have now devised a plan of opening a school there, and Mrs M. L. Eddy, who has been a prominent mover in the undertaking, will be the admirable principal. The place is easily accessible to the 35 Protestant missions in South India, and workers in all denominations will avail themselves of its privileges. The property is to be in the name of the American Board, while the Board of the Reformed Church in America, whose Arcot Mission is in that region, cooperates in its support.—*Congregationalist*.

Prosperity The American in One Mission United Presbyterians have a prosperous mission in Northwest India, as this authoritative statement shows:

The increase of the India mission on profession of faith during the year 1902 was 1,178. This is the largest number reported since 1889, and the fourth largest within the history of the mission. In 1889 there were 1,230 received on profession; in 1888, 1,470; and in 1886, 1,936. There seems to have been a steady upward movement during the past few years, and it is hoped and expected that this advance will be continued.

India The Bombay C. M. "Provoking" *Gleaner* has the following interesting note concerning Works Pundita Ramabai:

It will be within the recollection of many of our readers, that after the Boxer rising of 1901, acute distress was felt by thousands of

Chinese Christians rendered homeless and penniless by persecution. To alleviate their suffering Pundita Ramabai—with whose remarkable work at Khedgaon all are familiar—sent the noble sum of Rs. 5,000. Of the amount Rs. 1,000 were entrusted to the C. M. S. missionaries. The Chinese government, however, has paid an indemnity to the suffering Christians. In consequence of this step Bishop Moule, of Mid China, has returned the Rs. 1,000, together with a thank-offering of his own toward Ramabai's work.

Medical Work Dr. George Whitefield Guinness, of K'ai-feng-fu K'ai-feng-fu, China, sends us some interesting facts about medical missionary work. He says:

On June 11, 1902, we opened a station here. We first sought for premises suitable for temporary residence, pending the selection of a hospital site. In our present house we fitted out a small room, 12 feet by 10, as a dispensary, with shelves for drugs. Opening off this is a 30 feet long waiting-room, or chapel, for the patients who, while waiting, are preached to.

On July 14th we commenced "out-patient" work, and 25 men came on the first afternoon, each paying a fee of 50 cash (2½ cents).

We felt it wise to charge from the commencement, and arranged as follows:

1. Dispensary patients, 50 cash a visit; drugs free, bottles charged for.
2. Patients coming at other than dispensary hours are charged 300 cash.
3. Those visited in their own homes send a cart and pay 1,000 cash.

The numbers increased so rapidly and the confined space was so inconvenient that we had to limit the attendances to 30 men and 15 women respectively. On July 28th there were 35 women patients, and as each brought a number of friends and relations, we were much overcrowded. Diary note for July:

29th.—Fifty men; decided to limit attendance.

31st.—Visited a patient in the K'ai-feng-fu College; case of "urticaria bullosa"; met some of the teachers, one of whom greeted me in French and two others in English. The college is a fine building, temple-like in general form. In the large central lecture-hall a

Confucian tablet occupied a prominent position. The worship of this is demanded of the scholars, therefore Christian men are excluded. Afternoon.—Two cases of *tinea imbricata*, very widely spread; one, double synostosis of elbow joint, due to inflammation during an attack of small-pox; one, of the heart beating on the right side, probably old pleurisy; a case of lunacy; several of phthisis, rheumatism, paralysis, and various nervous troubles. Evening.—Gospel meeting held in front courtyard, as the chapel is too small. Fully 150 must have crowded in. Dense throng of men gathered under the sound of the Gospel, and that in K'ai-feng-fu, which has so long resisted the entrance of a missionary.

We have ventured to do a little surgical work, such as the removal of tumors, etc. A large lipoma which, owing to past needling by a Chinese doctor, had become inflamed and very adherent, was removed without an anesthetic beyond cocaine. The patient read hymns and the New Testament to divert his attention from the pain. He bore the operation splendidly, and has made an excellent recovery. A long parotid tumor was similarly removed. The former case was a Mohammedan. I am told there are 10,000 Mohammedan families in the city. I think this figure too high.

One or two cases have interested us peculiarly, as the Lord has used their stay to the conversion of their souls. One, that of a man who suffered in the troubles of 1900. Burglars attacked his house and smashed his leg. The tibia united in a very bad position, and he was quite unable to walk. We operated, and now he can use the limb, and goes home, 300 English miles, *with a knowledge of Christ*. He said, ere leaving: "Jesus bid us turn the other cheek also. I have determined, therefore, not to go to law with my enemies."

Another, a blind man, has clearly come out on the Lord's side, a very definite encouragement.

I have visited 20 houses in search of suitable property for the work, but in vain. Everywhere courtyards are low and houses damp. Our own courtyards have been like lakes for days together during the recent heavy rains. We may settle to build outside the South Gate. The railway, "when it comes," will probably terminate there, and it will be convenient to be near to it.

With better premises for the church work in the city, and a hospital properly appointed, established outside the city, and good assistants, much progress may be made.

It is a grand sphere for work full of possibilities—a center of strategic importance, influencing the whole province. K'ai-feng-fu is the capital of Honan, once capital of China; 10 square miles in extent, city wall 12 miles long; population, 100,000 to 200,000. A number of gentry and several officials come from time to time, and all seemed favorably disposed.

A Rare Viceroy **A missionary**
writes from Cheng-tu, Szechuen: "Our

viceroy here is pushing ahead on the path of progress. He has had the names of all the streets in the city prominently repainted, the houses all numbered, and lamps placed at more or less regular intervals along the streets. He has also devoted much attention to the sanitary arrangements throughout the city, with the result that these are vastly improved. He forbids bribery, so far as his own retinue is concerned, and discourages it all round. He is also giving decided preference to officials who do not smoke opium. Also, he has established a very efficient police force, the members of which are everywhere in evidence. He is encouraging the growth of schools, and gives much money to various charities, native and missionary. He is, without doubt, a very enlightened man, and one of the coming rulers of China."

A New Hos- **Dr. Arthur Peill**
pital with **and Rev. D. S. Mur-**
a Good Name **ray send accounts**
of the opening of

the hospital at Tsang Chow: "We must have had nearly 10,000 people about our place that day. The civil and military officials turned out in their robes, escorted by a band of soldiers. They brought a dozen ornamental tablets and about 60 silk or satin scrolls and banners with complimentary inscriptions. Then followed the gentry of the town, then the village gentry and

headmen (some 300), then about 200 Mohammedans, and about as many Vegetarians. We had to entertain nearly 1,000 people—no light task, but absolutely necessary from a Chinese point of view. The big tablet, presented by the gentry, states that our place is hereafter to be known by the name of 'Lo Shan Yuan,' which means 'The place of those who delight in doing good.'"

The Kingdom Advancing in China In 1842 the converts numbered but 6; by 1853 they had only increased to 350; but by 1893 to 55,093, and seven years later to 112,808 communicants, with 91,864 adherents besides, a total of 204,672. Rev. A. H. Smith is of the opinion that fifty years should be enough for a fair beginning, the lapse of three centuries for a general diffusion of the Gospel, and five centuries for the setting aside of all other religions and the general adoption of Christianity.

China Inland Mission Progress Says *China's Millions*: The record of baptisms which we are enabled to print will, we are sure, call forth much thanksgiving; 71 of the 377 were reported in April, and 306 in May. The number reported in May has been exceeded only once since 1896 (July, 1897), and then there were 239 reported from one district alone. The number of provinces represented has been exceeded only once (September, 1897), and the number of stations is the largest on record. Surely this should be an encouragement to us to continue our supplications in behalf of those who are at the front of the battle in China.

Two Japanese Testimonies Baron Maejima, an ex-cabinet officer of Japan, says of Christianity: "No matter how

large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

Viscount Watanabe, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for the deterioration of Buddhism, he says, has been its modification to suit Japanese ideas. His conclusion is a striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are that have religious life in their souls, I answer, None!"

AFRICA

Awakening in Egypt In March last Mr. Asyut College, J. Campbell White, formerly engaged in Y. M. C. A. work in Calcutta, but now financial secretary of the United Presbyterian Church of America, visited the Mission College of that Church at Asyut on his way home from Calcutta. Arriving on Wednesday, he addressed the college boys on Thursday morning on the vital differences between Christian and non-Christian religions. After the morning service most of the teachers made lessons a secondary matter in the classes, and went over the points of the address with the boys. In the evening Mr. White spoke on the nature of true religion. The junior classes were then dismissed, and any others who

wished to go. About half remained. Mr. White then laid before them in a thrilling way the new campaign that the missions are wishing to inaugurate for the speedy teaching of the entire population of the world. The needs were an awakened, vivified, obedient Church, an increased mission force, and an increased native force. Some time was spent in prayer, and Mr. White said that he would like any who were ready to give their life to this work to write on a slip of paper, "I purpose, God helping me, to devote my life to the evangelization of Egypt and the Sudan," sign it, and hand it to him. Forty handed in papers that night, and by next day the number had reached 81. The professors have been profoundly moved by some of the cases. For a considerable time events have been preparing the way for the result brought about by Mr. White's visit. There is great joy in the college. A letter telling of this awakening was read at the first Students' Annual Conference of the United Presbyterian Church in America, and before the conference closed upward of 50 students definitely offered themselves for foreign service.—*The Missionary Record*.

Pets of the Zulu Girl The little Zulu girl has plenty of leisure. She has no clothes to put on, no beds to make, no floors to sweep, and very few dishes to wash. She does not attend school, and, therefore, has no lessons to learn. Sometimes she is sent to drive the monkeys away from the garden patch, when they have come to steal the pumpkins, or she brings water from the spring, or digs sweet potatoes for dinner. These small duties, however, do not occupy much of her time; and how do you think she spends the bright

days in her pleasant summer land? Let me tell you. She plays with dolls, just as you do—not waxen ones, but clay and cob dolls, which she makes with her own little black fingers. She mixes the clay and molds it into small figures, baking them in the sun. Then she takes a cob and runs a stick through the upper part for arms, thus finding herself the owner of two styles of dolls. It is not the fashion for either the little mother or her dolls to be dressed, owing to the great heat, so there are no clothes to be spoiled by wading in the brook or rolling in the sand.

How Some Officials Serve In an account of a recent journey in East Africa, Mr. C. E. Hurlburt, of the Africa Inland Mission, says: "The next morning we pushed on again over the hills, and at 4:15 reached Nyeri, where we were welcomed by the assistant district officer, stationed there alone, 26 miles from Fort Hall, 86 miles from Nyeri, and yet cheerfully performing the duties assigned to him by his government. We wondered a little whether his friends talked to him, on his departure from home, of the great glory of acquiring a great country for his government, or of the great and foolish sacrifice he was making.

The African as a Trader A missionary writes in *The Soul-Winner*, from British East Africa, of his experiences with the natives:

One and all would be interested in watching the natives trade with the white man. I can scarcely untie my tent in the morning without being met by some dusky brother who has one or more pice (a coin worth about one-half cent) to spend for salt before beginning his day's work for us, or perhaps it may be an early comer from some near-by village bringing a small basket of native flour, a few eggs, a chicken or two, or bananas to trade for salt,

cloth, or soap. Salt is the most popular, as cloth and soap can be dispensed with very easily by these people. The eggs may be good or not. We are often obliged to reject more than half or all contained in a basket carried several miles by a poor barbarian. One day a chief came five or six miles with about 40 eggs. We began examining them, but he laid his hand on our arm and protested that we need not look at his eggs, because they are all good. We went on, however, and found less than half fit for white folks to eat. Here comes another man with a basket containing 8 or 10. We soon ascertain that they are all utterly bad and tell him so. He don't "color up" or show any surprise or embarrassment, but takes it as a matter of course and turns away.

The Story of Rev. Donald Frazer
a Tour writes from the
Livingstonia Mis-
sion in Nyassaland:

We have just closed a tour round all the out-schools of this station. It has involved a journey of 600 miles, extending over three months, with a fortnight's interval of work on the station here. I have inspected 44 schools and about 5,000 scholars, examined 200 candidates for the catechumens' class, held the communion 9 times in different districts, baptized 65 adults and 98 children, preached about 80 times, and visited in their homes over 400 of our church members. Such a journey with so varied a program was not lacking in talks, incidents, novelties, and inspiration which one might write of and cover much paper.

These are among the incidents he gives:

The opening of the new brick church at Milala was a fine time. The crowds were very great and the services impressive. The program of the Saturday and Sunday included an ordination of elders, session meetings, baptism of adults and of children, communion, admission of catechumens, visiting, etc., and was just as heavy as human flesh can bear. It is all very well to say, "Take it easy," but if one has an audience of 1,500 waiting in great quiet to hear you, and a people among whom there has

been a religious movement for the past year, one can not preach listlessly, and one must wear one's self a bit. We had 3 mighty Sundays on this last half of the tour—that one at Milala and the one at Tembwe, when the Senga were baptized. And again at Chinde's, our last Sabbath, there was an audience of 2,000 round the communion-table, and so still. When it was all over, and I had spoken 3 times, and the audience was still there quiet and ready, and the heathen men and women looked on like little children, I got up on a chair for one last appeal to them to come into the Kingdom.

Dr. Moffat's Dr. Robert Moffat,
Grandson a grandson of the
in Africa famous missionary
of that name, and

a son of the Rev. J. S. Moffat, has been appointed principal medical officer of the East Africa and Uganda Protectorates. Dr. Moffat went to school in South Africa, but graduated in medicine at Edinburgh, and for the last ten years has been pioneering in the East Coast of Africa.

Wonderful Returning to Ugan-
Uganda Mission da at the close of
last year, Bishop
Tucker set out at once on a five months' tour of inspection and confirmation, and tells of confirming 2,412 persons;

Of these no fewer than 1,313 were women. The fact is, the work of our ladies is telling on the country, and more women are under instruction than ever before. But it has also to be remembered that the necessity of working for the hut-tax has, without doubt, drawn away for the time a number of the men from the confirmation classes. At the same time, the grand total is one for which I am profoundly thankful. Never in the history of the mission have such numbers been confirmed in so short a time as five months. For the whole of the year 1900—a record year—only 2,232 were confirmed, as against 2,412 in the past five months. Many districts I have not been able to visit—such as Busoga, the islands, Koki, Nkole, Kisalizi, etc.

During the same period 11,740 Bibles and portions were sold, 8,042 catechisms, 637 commentaries, and 46,028 First Readers.

Presbyterians The Presbyterian in the mission in the Philippines numbers 10 churches and about 5,000 members. Besides the 4 stations—Manila on Luzon, Iloilo on Panay, Damaguete on Negros, Cebu on Cebu—2 others are authorized. One of these is to be at Santa Cruz, on the east shore of Laguna de Bay, a large inland lake of Luzon. The other will be in Luzon, either at Albay or Sarsogon. In Manila are an American church and 2 Filipino congregations.

MISCELLANEOUS

If Only There Were Proportion In an article on the Church missions in *The Christian*, Rev. John Stewart, of Madras, says: "If the churches of Christendom sent forth their missionaries in the same proportion as the Moravian Church, there would be on the field 400,000 instead of 14,000, and if only a quarter of the members and adherents of the Protestant Church gave one-half penny per day, the amount raised would be \$25,000,000 instead of \$1,000,000." As it is, the Church is at present in touch with less than one two-hundredth part of those for whom Christ died, and 30,000,000 are dying without a knowledge of salvation.

What Missions Have Accomplished To the question, What have missions accomplished for humanity and for the progress of mankind? Dr. Mirbt, of Marburg, answers: "Missions have had the most essential part in the abolition of slavery, in the removal of cannibalism and massacre; they mitigate wretched-

ness and poverty, sickness and famine among the heathen peoples; they protest against ruining of the heathen nations by the imports of rum and opium; by their well-ordered social and religious labor, they exalt family life and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded peoples into wholesome morality. It is no matter of chance that missions work everywhere for humanity, for Christian morality is the religion of perfected humanity."—*Der Missions-Freund*.

Religion Plus Parks Somebody says that Jacob Riis preaches a gospel of religion *plus parks*. He says that Christianity, without the robin and the dandelion, is never going to reach down into the slum. Well, that is a good gospel if the constituent parts are kept in proper proportion.

American vs. British Saints Rev. R. A. Torrey gives, in *The Interior*, some of his impressions, after a tour of evangelization around the world. He speaks thus of what he found in Great Britain:

The question is asked, "Are foreign Christians more spiritual than American Christians?" I think not. It is difficult, if not impossible, to characterize the Christians of any nation as a body. In all nations there are all kinds. I think that at the present time there are in Great Britain and Ireland more leaders in commercial and political life who are men of deep spirituality and intense aggressiveness in soul-winning work than in America. The humility and love for their Master and activity in His service on the part of many members of the nobility in Great Britain are occasions for abundant thanksgiving to God. Prominent men in professional and political life take a more prominent part in evangelistic meetings than is customary in this country. One might wish that we should see in

America more of that deep concern for the salvation of their tenants and household servants on the part of Christian landholders which we so often noticed across the water.

A Marvel of a Missionary

One secret of Schwartz's great influence was his thorough knowledge of the native languages. He was a born linguist. German was his native tongue, and we have seen that he acquired English chiefly for the purpose of ministering to the British troops. He had a good acquaintance with Hebrew and Greek for Biblical study. He understood Tamil thoroughly, having spent five of his freshest years in India in reading the sacred books of the Hindus. He learned Portuguese at Tranquebar, so that he might address the descendants of the early conquerors of that race. He learned Persian, because it was the court language in the palace of the Nawab; Hindustani, because it was the common tongue of the Mohammedans; and Marathi, at the request of the Raja of Tanjore. He translated into this language a dialogue between a Christian and a heathen, which he had composed in Tamil.—*C. M. S. Intelligencer.*

A New Missionary Text

Some boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you say so?" "Because some of them brought a penny to Christ once; and he took it in his hand, looked at it, and said: 'Whose subscription is this?'"

Britain's Offer to the Jews

At the sixth Zionist Congress at Basel, Switzerland, recently, about five hundred Jews were in attendance as delegates. Among the most prominent were: Dr. Theodore Herzl, Max Nordau, Sir Francis Montefiore,

Israel Zangwill, and Prof. Richard Gottheil. The sensational feature of the meeting was President Herzl's statement of an offer made by the British government for the use of a section of land in the Uganda district of British East Africa as a Jewish colony. The country produces ivory, rubber, cattle, hides, and other valuable products. It has now 2,500,000 inhabitants. Of course such a product would present very grave difficulties to the Zionists, and probably would not be very attractive to most of them until the possibility of a Jewish state in Palestine is more completely excluded. East Africa has undoubtedly a climate which would prove very trying to Europeans, altho it is said that portions of the interior are sufficiently elevated to be thoroughly healthful. A Jewish state in that part of Africa, if competently governed, would prove far more advantages to British interests than any ordinary colony of natives managed by a few English officials could possibly be.

The Zionists Buy Land in Pa'istine

Jerusalem has never seemed so near salvation from the hands of the infidels as now. Dr. Herzl has purchased from the sultan a great tract of land, extending from Succoth to Ezza, which is large enough to amply accommodate a colony of 70,000 souls. This news has electrified the Jews of Jerusalem and all over Palestine, who are now beginning to realize the full significance of modern Zionism, and see now that Zionism means business. A great stir has been created by the arrival of Dr. Herzl's representatives, Dr. Hillel Jaffe and Dr. Zinkind, who have settled in Jerusalem. That is accepted as a sign that many important developments may be expected shortly. Dr.

Herzl seems to have obtained some very important concessions from the sultan. Before the land purchase was made the tract was carefully examined by a commission whose report was favorable. The purchase was not completed until Dr. Herzl had obtained the sanction and approval of the Egyptian government, which in reality means the English government.—*Jewish Daily News.*

OBITUARY

Rev. Emmanuel Boetticher, July, Rev. Pastor Bethlehem, Boetticher, director Judea of the German Lutheran Mission in Bethlehem, set out with two German archaeological explorers to visit Kerak (Kir Moab), east of the Dead Sea. On their way they crossed the Jordan valley at Jericho, and camped one night in the gorge of the Arnon. Leaving his companions, he went down into the gorge to bathe in the stream. Alarmed at his long delay, his companions set out to search for him. They found his clothes on the bank, and below, far down a precipice, discovered his body. He had evidently slipped over the edge and fallen on the rocks below, and then into the water, in which he was drowned, as there were marks of the fall on his head. Dr. Johnson, of the C. M. S., was at Medeba, and a messenger was dispatched to him, but it was too late for human help to afford relief. The body was prepared for removal and taken to Jerusalem, where, after appropriate services, conducted by Rev. O. J. Hardin, of the American Presbyterian Mission in Sukel Gharb, Mt. Lebanon, who was visiting Jerusalem, he was buried in the Protestant cemetery. The

funeral was attended by a large concourse of foreigners and natives. Pastor Boetticher had been laboring in Palestine fourteen years—two years in Jerusalem and twelve in Bethlehem. In the latter city he extended the Evangelical Church work with great success, and founded an orphan house, which was dedicated by her majesty, the Empress of Germany, on her visit to Palestine. This orphanage was erected as a thank-offering to the Babe of Bethlehem. Pastor Boetticher had mastered the Arabic language, and was fond of the people and their customs, and won their confidence and affection. At the Brummaria Conference of Christian Workers, in 1901, he was a warm advocate of cooperation between missionaries of all Boards and societies in the East, and was appointed on the permanent committee to promote this object. Two of his leading Syrian helpers, Rev. Scander Haddad, native pastor in Bethlehem, and Mr. Ibralin Ata, helper, were trained in the theological school of the American Mission in Syria. His loss is deeply felt. He was a kind and loving husband and father, a faithful friend, gracious and courteous, a wise and prayerful pastor, and a counselor and guide to all who were connected with him as helpers or teachers. He was benevolent, open-handed, kind to the poor and unfortunate. He was fond of music and delighted in many of the beautiful Arabic hymns, now becoming so familiar throughout that land. Missionaries of all societies in Syria and Palestine will deeply feel his loss. May the Lord comfort his widow and raise up a successor in the work who shall hold up the standard of the Gospel in the birthplace of Jesus Christ. H. H. JESSUP.