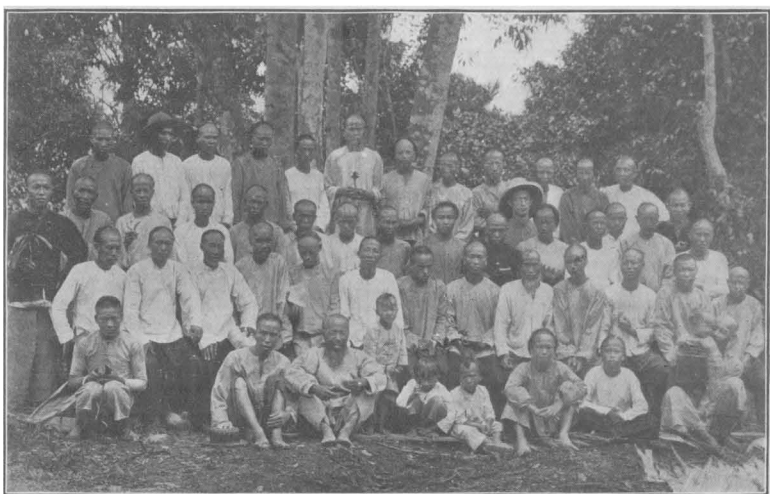


A HOUSE OF DYAK HEAD-HUNTERS, BORNEO



A CHINESE CHRISTIAN CONGREGATION, SANG O CHANG, BORNEO

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"THE YEAR OF GRACE"

BY THE EDITOR-IN-CHIEF

Such is the title of a book of 436 pages, written by Rev. William Gibson, of Belfast, in 1860, giving a history of the Ulster Revival of 1859. It is a compact book, containing about one hundred and eighty thousand words. Now out of print, and difficult to obtain, it is a valuable account of one of the notable Pentecostal outpourings within the memory of man.

Fifty years before, the cause of evangelical piety had fallen very low in Ulster, and there was general indifference throughout the Protestant churches which had scarcely more than a name to live; even where no immorality existed, practical deadness in spiritual things. Laodiceanism prevailed. There was specially a *disinclination and disrelish for prayer-meetings*, always a very bad sign of church decay. There seemed more desire to win a half-crown than the crown of glory, and the prayer service was treated as a waste of time that might better be given to money-making. News of the great revival in America reached the people, but they seemed unmoved if not unbelieving, and some of the pastors began to ask whether God had given over their people to a reprobate mind. Meanwhile there was no deficiency of doctrinal soundness or of outward propriety. The Sabbath was observed and family prayer. There was organization, but little life; truth, without power. Capital crime was rare, and fanaticism unknown; but true piety and spirituality were quite as unusual. A yearning among the godly ministers of Ulster for a revival of God's work was one of the precursors of the coming rain. But there were many discouragements. The warnings and invitations of the Gospel fell on listless ears; the arrows of God's truth struck a shield of impenetrable hardness. The growing conviction took possession of God's heralds that all merely human effort was in vain. They became deeply impressed with the absolute impotency of man, and began to long intensely for God's own hand to be made bare. And as is always the case when such conditions prevail, there was a preparation for blessing, and finally an expectation of it. Church courts began to discuss the need

of a revival, and a deputation of two ministers was sent to visit America, Dr. Gibson himself being one of that deputation, who, on their return, reported to the listening thousands at home what they had seen and heard of the gracious work of God there.*

The starting-point of this Ulster revival can not be fixed, nor can its progress be fully traced, nor its full results be told; for its currents were often through hidden channels, and its fruits too widespread. A rural district in County Antrim has, more than any other, been identified with the beginnings of this gracious work which rapidly spread over the entire North of Ireland. There was no assignable cause why this district should have been the prominent source of blessing, except that there the Gospel seed had been faithfully sown by such men as Henry Henry, David Hamilton, and others like them; and that in some cases there had been definite prayer for a great revival, stimulated by the reference to such mighty workings of God as Wales had seen under Daniel Rowlands, America under Jonathan Edwards and the Tennents, and Scotland under such men as the Erskines and Chalmers.

In the spring of 1855 pastor Moore, of Ballymena, urged a young man in his Bible-class to do something more for God, suggesting that he might at least gather a few of his careless neighbors in his own house or elsewhere for an hour, on the Sabbath, to search the Word of God. From this suggestion came the "Tannybrake Sunday-school," and in connection with it, two years later, a prayer-meeting much blessed of God. Subsequently an effort was made, after the closing of the school, to hold a special meeting for parents and others. At the first meeting one solitary visitor was all that attended. But, undiscouraged, they persevered, and at the second meeting this outside audience increased thirtyfold, until some weeks later the house was filled. Everything sectarian was avoided, and whatever was controversial: Christ crucified and risen was the one theme. Among others interwoven with this history were four young men who worked and prayed together, and who, living some miles apart, chose an old school-house near Kells as a meeting-place for fellowship, and here in October, 1857, those exercises were conducted to which, as far as to any definite source, the great revival is traced. Three of these four men were born anew in that Tannybrake Sunday-school prayer-meeting. There began to be a growing and general anxiety about salvation, often much deep conviction of sin, and a fear of wrath, followed by peace and pardon.

In the spring of 1858 the "fellowship-meeting" above referred to began to be enlarged in numbers and deepened in interest. There were importunate prayer and wrestling for souls. In December the first conversion occurred—a marked case—and others shortly followed,

* It was my privilege to meet this deputation, who were guests of my uncle in New York City, himself an Irishman, at whose house I was then living, pursuing my theological course.

some, of persons wildly immoral. Prayer-meetings previously almost deserted were now thronged, and many eager to take part. This blessed influence was confined to *one district* of the congregation, and not until more than twelve months later did it extend over the other districts. By the spring of 1859 hundreds had been savingly converted.

Dr. Gibson personally visited the scene of this reviving work in May, 1859. He found a company were wont to meet on the Saturday evening to pray for Sunday's services. The place was a butcher's shop. The butcher himself, two years before, ignorant and godless, had found Christ, taught himself to read, and became, at his own cost, a large tract distributor and a chief worker in revival scenes. The secretary was, like Carey, a simple shoemaker, and others were day laborers, a stone-breaker, and a blacksmith's boy. The stone-breaker was one of four brothers, once the pests of society, but all converts of grace. Dr. Gibson found the congregations on the Lord's Day devout, crowded, solemn, and the people reluctant to leave the place of assembly. Mr. Moore told him that scarce a sermon was preached or a meeting held without definite results, and already marked changes in the community were noticeable. Three out of nine public houses had been closed—two by the conversion of their owners, and a third by lack of patrons, while the liquor sold by the other six was less than what was before sold by one. There was a corresponding decrease in pauperism and crime. Surely God's work had indeed begun.

The details of this great movement we can not here follow, but it was marked by several prominent features which, we think, should be emphasized. They were prayer, preaching, lay effort, hand-to-hand work for souls, witness on the part of converts, dependence on the Spirit of God rather than on distinguished evangelists, and—what was more marked—there was a peculiarly sovereign operation of grace, manifesting blessing *out of all proportion to means used*. In a word, God was greatly magnified and glorified.

In the minds of many we are on the eve of another and world-wide revival. Rev. R. A. Torrey and Mr. Alexander came back from a years' tour in Australia, Japan, China, India, and Great Britain, and both are very hopeful. The testimony they give to the work they have wrought in and witnessed emphasizes similar features with those of the Ulster revival of nearly a half century ago. Prayer was the great preparation and basis of the Melbourne work, over two thousand private houses being opened simultaneously for prayer. The preaching was that of the old-fashioned Gospel—the terrors of the law, of an accusing conscience, and of retributive wrath being unusually conspicuous. Mr. Torrey is especially strong on the plenary inspiration of the Word of God, the deity of Christ, the necessity of blood atonement, and the work of the Divine Spirit.

According to his testimony, very remarkable results everywhere followed his ministry. For example, in Australia, at his final meeting, six thousand persons testified to conversion during the course of that mission. And, in beginning his work in England, he prophesied that with the same fourfold conditions, similar fruits would be gathered. There was no doubt or hesitancy about his forecast, and it was refreshing to hear such a testimony to the uniformity of God's working when His conditions are met. Thus far his forecast has been justified by results.

Hindrances and Help in Soul-saving

We venture, with modesty but with deep conviction, to suggest to fellow pastors and the churches of Christ some possible hindrances to the highest success in saving souls, and some helps.

First of all, there is a *kind of preaching* that directly tends to salvation. It is of first importance to aim at a definite end, and then adjust means to the end. Pulpit essays and popular lectures may entertain and instruct, and many a good exposition of the Word may edify disciples, yet all these may have not the least tendency to bring a lost sinner to Christ. There may be nothing to arouse or awaken, to convince of sin or lead to repentance and faith. Many a sermon does not even appeal to men for a decision; the preacher expects no such movement among his hearers, and makes no effort to induce it. On the other hand, a man who is intelligently a fisher of men will see that all his method is adapted to catch them; and if there is a time of fruitless toil, will at least mend his nets and see that they are not unfit for his calling. A man who preaches should definitely frame sermons with reference to constraining his hearers to a choice of Christ, and should insist on instant and decisive, if not visible, action on their part. A sermon is so far a failure that does not *grip* the conscience, using conviction and emotion as channels to *resolution*.

Again, too great emphasis can not be laid on *prayer*. Over and over again has God taught us that on supplication and intercession everything else depends—power to present truth, to arouse and win souls, to conduct inquiry meetings, to feel the grand impulse of a mighty passion for souls. Prayer alone can command Divine resources of thought and power, open the floodgates of heaven, awaken the careless, restore backsliders, quicken dead prayer-meetings, kindle the fire on broken altars—in a word, a revival of prayer is a revival of all else that is most precious and needful. And yet prayer is the *most neglected* part of personal and church life. Andrew Murray went to a great annual convention whose professed object is to stimulate spiritual life, and he said, sadly, that the one thing that startled him most was that he found there no atmosphere of prayer, and no prayer hour of preparation even for the speakers. All revivals that are heaven born have been preceded by prayers that are heaven inspired.

Once more we add, with deepest solemnity, that there must be a distinct revival of the *sense of the supernatural*. We have fallen on days when naturalism, that twin brother to materialism, is having unusual sway. There is, even on the part of professed disciples, a decay of faith in the Divine element in the Word of God, the work of Christ, and the operation of the Spirit. The days of the Ulster Revival were days when, whatever may have been the coldness of the churches, this awful blight of scepticism about the supernatural did not prevail. For ourselves, we have no confidence in any signs of a coming revival which are not attended by a new faith in God as an active, actual worker among men. While the Bible is assaulted, the infallibility of Christ's teaching disputed, the reality of the Holy Spirit working doubted, if not denied, we are dishonoring the very means and conditions upon which all true, genuine, reforming, transforming spiritual work absolutely depends. Let us learn a lesson from the past.

WHO'S WHO IN MISSIONS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

One of the serious hindrances to the cause of missions is the deplorable ignorance which prevails in the Church concerning great missionaries and their notable achievements. The large majority of professing Christians do not even know the names of the great heroes of the Cross that have gone forth, at the command of Christ, to plant the Gospel in heathen lands. "Every boy of fifteen is familiar with the achievements of army and navy heroes," said S. Earl Taylor at the Ecumenical Conference, "but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows."

Missionary heroes, with perhaps a few exceptions, have never been the world's heroes; but they are God's heroes, and the children of the Church should be taught at least their names. To assist in this, the following list of questions has been prepared, the answers to which are the names of great missionaries. These questions can be used in many ways, among them the following:

1. Once a month, on Missionary Sunday, have the children of the Sabbath-school learn from three to five of the questions and answers, and at the end of the year conduct a review of the whole. If there is time, a short, bright story might be told about each missionary, and one of his famous sayings be committed to memory.

2. Print or mimeograph the questions on slips of paper, distribute them in the Sunday-school or young people's society, and offer a missionary curio or book to the one handing in the best list of answers by a given date. This is an excellent plan for pastors and Sunday-school superintendents.

3. For a missionary social prepare lists of questions, with spaces for answers opposite, and give one to each guest, together with a pencil. At the end of a specified time (half an hour or more) read the correct answers and have the guests correct their papers. If desired, a suitable prize may be awarded to the victor. Another way is to select as many of the questions as there are persons present, and write them on cards tied with narrow ribbon. Pin these on the guests, and have them make lists of the missionaries represented. Paper and pencils must, of course, be provided for this purpose.

4. A very instructive game, appropriate both for the mission band and the home circle on Sunday afternoon, can be made by writing fifty of the most important questions on plain white cards. In playing the game, seat the children around a table in a circle and deal out the cards until each has the same number—two, three, or four, as seems best. Place the remainder of the pack on the table, face downward. Let A (the first player) ask B (the player on his right) the question on one of the cards. If B can answer correctly, he takes the card and A draws another from the pack. If B fails to answer, A passes the question to C (the next player on the right), and so on around the circle. Whoever gives the answer gets the card. The one who holds the most cards at the end wins the game. Another way to use the game is to choose a leader and give him all the cards. Then let him ask the questions, one at a time, and call for volunteer answers. The one answering first gets the card. It is sometimes a good plan to conduct the game like a spelling-match.

Questions on Africa

Who was the first missionary to South Africa? George Schmidt, the Moravian Brother.

What skeptical Dutch physician became a Christian and went to Africa as a missionary when over fifty years of age? Theodosius Vanderkemp.

What great missionary was the means of attracting David Livingstone to Africa? Robert Moffat, the "Hero of Kuruman."

What schoolmaster, in seven years' time, formed the rescued slaves of Regent's Town into a model Christian community? William Johnson, of Sierra Leone.

Who discovered Kenia, the highest mountain in Africa? Johann Ludwig Krapf, a German missionary.

Who discovered Kilimanjaro, the great snow-capped peak of equatorial Africa? Johann Rebmann, a German missionary.

Who was the greatest discoverer of the nineteenth century? David Livingstone, a medical missionary.

Who was the first black bishop of Africa in modern times? Samuel Adjai Crowther, Bishop of the Niger.

Who was the first leader of the Universities' Mission to Central Africa? Charles Frederick Mackenzie, the "Martyr of the Zambesi."

Whom did Stanley pronounce "the greatest missionary since Livingstone"? Alexander M. Mackay, the engineer-missionary.

Whose last words were: "Tell the king that I die for the Baganda, and purchase the road to Uganda with my life"? James Hannington, the "Martyr-bishop of Uganda."

What heroic French missionary has labored for more than forty years among the Basutas on the Upper Zambesi? François Coillard.

What family gave to Kongoland six of its members, each of whom lies in an African grave? The Comber family.

To what missionary on the Kongo were pentecostal blessings granted when he stopped preaching the Law and began to proclaim the Gospel? Henry Richards, the "Hero of Banza Manteke."

What world evangelist who preached the Gospel in every continent endeavored to establish self-supporting missions in Africa? Bishop William Taylor, the "Flaming Torch."

What African ruler is a strict prohibitionist—"probably the only royal prohibitionist in the Dark Continent"? Khama, the "Temperance Apostle of South Africa."

America

Who translated the first Bible printed in America? John Eliot, the "Apostle of the Red Men."

What prominent colonial family, through five successive generations, engaged in mission work among the Indians? The Mayhew family.

Who was the most gifted native missionary of the eighteenth century? Samsom Occum, the Indian preacher of New England.

What missionary to the Indians was adopted by the Iroquois and enrolled in the Clan of the Turtle? David Zeisberger, the "Apostle of the Delawares."

What devout young missionary to the Indians spent much time in the woods alone with God, interceding for his work? David Brainerd, the "Missionary of the Wilderness."

Who invented the Cree syllabic alphabet, by means of which thousands of Indians have been taught to read the Word of God? James Evans, the "Apostle of the North."

Who opened the first wagon-road across the Rocky Mountains? Marcus Whitman, the "Hero-martyr of Oregon."

Who established a model village of Christian Indians in Alaska? William Duncan, the "Hero of Metlakahla."

Who founded missions in Alaska? Dr. Sheldon Jackson, now the United States Commissioner of Education in Alaska.

Who is the first native missionary to Alaska? Edward Marsden, a Tsimshian Indian.

Who has greatly enriched missionary literature by his stories of work among the Cree and Salteaux Indians? Egerton R. Young.

What famous frontier bishop was a life-long friend of the Indians of his diocese? Henry Whipple, the first Bishop of Minnesota.

What Austrian nobleman of the seventeenth century laid aside title and estates to become a missionary to Dutch Guiana? Baron Von Welz, the "Apostle to the Gentiles."

What officer of the Royal English Navy was a pioneer missionary to two continents? Allen Gardiner, the "Hero-martyr of South America."

Who laid the foundations of Protestant missions in Mexico? Melinda Rankin.

China

Who baptized the first Protestant convert in China, and ordained the first native Chinese evangelist? Robert Morrison, the "Apostle of China."

What Scotch shepherd boy shared with Morrison the honor of translating the entire Bible into the Chinese tongue? William Milne, the second Protestant missionary to China.

What learned missionary to China served as Commodore Perry's interpreter on his famous entry into Japan? S. Wells Williams, author of "The Middle Kingdom."

What early missionary to China obtained a government position and carried on a great work at his own expense? Karl Gützlaff.

Who "opened China at the point of the surgeon's lancet"? Peter Parker, the first medical missionary to China.

Who founded the "largest mission to the largest mission field in the world"? J. Hudson Taylor, of the China Inland Mission.

What Scotch evangelist spent twenty years touring through China dressed in native costume? William C. Burns.

Who established the first Protestant mission in Central China? Griffith John, at Hankow.

Who won great favor for medical missions in China by his successful treatment of the wife of Li Hung Chang? John Kenneth Mackenzie, the "Beloved Physician of Tien-tsin."

Who invented a system of characters by which the blind in China can be easily taught to read? William H. Murray, of Peking.

Who spent twenty years in lonely wanderings among the nomad Mongols? James Gilmour, the "Hero of Mongolia."

Under whose leadership has Manchuria become one of the most hopeful fields in China? John Ross.

Europe

Who made the first missionary journey to preach the Gospel in Europe? The apostle Paul.

Who laid the foundations of Teutonic literature by inventing an alphabet and translating the Bible? Ulfilas, the "Apostle to the Goths."

What soldier-missionary became the "Apostle of the Gauls"? Martin, of Tours.

What missionary of Scottish birth accomplished the evangelization of Ireland? Patrick, of Tara.

What missionary of Irish birth won Scotland for Christ? Columba, of Iona.

Whom did Gregory the Great send to England to Christianize the Anglo-Saxons? Augustine, of Canterbury.

What English missionary laid the foundations of Christian civilization in Germany? Boniface, the "Apostle of Germany."

Who was the first medical missionary? Anskar, the "Apostle of the North."

What artist-missionary painted a picture of the Last Judgment which led to the establishment of Christianity among the Slavs? Methodius, with his brother Cyril, the "Apostles of the Slavs."

What Scotch pastor of an English church, while on a vacation in Paris, heard a Macedonian cry that led him to establish a great Protestant mission in France? Robert W. McAll, founder of the McAll Mission.

India

Who were the first Protestant missionaries to India? Bartholomew Ziegenbalg and Henry Plütschau.

Who was the most prominent figure in India during the latter half of the eighteenth century? Christian Friedrich Schwartz, the "Councillor of Tanjore."

Who was the greatest scholar in India in the early part of the nineteenth century? William Carey, the "Father of Organized Missions."

Who composed the "Serampore Trio"? William Carey, Joshua Marshman, and William Ward.

Who was the first woman missionary to India? Hannah Marshman.

Who is called the greatest of American missionaries to foreign lands? Adoniram Judson, the "Apostle of Burma."

Who were the first American women to go as foreign missionaries? Ann Hazeltine Judson and Harriet Atwood Newell.

Who wrote the greatest of all missionary hymns? Reginald Heber, Bishop of Calcutta.

Who was the most eloquent missionary orator of the nineteenth century? Alexander Duff, pioneer of higher education in India.

Who was the first American physician to become a medical missionary? Dr. John Scudder.

Who trained so many native girls that she was called the "Mother of a Thousand Daughters" in Ceylon? Eliza Agnew, principal of Oodooville Seminary for forty years.

Who "opened the zenanas of India at the point of an embroidery needle"? Hannah Catherine Mullens.

Who established the *Indian Witness*, one of the most important Christian periodicals of India? James Mills Thoburn, M. E. Bishop of India and Malaysia.

Who founded the first woman's college in India? Isabella Thoburn, at Lucknow.

Who was the first woman to go as a medical missionary? Dr. Clara Swain, of Barielly, India.

Who was pastor of the largest Baptist church in the world at the close of the nineteenth century? John Everett Clough, the "Hero of Ongole."

What veteran missionary is called "The Prince of India's Story-tellers"? Jacob Chamberlain, of the Arcot Mission.

What American missionary who contracted leprosy in India is devoting her life to the lepers of Chandag? Mary Reed.

Who has the most remarkable memory of any woman in the world? Pundita Ramabai, the "Hindu Widows' Champion."

The Islands

Who was the founder of Godthaab, the capital of Greenland? Hans Egede, the "Apostle of Greenland."

What chaplain of a convict colony in Australia introduced Christianity among the Maori cannibals? Samuel Marsden, the "Apostle of New Zealand."

Whose first duty on the mission field was to bury the heads, hands, and feet of eighty victims of a cannibal feast? James Calvert, of Fiji.

What missionary is said to have won the greatest number of con-

verts to Christ of any since the days of the apostles? John Williams, the 'Apostle of the South Seas.'

Whose memorial tablet bears these words: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathens"? John Geddie, of Anietyum.

Who was pastor of the largest church in the world in the middle of the nineteenth century? Titus Coan, of Hilo, Hawaiian Islands.

Whom did Robert Louis Stevenson wish to outlive, that he might write his biography? James Chalmers, the "Martyr of New Guinea."

Whose diocese in the South Seas, through an error in transcribing, was the largest ever assigned to one bishop? George Augustus Selwyn, Bishop of New Zealand.

What Eton schoolboy, who became a great missionary, was saved from a tragic death by Queen Victoria? John Coleridge Patteson, the "Martyr-bishop of Melanesia."

Among modern missionaries, whose life furnishes the greatest number of miraculous deliverances from danger? John G. Paton, the "Hero of the New Hebrides."

Who celebrated the twelfth anniversary of his arrival on the mission field by partaking of the Lord's Supper with twelve hundred of his converts? George Leslie Mackay, the "Hero of Formosa."

Japan

Who first preached the Gospel in Japan? Francis Xavier, the "Apostle of the Indies."

Who founded the Imperial University of Tokio and served as confidential adviser to the Japanese government for nearly fifteen years? Guido F. Verbeck, "A Man Without a Country."

Who compiled the great Japanese-English Dictionary and was the chief translator of the Japanese Bible? James C. Hepburn, the first medical missionary to Japan.

What native Japanese, educated in America, was founder of the Doshisha, the great Christian college of Japan? Joseph Hardy Neesima.

Mohammedan Lands

Who was the first missionary to the Moslems? Raymund Lull.

What chaplain of the East India Company was the first missionary to Moslems in modern times? Henry Martyn, in Persia.

Who founded a famous school for Nestorian girls at Urumia? Fidelia Fiske, of Persia.

What medical missionary, who completed the translation of the Arabic Bible, was regarded as the greatest Arabic scholar in the world? Cornelius Van Dyck, of Beirut, Syria.

What missionary to Syria gave to the world the most important and trustworthy of all books on the Holy Land? William M. Thomson, author of the "Land and the Book."

Who is the first woman to whom permission was granted to practise medicine in the Turkish empire? Mary Pierson Eddy, medical missionary to Syria.

Who founded Robert College, the great Christian College at Constantinople? Cyrus Hamlin, missionary to Turkey.

What daughter of an English archbishop devoted her life to work among the children of Cairo? Mary Whateley, the "Lady of the Book."

What champion bicycle-rider and eminent scholar of Great Britain founded a mission to the Moslems of Arabia? Ion Keith-Falconer, the "Martyr of Aden."

Miscellaneous

What ancestor of the present Empress of India was the first Protestant king to support and originate missions to the heathen? Frederic IV., of Denmark.

Who published the first regular missionary periodical? Augustus Herman Francke, professor in the University of Halle.

Who laid the foundations for the missionary activity of the Moravian Church? Count Zinzendorf, the "Father of Modern Missions."

Who conducted a prayer-meeting in the shelter of a haystack that resulted in the birth of the first American missionary society? Samuel J. Mills, the "Father of American Missions."

What American college president exerted so strong an influence for missions that more than seventy of her pupils became foreign missionaries? Mary Lyon, of Mount Holyoke.

What popular English authoress devoted the proceeds of one novel to fitting out a missionary ship, and of another to building a missionary college in New Zealand? Charlotte M. Yonge.

Who were the only two medical missionaries in the world at the close of the eighteenth century? John Thomas in India, and Theodosius Vanderkemp in South Africa.

What Moravian family, through six successive generations, has sent representatives to the foreign mission field? The Bonisch-Stach family.

TWENTY HINTS TO YOUNG MISSIONARIES *

SOME WORDS OF PARTING ADVICE TO A BAND OF NEWLY APPOINTED MISSIONARIES

BY REV. HENRY H. JESSUP, D.D.

For nearly fifty years a missionary in Syria

When Christ says, "Go into all the world and preach the Gospel," He also says, "Lo, I am with you always." Our Master calls us to tread no path that He has not Himself already trod or that He is not ready to tread with us. I gladly bear testimony to the fact that Jesus Christ our Lord is a faithful promiser. He *is* with us always, and He never will leave us.

1. Your success as missionaries will depend on your *likeness to Christ*. A Christlike character is always lovable. Heathen, Mohammedans, and other non-Christian people know the difference between a Christlike man and a selfish, haughty, unsympathizing man. If men love the messenger, they will learn to love the message. If a herald of the truth wishes to win men's minds, let him first win their hearts. The logic of controversial argument never convinced men half so much as the godly lives of Christian believers.

* Extracts from a sermon and an address delivered in New York, June 13 and 14, 1903, to the outgoing missionaries of the Presbyterian Church.

Rev. Simeon Howard Calhoun, for thirty years a missionary in Mount Lebanon, Syria, was called "The Saint of Lebanon." He gained such an influence over the warlike and haughty Druzes that, had he died in Syria, they would no doubt have made his grave a holy shrine of pilgrimage. In April, 1860, I was in his house when the dreadful war of that massacre summer began between Druzes and Moslems on the one side and Christians on the other. We had entered the church on Sunday morning, and I was reading the hymn "My Faith Looks Up to Thee" in Arabic, when a Druze shot a Christian in the street near by, and in a moment every person had left the church. The men of the village, Maronites, Greeks, Catholics, and Protestants, ran for their lives down over the cliffs and mountains six miles to the seashore, and then on to Beirut. Their wives ran home, and in a few minutes came in crowds to Mr. Calhoun's house, bringing their jewels and money; these they threw in bundles inside the door without marks or labels, not even asking for receipts. Three months later, after fifteen thousand Christians had been massacred in Damascus, Deir el Komr, Hasbeiya, and other towns, a French army came to Syria and marched into Lebanon. Then the Druzes in turn were terrified, and they also came in crowds to Mr. Calhoun's house, bringing their money and valuables to Mrs. Calhoun.

Last August, at the funeral of the Rev. William Bird, long the colleague missionary of Mr. Calhoun, the Druze begs and sheiks came in large numbers to attend the services in the church of Abeih. At the close, the leading Druze beg addressed the missionaries present, as follows:

Sirs, Mr. Calhoun and Mr. Bird were our brothers and friends. They loved us, and we loved them. On behalf of the whole people of Lebanon, we entreat you to allow Mrs. Bird and her daughter Emily to remain here among us, for we need them, and Abeih would be orphaned without them.

Among the Druzes was one haughty warrior, Ali Beg Hamady, who took a regiment of rough-riders to the Crimean War in 1854. At the massacre of Deir el Komr, in June, 1860, when two thousand two hundred unarmed men were hewn in pieces, the house of Mr. Bird was spared, and a Druze guard was placed at the door. He had left two days before by order of the United States Consul, and thirty Protestant men had fled there for refuge. The next day the Druze begs of Abeih, nine miles away, took Mr. Calhoun and Mr. Bird to Deir el Komr to bring away these imprisoned Protestants. This they effected by the help of Ali Beg, climbing over piles of dead bodies to reach the door.

Twenty-five years later, in 1885, I called on Ali Beg in Baaklin. He was a tall, stately man, with a white turban, a long beard, and flowing robes. He received us with that beautiful courtesy for which

the Druzes are so famous, and asked: "Do you know why Mr. Bird's house was not attacked during the massacre of 1860? It was because of the character of Mr. Calhoun and Mr. Bird that I saved that house."

Years afterward a Druze called at my house in Beirut one day before sunset. He brought a message from Ali Beg, who was ill and wished to see me, and requested me to bring the New Testament. I hastened to the house, and found him lying on a bed on the floor, and bolstered up with cushions. Fixing his piercing eagle eye on me, he said: "I am a dying man. I honored and loved Mr. Calhoun and he loved the *Injil* (New Testament). Read to me the passages he loved." I read the sweetest of the Gospel invitations and promises. He listened like one hungering and thirsting. "Read more and more. Is there pardon for a great, a mighty, sinner like me?"

I was deeply affected, and asked him to pray to Christ for pardon and salvation. He repeated the prayer after me. After a long interview, I left the New Testament with him. The next morning, as I started to call on him again, I met his funeral procession in the street. Mr. Calhoun had been dead for nearly fifteen years, but I doubt not he welcomed to glory this aged man of war and blood, ransomed through their common Savior, Jesus Christ. The whole history of missions is full of instances of the melting and molding influence of a Christ-like life.

2. *Be courteous to all.* The Golden Rule is the key to true courtesy. Treat the people as you wish to be treated. A Christian should be a model of courtesy, as were Christ and St. Paul. The late Rev. Gerald F. Dale, Jr., was styled by Dr. A. A. Hodge, of Princeton, "The model scholar, the model Christian, and the model gentleman of Princeton." He won his way to the hearts of the townsmen and peasantry of Syria as he would have done to the polished people of his native Philadelphia. Be assured that no gifts, graces, or talents are superfluous on mission fields.

3. *Be willing to go where you are sent.* Neither the Board of Missions nor the mission to which you are going will be likely to designate you to a post where you can not do good work for the Master. But be willing to go anywhere.

4. Let us go in *a tractable spirit*, ready to take advice and yield to the voice of a majority of our brethren. Dr. Rufus Anderson, of the American Board, told me, in 1857, that a young man once came to the missionary house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to walk with him to Roxbury and spend the night with him, as he was accustomed to invite new candidates in order to satisfy himself with regard to their character. As they were walking, the young man suddenly said: "I prefer to walk on the right side." Dr. Anderson at once yielded the point, and soon

inquired: "May I ask why you prefer to walk on the right side—are you deaf in one ear?" "No," said the young man; "but I prefer to walk on the right side, and *I always will walk on the right side.*" That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

Some men can only work when alone. Let us rejoice to *work with others* and yield to others. One self-opinionated, arbitrary, wilful man may bring disaster upon a station. The majority should decide every question. Intractable men make trouble enough at home, yet in a Christian land they more quickly find their level under the tide of public opinion; but in a little organized, self-governing body in a distant corner of the earth such men work great mischief.

Let us also be ready to *do anything* in our power to help on the work—teach, preach edit, translate, travel, build, or print.

5. Let us go forth as *hopeful laborers*. A class once graduated in Cambridge consisting of three men, "a mystic, a skeptic, and a dyspeptic." The missionary work does not want pessimists who, like cuttlefish, darken all the waters around them with inky blackness. Mr. Moody said, at the meeting of the American Board in Madison, Wis., in 1894: "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. There is quite enough to weigh you down without carrying lead in your hat.

Christian Common Sense

6. Let us go with level-headed, *Christian common sense*. Nothing will supply the want of this. A misplaced and misnamed "missionary" in India once wrote home to his friends that he could get on well enough but for these miserable natives, who kept crowding into his house; but now he had a bulldog and hoped to keep them off.

A missionary once sailed for the East from an American port. He had packed and marked all his boxes, and shipped them in advance of his own sailing. When half-way to his field he was attacked by a serious illness, which obliged him to return to his native land. As his boxes contained various articles for missionaries already on the field, he wrote to them the following lucid directions: "Observe, when you open the boxes, that No. 1 contains only my goods; No. 2, my goods and books for Mr. —; No. 3 is all for Mr. and Mrs. —; No. 4 is for Mr. — and Dr. —," and so on up to twenty boxes. Then he added a postscript as follows: "The boxes are not numbered."

Do not be carried away by visionary dreamers. Use wisdom, patience, and good sense in selecting a sight for the permanent

mission station. Avoid low, malarial spots as well as inaccessible locations.

A few years ago a medical student in Toronto wrote to me, inquiring about *Jericho as a proper site for a medical mission*. A certain Dr. — proposed to send out twenty-five medical missionaries to Jericho, promising to pay their expenses and guarantee them an income from the natives of \$25 a week and great opportunities for doing good. The writer said that his father doubted the soundness of the enterprise, and wished my opinion of the scheme. I wrote him somewhat as follows:

I have been to Jericho, and know all about its surroundings.

Jericho is the *lowest* spot on the earth's surface, geographically, intellectually, and morally.

It is the hottest place, being one thousand three hundred feet below the sea-level, and uninhabitable for white men six months in the year.

The inhabitants number from one hundred to two hundred, and are half-naked, savage Arabs, who make a living by highway robbery and by dancing around the tents of travelers for *bakhshish*.

The inhabitants north of them, in the Jordan valley, are not inferior to them in degradation and thievery, being all predatory Bedouin.

The inhabitants of Moab, on the east, and the swampy plain south of the Dead Sea, even surpass other Bedouin in poverty, robbery, and wretchedness.

As to the proposed doctors supporting themselves from fees from the people, it is not probable that the entire population of Jericho could raise \$5 in cash any month in the year.

It is usual to send missionaries to places where there are men, not to a howling wilderness.

If you and your companions come, I would recommend that you bring pine boards enough to make coffins for all, as you would probably all die within a year, and not a foot of lumber could be found within ten miles of Jericho.

7. Again, as you enter on your work, *begin humbly*. The message you bring is Divine, but the messenger is human. You are a stranger in a strange land. You can not speak a word of the language. The people think that because you do not know their language you do not know anything. They pity you, and perhaps despise you. You will be wise if you gracefully accept the situation, and take the attitude of a learner, not only in language, but in social customs, business relations, and even in regard to their religion.

The three years spent in language study will be no loss. If you could plunge into your work on your first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, courtesies, proprieties, religions, tenets, superstitions, and national tastes of the peoples, you would make more enemies in a month than you could unmake in years. Your blunders would be associated with you in the minds of the people, and they would give you a nickname which you

could not shake off. A stranger in any land needs to walk cautiously, especially if he comes as an avowed reformer. Study the national customs while you study the language, and remember what you learn. A few colossal blunders will promote your growth in humility. It would be of more value to you to hear their remarks about *you* than for them to understand your remarks about them. It takes men of different nationalities a long time to understand each others' tastes, customs, and virtues.

8. Let us perfect ourselves in the *native languages*, and not trust to an interpreter in preaching. Dr. Wolff traveled in the East some eighty years ago, and on reaching Tripoli, in Syria, he employed one Abdullah Yanni to act as interpreter. One morning he said: "Abdullah, I am going to the bazaars to preach to the Moslems." Abdullah said: "I beg you not to go, for they will mob us." But the doctor insisted, and Abdullah himself told me of the incident in 1858. He said:

"We walked around to the bazaars, and Dr. Wolff mounted a stone platform and said: 'My friends, I have come to preach to you the Gospel of Christ. He that believeth shall be saved, and he that believeth not shall be condemned.' I translated as follows: 'The Khowaja says that he loves you very much, and that the English and the Moslems are *fowa sowa*' (all alike). Whereupon the Moslems applauded, and Wolff thought he had made a deep impression."

I said to Abdullah: "How could you deceive a good man in that way?" He replied: "What could I do? Had I translated literally we should have been killed; and Wolff may have been prepared to die, but I was not."

In learning the language, aim to read, speak, and write it. I have known many missionaries who read the language and preach in it, but who could not write a letter in the vernacular, and had always to employ a scribe to write their Arabic letters. This is a bondage and an embarrassment which you should avoid. Be sure to master the language, or it will master you.

9. *Identify yourself with the people* as far as possible. You can not well imitate the dress of African savages, or eat the food of Bedouin Arabs, but you can become one of them in the higher and nobler features of sympathy and service, of helpfulness and brotherly counsel. Avoid disparaging remarks about them as contrasted with your own people and country. In matters of morals and sanitary rules be firm, but in things unimportant be charitable and kind.

10. *Avoid partiality* and favoritism in dealing with people, whether in the parish, the church, or the school. Treat all alike with uniform kindness and courtesy. Some are more lovable and attractive than others, but do not please yourself, for even Christ pleased not Himself. In teaching the young you will be sorely tempted to show

partiality to the bright, docile, and studious. But keep your head level. You belong to them all, and they all alike have a right to your love and care.

11. *Music is a power for good.* If you are fond of vocal or instrumental music, you have a gift which ought to be used with great effect. If the people find it difficult to learn our Western music, then learn their tunes and adopt them to Christian hymns. I heard a missionary say in 1856 that "The stately Arabic could not be brought down to the level of a Sunday-school hymn." But it has been brought down and yet is still pure Arabic, and thousands of children are singing children's hymns in Arabic all over the land.

Physical Health

12. *Care for your bodily health.* You would be surprised to read a catalog of the missionaries who have broken down prematurely through want of care or ignorance of the laws of health. It has been said that "the best thing for the inside of a man is the outside of a horse." You must take proper and regular exercise. It is your duty to live as long as you can. Your years of preparation, outfit, and initiation into the field have been expensive to you and to the Church. Care, then, for your bodily health, and avail yourself of such personal comforts as really contribute to your welfare and the success of your work. I have known men come to Syria determined to "endure hardness" by walking unprotected in the sun; but the hardness was of their own making, and they succumbed to it and died. Such a death is suicide, not martyrdom.

Vary your employments. If you have a mechanical bent, get carpenter's tools and use them. If you are fond of botany, geology, entomology, or zoology, develop this Heaven-implanted taste. You will see new plants and flowers, strange birds and animals, curious land snails, and grotesque and brilliant colored fishes. The study and collection of these will refresh your mind, give pure and wholesome recreation, and help you in directing the apathetic minds of the people to habits of observation, and of admiration of the wonderful wisdom of God. This will also enable you to devote the spare intervals of travel and monotonous itinerating to profitable, wide-awake, and inspiring, and yet restful, mental exercise. Of course it goes without saying that such recreations should not become exacting or engross too much of one's attention.

Canon Ball, of Calcutta, in a recent address to new missionaries, gave some excellent advice: "A young man should not be nervous about his health. Some are constantly resorting to their medicine-chests and frequently taking their temperature." Dr. Bethune, in an address before Yale Phi Beta Kappa, in 1849, on the premature death of literary men, said: "The world says, 'Died of too much study';

but the truth is, died of too much meat and too little exercise." Prevention is better than cure. Adapt your diet to the climate. Beer and beef have covered India with British graves.

13. As we value our usefulness, let us *keep out of politics*. Some men are born statesmen or politicians, and are tempted to meddle with political affairs. This is not our business. We may live under a despotism, as Paul lived under Nero, but our business is spiritual—Christ's Kingdom is not of this world. It is neither wise nor safe for a missionary to meddle with the local politics of the land he has adopted. You may enter an orchard and overturn the beehives—this would be easy—but I could guarantee that you would not do it a second time. Missionaries who rush into politics generally rush out again, and stay out. He enjoys the protection of his own flag, and at times, when he sees natives oppressed and unable to secure justice, he is tempted to interfere in their behalf. But it is not wise. It was the bane of the missionary work in Syria, in the early years of the mission, that the Syrians thought that becoming Protestants would secure them English or American consular protection. Many "false brethren" in this way professed Protestantism, expecting the missionary or foreign consul to defend their law cases, right or wrong. This misconception is now passing away. It should never have existed. Let the local civil authorities understand that Protestant Christians are as amenable to the laws of their own land as are others, and that no missionary will ever even speak in behalf of a convert unless he is sure the convert is right, that justice has miscarried, and that he needs sympathy and help. Above all, do not attempt to browbeat the officials or carry a case by foreign influence. The Jesuits interfere in courts, and intrigue to get foreign influence for their converts, right or wrong.

Always pray for the "powers that be." Teach the people loyalty to their sovereign. Teach them to speak the truth and avoid litigation, if possible. Local officials often stand in terror of foreigners, and will pervert justice to please them; but never use your influence or prestige simply to gain power. Let the officials know that you are a man of peace and of inflexible integrity, and that you have respect for law. If Christians are so persecuted or defrauded that you are obliged to interfere, do it by private interviews with the local officials and in the most respectful manner, showing confidence in his sense of justice and right. But never use threats of a foreign flag or battleship. Christ lived under Cæsar and Paul under Nero, and yet both taught obedience to Cæsar. Your converts can hardly have as cruel a ruler as Nero. Let them be patient and loyal, and you should be their example.

14. *Remember the devil*. Satan will gladly assure you that a missionary is all right. Perhaps he has stirred up your admiring friends and relatives to flatter you because of your great piety and devotion in

going abroad. Doctor Post, of the Beirut College, asked a stonemason if in taking a contract for erecting a stone building he would agree to lay up the walls for so much a square yard, and furnish labor, stone, sand, and lime? He replied: "All but the lime; you must furnish that, or the full quantity may not get into the mortar." The doctor asked: "Why, are you not honest?" "Yes," said he, "I'm honest; but, then, *Sabhan Allah, es Sheitan moujood*" (Praise to God, there is a devil). It will not do to imagine that this "roaring lion" has lost either his teeth, his claws, or his brains!

Spiritual Life

15. *As to Bible study and your own spiritual life.* The two go together. You must know the Bible, digest it, and assimilate it. Study it to use in preaching, but study it more to use in practising in your own life and experience. You will have to study the Scriptures in a new language, and this will be a great advantage. Old truths will appear in new lights. Familiar texts will have new meaning when rendered in the idioms of another tongue.

Your Bible study must be done systematically. During the summer season in Syria, when teaching theology every forenoon in a Lebanon village half an hour distant, I have risen with the sun every morning, and spent two hours in Bible study and classroom preparation before the family breakfast. How sweet and refreshing these quiet morning hours, when one can commune with God before the active duties of the day begin! Saturate your mind and thoughts with the Bible. Commit to memory all the choice Gospel texts and passages in the language of the people, and thus arm yourself with the panoply of God's truth at the very outset. Remember that your office and work will not sanctify you. They may blind your eyes, and even hinder your spiritual growth by leading you to neglect Bible study and prayer. Those who compare themselves with others are "not wise." Compare yourselves with Christ, our only model, and this will keep you humble.

16. It is well to *keep in touch with the home churches*. Write down your first impressions, and send them to your pastor and church at home. While you are studying the language, and not yet able to do much, you can write of what others have done and what needs to be done. You can describe scenery, manners, customs, products, and the occupations of the people. Some one has said that every educated man must sooner or later write a book. Alas! that it should be so. But if you do write a book, wait until you have been at least ten or fifteen years in the service, and then be sure that you have something to say that is worth saying, and that you know how to say it.

17. *Hold on.* Doctor Van Dyck was once asked: "What is the most important qualification of a missionary?" He said: "Do one

thing, and stick to it." Regard your work as a life-work. The successful men are those who begin right and persevere. You may have offers from home churches, or professors' chairs, or diplomatic office, or lucrative commercial posts, but "set your face steadfastly" forward. Let it be understood that nothing but the hand of God can separate you from the work. It is a life enlistment. Trials and bereavements may come; they will come. But let them fit you the better for more sanctified and holier service, and not frighten you away from your post. I know of a missionary who was invited to a theological professorship at home after being less than two years in the field. They said to him: "We want a man of a genuine missionary spirit in this seminary." He replied: "I could not open my mouth on missions if I took this post; for when I would say to the students, 'You ought to go abroad,' they would say, 'Why didn't *you* go?' I would reply, 'I did go.' 'Then why did you return?' 'To take this professorship.' 'Very well, we'll stay and take professorships without all that expense to the churches!'" No man should leave the missionary work unless driven out of it by the clear indications of God's Providence.

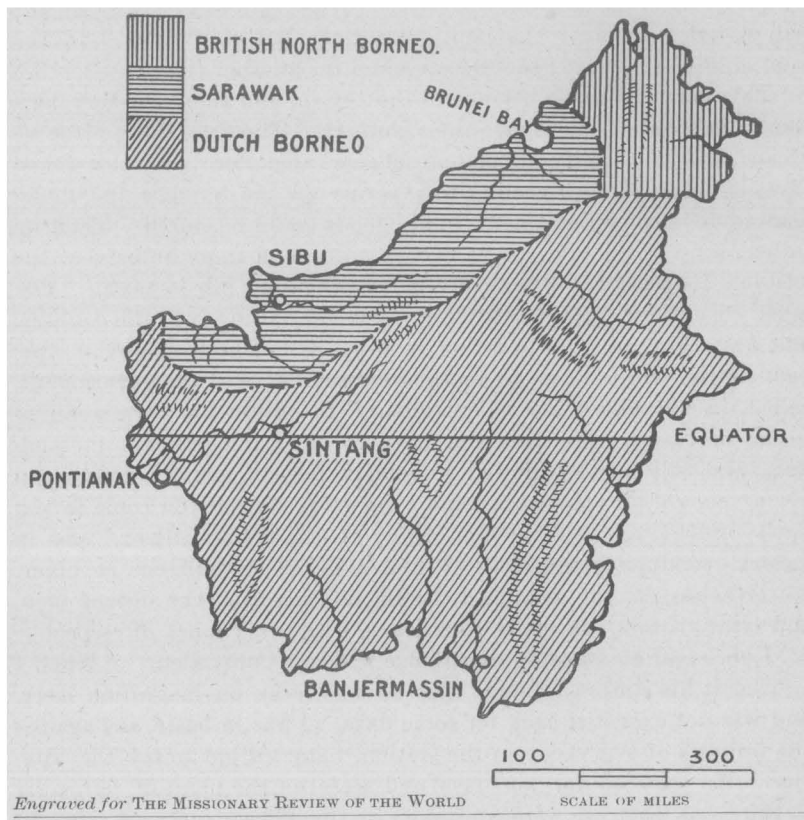
When your mind is fixed you will be happier. Now you can say: This is to be my country and my people; here will I live and die, and all I am and have shall be devoted to their interests.

18. Let us *love the people* as we have never done before, not shrinking from the lowly and degraded. The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy, and imbruted children of Nature from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women? Do you say, I am not called to such a degradation; this is too great a sacrifice, too exacting a condescension? Think what Christ has done for you!

In the year 1854, when a theological student in New York, I attended the ordination of a young missionary just setting out for Africa. The charge was given by Rev. Dr. William Goodell, of Constantinople, who said: "When your whole nature revolts from contact with degraded and naked savages, and you feel that you can not bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to *abide* in your vile, sinful heart!"

19. Let us preach the "old, old story." No better can ever be devised.

20. Finally, let us *have strong faith in God*. In the lonely hours when, without society, surrounded by the surging mass of heathen, despised, misunderstood, hated, deceived, imposed upon, then hold on to Christ. Think of His patience, His toils, His prayers, His faith, and His quenchless love!



MAP OF BORNEO

A JOURNEY INTO BORNEO

BY REV. B. F. WEST, STRAIT SETTLEMENTS, SINGAPORE
Missionary of the Methodist Episcopal Church

In the year 1891, in company with Rev. H. L. E. Luering, I made my first trip of exploration into Borneo. Cold figures as to area and population do not give one a very vivid idea of this huge island and its inhabitants. Geographers tell us that Borneo has an area of two hundred and eighty-nine thousand square miles—twice as large as Italy, and ten times the size of Maine—but this furnishes a very inadequate idea of its almost continental proportions. “Wallace’s History of the Malay Archipelago” gives a much more realistic picture. He says that we might take England, Scotland, Ireland, and Wales, and set them down in Borneo, and they would be lost in a sea of forests. Most of the rivers in this part of the world have a bar at the mouth which makes some altogether unnavigable for steamers of any size, and others may be entered only at high tide. Once over the bars, however, the water is deep enough to float any size ship. On our first

trip we tried to enter the Pontianak River, but got "stuck" in the mud, and had to wait twenty-four hours for another tide.

This part of Borneo belongs to the Dutch, and they are very particular as to what comes into their country. The first thing after we crossed the bar a party of customs officers came aboard and stretched threads, fastened with sealing-wax, across all the hatches and doors leading to any compartment where goods could be stored. Then we sailed on up to the city, about twenty miles, and there underwent the customs inspection. Practically everything one has is taxed. You must even show how much money you are taking into the country. The first thing one has to do on landing in a Dutch colony in this part of the world is to go to the representative of the government, called the "Resident" or "Contrôleur," to obtain his permission to reside or travel. For this you have to pay a few guilders in stamp duty, and will only be allowed to remain for six months, unless you get a renewal of your permission. At every station you come to you must present yourself the first thing to the "Contrôleur," and in general conduct yourself as if under police surveillance at home. Nevertheless, for the most part, Dutch officials are very decent men, and treat visitors, especially Americans, with every mark of respect.

I once had an amusing experience with a "Contrôleur." When I arrived at his station I found that he was away on inspection duty, and was not expected back for some days. I was in haste, and against the protests of everybody in the station, I started out to see the interior. We traveled for ten days, and were on the point of returning to the coast when we were overtaken by the officers sent after me by the "Contrôleur," who had returned the same day that I had left. They told me very firmly that we must return at once with the officers to the coast and answer to the "Contrôleur" for my offense against the laws of the land. My expedition being finished, there was no objection to returning to the coast, and this I did at government expense and in much better style than usual. The "Contrôleur" was very angry, but after explanations he was considerably mollified, and finally let me off with paying only the same amount in stamp duties that I would have paid in the first place for a permit to travel.

We found Pontianak to be a very large city, having a mixed population of Malays, Chinese, Tamils, Eurasians, and Dutch. Some days after our arrival a minister for the Dutch community arrived at Pontianak, but no Protestant missionary has ever labored there. In 1841 the A. B. C. F. M. had missionaries at some distance away on one of the rivers (the Landak), but this station was abandoned when China was opened in 1842, and has never been reoccupied.

Pontianak has the distinction of being situated on the equator. The life there is quite different to that found in a British town. The Dutch begin the work of the day at 7 A.M., when all the public offices

and stores are opened for business. At 11 A.M. business ceases, and all the foreigners go to breakfast. Then they sleep and after that lounge about until 5 P.M., when every one in town appears on the public promenade for a walk and friendly chat. Dinner is served at 6.30, and then if there is an entertainment, everybody goes to it. If not, then the evening is spent in visiting, but practically every one is in bed before 10 P.M. It is a common saying among the Dutch that "Only dogs and Englishmen are abroad after 11 A.M." This style of living undoubtedly tends to prolong life in the East, and probably enables them to accomplish as much work also.

Among the Dyak Head-hunters

We hired a native Malay boat with six rowers, and started up the K'puas River. We took with us a stock of canned meats and crackers, our mattresses and mosquito curtains, and a supply of Malay and Chinese Scripture portions. For the most part we had to sleep in the boat. This meant close quarters, for the boat was barely wide enough for two to lie side by side. We ascended the river for two hundred and seventy-five miles, and found it navigable for large steamers for the whole distance. It is a magnificent stream, with a current flowing at the rate of four miles an hour. We found numerous Dyak settlements. These people are not yet Mohammedanized to any appreciable extent. They live in most primitive style. The inner bark of the K'puas tree is used for clothing and for coverings at night. Their houses produce a feeling of insecurity at first, for in front of every door you will see a collection of from fifty to five hundred human skulls tied up in rattan. They represent the enemies who have been killed by the inhabitants of that particular house or village. A closer acquaintance, however, renders one more at home, for I have always found these people very hospitable and kind-hearted. They seem to be grateful for any kindness shown in the way of medicine for their numerous ills, and many times on leaving their houses I have had gifts of rice, chickens, eggs, bananas, pineapples, and other fruits bestowed on me, even to such an extent as to nearly swamp my boat. Of course the government is doing all it can to discourage the practise of head-hunting, but it is not likely to succeed altogether until missionaries have established schools and churches, and have given the people other ideas of the sacredness and responsibility of life, together with the Gospel message of salvation through Jesus Christ. We found the Malays and Chinese very anxious to buy Gospels, and so we quickly disposed of all our stock. The Dyaks have no written language, and can not read the Romanized until they are taught.

This K'puas River offers a magnificent opportunity for missionary work. A missionary family, together with one or two single men, stationed at Pontianak, and a like number at Sintang with a steam-

launch could work this river, and have access to many thousands of people. The Chinese are also easily reached, but the government has some restrictions as to work among the Mohammedan Malays. The German missionaries of the Barmen Missionary Society have had most encouraging results in South Borneo on the Banjermassin River. The sources of this great waterway are in the same region as the headwaters of the K'puas River. What has been done in South Borneo can certainly be done, by the help of the Lord, in West Borneo.

The first Saturday afternoon on the K'puas River found us at a lonely spot distant from any human habitation, so far as we knew. We told our men to seek a high plot of ground where we could land and stop for the Sabbath. They did not understand our purpose, but when we had found a dry place we landed, and, cutting some small trees, we soon had put up the framework of a shelter. This we covered with palm leaves and grass, and here we spent our Lord's Day. On Sunday morning our men wished to go on, but we told them that we would not travel on the Sabbath. This opened the way for a very interesting talk, and for several hours we tried to explain to them the way of life. Then we retired into the jungle to be alone, and prayed that there might soon be sent out to Borneo the men and women to proclaim the "glad tidings." At the conclusion of our prayers we together sang:

There is a fountain filled with blood,
Drawn from Emmanuel's veins.

Our eyes filled with tears as we realized that, tho Jesus died for the people of Borneo, there was as yet no one to tell them, and that the devil and his agents had been busy for ages in leading them into all that destroys men's soul.

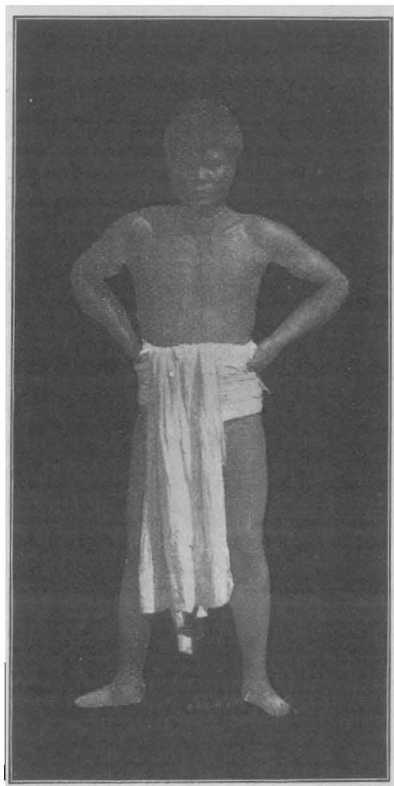
There are a number of Roman Catholic missionaries, men and women, in this part of Borneo. How strange it is that the Roman Catholics are often so much more zealous in missionary work than are Protestants! The papal religion does not appeal at all to Mohammedans, for they look upon the images of the Roman Church as idols, and for everything approaching idolatry they have the most inveterate hatred. Nor does the Roman Church seem to touch the Dyaks, tho the more simple faith in Christ does, as is proved by the success of the German missionaries in South Borneo and the Church of England missionaries in Sarawak. The Chinese find no difficulty in taking up with Roman Catholicism, for its images and spectacular parades, etc., all harmonize with Chinese ideals.

There is a romantic story of a young British naval officer named Brooks, who went out to the Far East in 1842 in search of adventure. By a strange series of what seemed accidental happenings he was offered and accepted the place of rajah (king) in that part of North Borneo known as Sarawak. The story is too long to tell here, but it

is to be found in missionary annals. Suffice it to say that from that day to this a white rajah has ruled over a Mohammedan state. He made one stipulation on taking over the country, and that was that he would guarantee religious liberty to all his subjects, but that the Mohammedan religion should not be interfered with. Consequently there has been nothing done to Christianize the Malays. The rajah was, however, thoroughly convinced of the utility of missionary work, for he had seen something of its effects in India; so he set to work to bring missionaries into his domains, secured from the Church of England, who began the work. They have now some six or seven missionaries (with a bishop in charge), and six thousand converts among the Dyaks. They have several schools for both boys and girls. The Roman Catholics have also entered the country in large force. The rajah has tried to prevent rivalry between the Church of England and the Roman Catholics by confining them to separate rivers.

The rajah (both the first one who died in 1866 and the present one) has used every endeavor to break up the habit of head-hunting, tho without complete success, as parties are continually going out on head-hunting expeditions from the more remote parts of his kingdom. Indeed, the rajah himself has to take advantage of this propensity in order to induce the Dyaks to fight on behalf of the government. On a government expedition the Dyaks are allowed to take the heads of the enemies of the government, and so when an expedition is announced by the rajah, there is usually not much trouble in getting out a strong force of Dyaks eager to join in the hunt for the enemies of the rajah, and incidentally to share in the chance of lawfully getting a head to adorn their door posts.

There are large tracts of the country which the missionaries have not yet touched, in which the rajah would be glad to have them settle. Medical missionaries would be especially useful, for from my own ex-



A DYAK HEAD-HUNTER

perience I believe that one who could relieve their sicknesses would not be long in winning them to hear and believe the Gospel message.

There is one prominent difficulty in missionary work in this land, and that is the multiplicity of languages which are found. The Dyaks are not one great people speaking one language, but are broken up into numerous small tribes speaking different dialects. These have doubtless arisen because of the fact that they have no written language, and so changes might easily arise. There are, besides, no roads and scarcely any paths through the jungles, and communication is only possible by means of rivers and boats. As most of the streams are swift, and as visits would entail a journey more or less lengthy by sea from one river's mouth to another, it may readily be seen that there would not be much intercommunication. This isolation would inevitably bring about a change in the language spoken at the various places. There are two great divisions of the Dyaks, the Sea Dyaks and the Land Dyaks. It is possible for one who knows the language well to understand the people in several different districts, as the number of words common to the language as a whole is very considerable.

Beside the Dyaks there are people in the interior who are not head-hunters. They inhabit the country about the head waters of the rivers, and are smaller in stature and whiter of skin. They do not live in a community house, and do not practise tattooing. This practise seems universal among the Dyaks. There are also people living near the coast who are not Dyaks—for example, the Kdayans, who inhabit the country to the westward of Brunei Bay. These people are much more advanced than even the Malays, for they build a better house, and cultivate more land, and raise more cattle, and show more taste in dress and adornment than do the Malays. Some of them have been won to the Mohammedan faith, but most of them are still pagans. They have a very remarkable resemblance to the people of Bengal, and it is difficult to look upon them as anything but Bengalese. The Dyaks, on the contrary, look very strikingly like North American Indians, having the high cheek-bones, the stolid countenance, and the reddish skin.

Borneo is almost a continent in size, and is rich in minerals. Gold and diamonds are found in many places, and in one place in Sarawak there is a seam of soft coal twenty-seven feet in thickness. Oil has also been found, and there is said to be an abundance of iron. Nowhere in the Far East have I seen such a rich soil. There is, undoubtedly, a great future before this island. The Church of God must not be behind the spirit of commerce in sending forth men and women to win this land for the Lord Jesus. There must be missionaries to the Dyaks, to the non-Dyak tribes, to the Malays, and, not least, to the Chinese. Churches, schools, hospitals, industrial farms, all the varied instrumentalities which go to lift up a people and make

of them all that redeeming love renders possible, must be put in operation here in this great hitherto neglected field.

The Lord has various ways of leading His people into the fields which He would have them occupy. Missionaries went out to the Fu-chau region in China, and after long years of labor they gathered together a people for the Lord. Then came the Hwasang massacre, and this, combined with other causes, lead these Chinese Christians to look about in search of a better home. They decided on Borneo, and one thousand emigrated to Sarawak. They were Methodists, and so it seemed imperative that the Methodists should look after their spiritual welfare. These Chinese Christians arrived in Borneo in 1901. That year we had no preacher, either native or foreign, to give them, so they were placed under the charge of the presiding elder of the Singapore district of the Malaysia conference, in the hope that he would be able to visit them during the year. The most that he could do was to send a



A SIBU NATIVE AND A DYAK CHILD

native brother to make a short visit, but the next year (1902) the presiding elder made two visits, and placed local preachers over four congregations. This year (1903) we sent a missionary there to live, tho up to date (May 12th) we have no money with which to support him. The Chinese have already built five churches, and we have established a school for them. They are making friends with the Dyaks, and it is not uncommon to see Dyaks at our Sunday services. Several of the Chinese brethren have already taken Dyak wives. It seems to me that God has sent these Christians to this land to plant a Christian colony with Christian homes, churches, and schools right in the midst of these head-hunting Dyaks. May it not be that from these people will go forth the evangelists of Borneo? Rev. J. M. Hoover is stationed at Sibu, Borneo, the only American missionary on that great island. He is at a place where a steamer calls once in two weeks to bring news of the outer world, and if he were ill he would have to wait until this small steamer came, and then go a journey of from twenty-four to thirty-six hours before he could reach a doctor. Pray for Borneo and its people, that the Lord will quickly send forth more workers into this inviting field of labor.

THE CASTE SYSTEM OF THE HINDUS

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"Caste is the bulwark of Hindu idolatry and the safeguard of Brahmanical priesthood." Such is the testimony of a leading Indian writer. The caste system early impressed me as the leading feature of Hinduism. A brief business career before entering the ministry, and some years of evangelistic work in the home land, prepared me in a special manner for the study of just such a system.

And after eight years of investigation on the field—in continuous and intimate association with Brahmans as well as the lower castes—and a careful study of leading authorities on the subject, I am convinced that caste sustains a vastly more vital relation to Hinduism and to the progress of Christianity in India than is generally understood.

If the picture here drawn is not bright, it is not more dark than leading Hindu writers depict. If the revelation of the conditions which attend the missionary enterprise to India seems overwhelming in its magnitude—a barrier insurmountable—it is not greater than His Cross. Be not afraid to match over against the greatest obstacles and the mightiest undertaking the risen, conquering Lord!

During the last decade the Christians of India increased 28 per cent., while the population gained but 2½ per cent. Caste is weakening and ever modifying its laws to meet the new conditions of Western civilization and the resistless flood of Christian enlightenment. Many educated Hindus have broken with the system, and more eagerly await an auspicious moment to follow. Men of highest rank are secret believers, and only delay an open confession of Christ for the sake of their caste-bound families and friends.

Caste Divisions *

There were but four original castes. Each lived in its own section of the town, drank from its own well, and had its own social life. They might neither eat together nor drink from the same vessels. If the shadow of a Sudra fell upon a Brahman or across his path it defiled him, and the offender was punished. The Sudra's look contaminated his high-caste neighbor's well, and the water had to be purified before used. Even the foreigner was a contamination, and Sir Monier Williams found that the Pandits who read Sanskrit with him were obliged, immediately upon leaving him, to bathe away the pollution of his presence.

One of the fundamental laws of caste was the prohibition of inter-marriage. When a youth and maiden of different castes did fall in

* We regret to be obliged to omit the writer's able discussion of the origin of caste.—

love, no priest was allowed to marry them; but if they persisted in their desire, they were obliged to be a law unto themselves, and live together as husband and wife without a ceremony. They were forthwith excommunicated from their caste and driven from their home. In time these, with other offenders, came to be called "outcastes," and now, with other lower classes, form one of the most numerous communities of the Hindus. They formulated their own system, and to this day enforce their laws as rigidly as any of the higher castes.

This intense caste feeling among these outcastes is strikingly illustrated by an experience related by Mrs. W. B. Boggs, of the American Baptist Telugu Mission. While on a tour with her husband, she had walked to a village some miles distant, and stopped before a house to speak to the women and children who immediately gathered about her. Being weary, she asked permission to sit upon a bale of hay which the woman of the house (an outcaste of the lowest order) had just brought in from the jungle. The house was also the cattle-shed, pigsty, chicken-yard, dog-kennel, and breeder of all sorts of vermin. The woman herself was but partially clad in the remains of a garment so filthy that the original colors could not be discerned, while her naked children reveled in these delightful surroundings. At the request of Mrs. Boggs, who is a queen among women, this slave of caste threw up her hands in dismay and replied: "No, no! If you sit on my grass it will be defiled and none will buy it! And if I touch it after you sit upon it my caste will be broken, and what can I do?" The very treatment accorded these outcastes has driven them to this state. Dr. Murdoch states that in Travancore "certain castes may not come nearer to a Brahman than seventy-four paces. They are required to make a grunting noise as they pass along, that if necessary, on the approach of their superiors, they may retreat from the high-road." What wonder that they are sunken so low!

The jealousy of priests, the intrigues of princes, and the combined wickedness and selfishness of all, together with many conditions of occupation and other causes, have resulted in a general break-up of the original castes. There are two thousand sects of the Brahmans, no two of which eat together or intermarry, and each claiming to represent *the original* caste. The military caste is divided into some six hundred sects, the commercial into thousands, while of the Sudras and outcastes there seems no end.

There is a caste for the farmer, shepherd, mechanic, weaver, jeweler, artist, musician, dancer, thief, and robber. There is a caste for the nautch-girl, or public prostitute, and for the muralis, devadasis, and vaishnavis, who are, as a rule, temple harlots. And each of these is as truly a part of the religious system as is the priest himself. These, in turn, are subdivided. The barber caste alone is divided into eighty-five sects, each having its own prescribed class to shave. The

barber who shaves a Brahman is not allowed to shave a man of lower caste. It is estimated that there are in all no less than one hundred thousand sects, no two of which will intermarry, and caste is the guiding star of each.

Dr. Wilson thus sums up the system in its twofold nature:

To give some idea of the minute regulations of this system of caste, and how its laws are framed to regulate the life of its slaves, it may be mentioned that it has for infancy, pupilage, and manhood its ordained methods of sucking, sipping, drinking, and eating; of washing, anointing; of clothing and ornamenting the body; of sitting, rising, reclining; of moving, visiting, traveling; of speaking, reading, listening, and reciting, and of meditating, singing, working, and fighting. It has its laws for social and religious rites, privileges, and occupations; for education, duty, religious services; for errors, sins, transgressions; for intercommunion, avoidance, and excommunication; for defilement and purification; for fines, and other punishments. It unfolds the ways of committing what it calls sins, accumulating sin, and putting away sin; of acquiring, dispensing, and losing merit. It treats of inheritance, conveyance, possession, dispossession of property, and of bargains, gains, losses, and ruin. It deals with death, burial, and burning; and with commemoration, assistance, and injury after death. It interferes, in short, with all the relations and events of life, and with what precedes and follows, or what is supposed to precede and follow life. It reigns supreme in the innumerable classes and divisions of the Hindus, whether they originate in family descent, in religious opinions, in civil or sacred occupations, or in local residence; and it professes to regulate all their interests, affairs, and relationships. Caste is the guiding principle of each of the classes and divisions of the Hindus, viewed in their distinct or individual and associated capacity.

The Results of Caste

Let us examine some of the results of this system which has obtained for three thousand years, and still binds together and rules with an iron hand two hundred million people. There are those besides Hindus who apologize for caste and advise its tolerance—yes, its encouragement and protection. They claim that it results *beneficially* to all classes, and, as my Brahman pundit would point out, as follows:

First of all, the frequent religious bathing and cleansing of vessels, both for temple and household use, aids sanitation. While impressed with this benefit, one's sense of cleanliness suffers a rude shock when he recalls scenes of these bathings and washings of vessels in wells and pools from which the pious devotees afterward fill these same vessels for drinking and cooking purposes! But dark are the mysteries of the Orient, and we draw the *purdah* to shield the subject of Kipling's lines:

The poor Hindu he does the best he kin do;
From first to last he sticks to his caste,
And for pants he makes his skin do.

A second benefit of caste arises from the division of labor. Each sect represents a different occupation, and it is claimed that "the skill of the father descends to the son." At first thought this seems reasonable, and doubtless is true in some degree. The carpenter's son, for instance, observes his father's work, and handles his tools until he is old enough to imitate the parent, when, at the age of ten or twelve years, he is commonly quite skilled in the trade.

The third benefit of caste, and in this our Brahman friend presents a stronger argument, lies in the village system, with its protection, its "community of interests," instead of the isolated position and interests of the independent citizen; with its *elders*, or *headmen*, to whose experience and wisdom each one of the caste family may appeal, and for whom there is a general respect. That this system also engenders pride and jealousy, suspicion and bribery, slander and hatred, is everywhere apparent.

But it takes the Brahman priest to crown these arguments in favor of caste. "You can not *control* these people without the laws of caste," he contends. His chief objection to the missionary is that Christianity delivers the Hindu from caste, *i.e.*, from the Brahman's power, and educates him into an intelligent citizen. Even an English statesman advised the encouragement of caste as an aid to the government of India. He says: "If England continues to rule with justice, moderation, and impartiality, with clean hands, and an honest and eager desire to work for the good of the people, there is no fear that the Hindus will ever turn against her. And the explanation of this security is chiefly to be found in caste, which, *by depriving people of ambition*, has left each man content with his position in life." Suffice it to say that such restraint as makes of man an ox, content so long as he is housed and fed, has no place in the Christian conception of manhood, and is not encouraged by the British government.

Of vastly greatly importance are *the evils of caste*. And in approaching these conditions, it must be borne in mind that the Hindus *are not a nation*. Caste has no place for nationalism. The very genius of the system is division—disintegration. The Brahman at the head as priest and teacher separates the rest of humanity into smaller groups, each one so foreign to the other that there can be no true union, and his policy is to foster and ever keep strong the spirit of antagonism, but each party well within his own control. In the light of this view, the first result which caste presents has to do with:

1. The commercial and industrial welfare of the people. Caste has given to India the name: "The Land of Beggars." The beggar caste provides an army of men, women, and children (many of them able-bodied) who are religiously compelled to beg. But poverty is not confined to these. It is to be found everywhere, and largely as the result of this system. For, altho the commercial caste forms a mighty trust,

the laws controlling commerce and industry are clearly defined by Manu. He first brands all people outside of India impure *mlechhas* (foreigners), and then forbids all intercourse with them. "People born without the excellent land of India, whose ears are not bored, who are cruel, daring, invincible in battle, impure in practise, violent, and without religion. In their country the regenerate must not even temporarily dwell." Even to cross the "Black-water" (as the sea bounding India on three sides is called), whether a merchant for trade or a student in search of learning, was punished with excommunication. The Brahman thought by thus prohibiting foreign commerce to keep his people to himself, and even to-day no Hindu is allowed the privileges of his caste after a journey abroad until he has first been cleansed from the contamination of the impure foreigner; and so vile is that defilement that only the swallowing of "penitential pills," made from the five products of the cow (milk, curd, ghee, urine, and dung) can restore him to caste purity.

2. Caste binds its victim more securely by making his profession hereditary and unchangeable. The farmer's son must follow the plow; his daughter must be married to a farmer. There is no possibility of a change to more congenial work, or to a profession for which nature may have qualified him. There is no place or time ahead when a man may hope to advance. He is born in an iron groove and bound there by religious sanction. Some contend that this makes skilled mechanics, develops specialists. It may where the child is endowed with the required faculty. But the fact is that they are not all so born, and the weaver's son who is a born mechanic must be chained to the loom and his God-given faculty must die. The beggar is not allowed to work; the thief may not become law-abiding; the nautch-girl may not abandon her life of shame without doing violence to religion and incurring excommunication. "The Hindus improved their arts, sciences, and social institutions up to a certain point: they left some of their neighbors behind them in the scale of civilization, and there they stopped. Their caste prevented the full development of their faculties."—(The late Dr. Krishna Mohun Banerjea.) They have not maintained their standard, but have degenerated in every department of their civilization. The history of progress in every age condemns the hereditary profession. The men who have achieved most in the progress of nations have come from other walks of life, and have become experts in a realm quite unexplored by their parents.

3. But, lest some might attempt to escape from this position in which birth and religious fate had placed them, the Brahmans have branded many of the professions with shame so degrading that none will care to seek entrance to their fellowship. I will only quote on this point the writer above named:

In civilized countries, every encouragement is held out to the cultivators of the arts, especially the fine arts. Their professions are esteemed honorable, their labors are amply rewarded by men of taste and refinement. The pernicious system of caste taught a different lesson to the Hindus. The civil architect was branded as a bastard. The carpenter and the goldsmith are accursed, because the Brahmans chose to take umbrage at them. How could the arts flourish in such a society? How could a person of sensibility aspire to distinction in the cultivation of arts which are considered so low? I have myself heard the Brahman fling at the farmer that Indian proverb: "By two things you can distinguish a bullock from a plowman—by its horns and its tail."

Would it be possible for a people to prosper under such laws? England is not the cause of India's poverty, *but the cure*, if the Hindus will allow this blight of caste to be replaced by the righteous and progressive laws of the English.

4. It requires but a glance at the Hindus to discover the low type of their physical life. One cause of this condition is the fact that their one hundred thousand sects may not intermarry. So narrow has the circle of legitimate marriage become that a man must ordinarily marry a blood relation in order to be sure that he is within his caste limits, and it is not uncommon to see a boy, or even a grown man, married to his own sister's daughter. Need we wonder that the average life is under twenty-five years? Or that weakness, lassitude, a stagnant calm take the place of the sturdy vigor, bouyant life, and flowing spirits of the West?

5. Along with this physical condition follows intellectual decline; for the caste system decreed that only the Brahman might be educated. Trace the intellectual development of India along this line for ages when the temple hall constituted the school, the priest the teacher, the Brahman's son the pupil, the religious writings and traditions the text-books. Even at the beginning of this century but one in twenty-five can read and write, altho it is a hundred years since Carey introduced Western learning, and there are in the country to-day, open to all classes, thousands of private and public schools, colleges, and universities. In contrast to the proud boastings of Hindus who visit this country, let a Bengali writer describe the present-day sage of India:

None but a Brahman, declared the Shastras, should read the Vedas, or impart religious instruction, and as the Vedas and their Angas included all the literature and sciences of the country—grammar, versification, arithmetic, and mathematics—the law thus effectually enjoined ignorance to the rest of mankind. The consequence has been a total prostration of intellect and of mental energy, not only in the general mass of the community, but even among the favored class itself. Learning has dwindled down to childish frivolity and religion to ceremonial purity. Our bandits of the present day are a set of lazy, superstitious, weak-minded men, living mostly on the community, without contributing at

all to its welfare, having, some of them, a little dexterity in threading the dreams of metaphysics, and the unenviable ability of framing specious arguments for perplexing the plainest truths. The cause of so much deterioration is easily explained. When literature and the sciences were insured in perpetuity to the Brahmans, it became no longer their interest to acquire real knowledge, and the means of making themselves and their brethren wiser and happier. The arts of imposition held out to them more lucrative employment. To cheat and elude the mass, whom the laws had consigned to ignorance and misery, promised them palpable advantages, and they possessed by birthright the means of deceiving with impunity. The temptation was too great for human nature to resist, and it was not resisted.

6. Against this dark background of poverty and oppression, of outraged physique, of weakened intellect, we have to place the *social* conditions of this caste-bound people.

The *enforced ignorance* of women lays the foundation to the entire social structure. The Brahman priests early discovered that the security and permanence of caste lay in the ignorance of the mothers. It was the women who could be made to believe the most contradictory fables of the power and wisdom of their "mortal gods on earth"; this credulity begat superstition, and fear welded the chain of slavish obedience. The mother, thus taught and domineered over, instilled into the minds of her children the same fable, superstition, fear, and secured the *men* of each generation to a similar bondage. If at times the husband rebelled against this tyranny, he was won over by the flattering titles and lordly position he held in relation to his wife, and one of the "sacred" books was made to declare (see "Skanda Purana," IV., 35):

Let a wife who wishes to perform sacred oblations wash the feet of her lord and drink the water, for a husband is to a wife greater than Siva or Vishnu. The husband is her god, her priest, her religion; wherefore, abandoning all else, she ought chiefly to worship her husband.

It is true there have been some noble exceptions in the history of India. A few women have been taught and have attained to high positions in literature and learning. Pandita Ramabai of this generation is well known as a Sanskrit scholar and a lady of highest ability. At the same time, we are compelled to believe that the only classes of Hindu women educated under the sway of caste were certain sects of dancing girls and temple women, and then only as an added attraction to their shameful (tho religious) profession. While there are to-day Hindu girls' schools in India where the number of attendants is increasing every year, it is under the protest of caste. Many, it is true, are placed there by parents who really desire to educate their daughters; but very many are sent as the only way to save them from the Christian schools. The caste system has not yet sanctioned the education of women.

7. Upon such a foundation one is not surprised to find the custom of *child-marriage*. The apologists for this practise say that it originated in the age of invasion, and was resorted to as a means of

saving the maidens from captivity. But the more reasonable explanation is found in the policy of the Brahmans in preserving the system by marrying off the girls before they knew enough to fall in love or wish to marry outside their caste. Aside from the outrage of marrying children in infancy and uniting a ten-year-old girl to a man of eighty years, this is one of the most fruitful causes of Hindu degeneration. You seldom see that stalwart independence even in the young men that characterizes the Western nations. One of their own writers has given the reason: "The children of children must ever be the slave of slaves."

Enforced Widowhood and Its Results

8. *Enforced widowhood*, in the average Hindu home, is the crowning device for the torture and degradation of women. And why this enforced widowhood? Because the priest teaches from the "sacred" books that in some former birth (none can tell when) she committed a sin (no one knows what), and so incurred the displeasure of one of her three hundred and thirty million gods (the priest can not tell which one), and this offended deity now takes vengeance upon her by striking her husband in death. She is the property of that husband, body and soul—hence has no place upon earth after he dies. She was formerly burned alive on his funeral pyre, therefore, and so atoned for her own sin and expiated the sins of "her father's line, her mother's line, and the family of him to whom she was given a virgin." When the British Indian government abolished this crime they left her in a life of worse torture for a quarter of a century, and then sought to deliver her by enacting a law legalizing the remarriage of widows. Up to 1900 but five hundred such marriages had taken place, and now, altho the State of Baroda passed a similar law some two years ago, they average only twenty-five to thirty a year. And why do not more Hindus practise it? Manu gives the answer. Book V., 157: "But she (a widow) may at will emaciate her body by (living on) pure flowers, fruits, roots. She may not, however, when her husband is dead, mention even the name of another man." 162: "Nor is a second husband anywhere permitted to good women."

There are many educated Hindus who would at once reform these practises, but they are held in check by the threat of excommunication. Indeed, the spirit of reform is not so manifest in the country now as ten years ago, and this revival of Hinduism means a return to the past ages. Sir Monier Williams tells of an incident which he witnessed twenty-eight years ago, and the same sentence is passed where possible to-day. He says: "When I was in Gujarat, in 1875, a man named Lallu-bhai, a cloth merchant of Ahmedabad, was proved to have committed a heinous caste crime. He had married a widow of his own caste, and to marry a widow is, in the eyes of a Hindu, a most awful offense. A woman once married, belongs to one husband for

time and eternity. Forthwith, he was sentenced to complete excommunication. No one, either of his own or any other caste, was to be allowed to associate with him; no one was to eat with him; no one was to have any trade dealings with him; no one was to marry any of his children; no temple was to receive him as a worshiper; and if he died, no one was to carry his body to the burning-ground. On the morning after the sentence was passed he went to the bazaar as usual, but not a person would buy from him or sell to him; he could get no home to live in; and none of his debtors would pay him their debts. It was impossible to sue them, as no one would give evidence. He was a ruined man, and had to leave the country, and obtain government employment in a distant city."

9. The caste system changes benevolence and all social obligations into *unfeeling selfishness*. The Hindu boasts of his charity, and reminds you of the army of beggars which curses the land. But he gives to these, *as a rule*, for religious merit. He points to his "joint-family" system as a refuge for the aged and infirm (and might have added the lazy), but forgets that its only purpose is the preservation of *his own*. He recalls the noble examples of charity which famine calls forth, but they are the rare exception. The fact is that his generosity is mostly lavished upon his individual family, and if there is an overflow it seldom goes beyond his *caste* family. Outside of this he has no cares. He knows neither public spirit nor cares for the common weal. When he speaks of the "Brotherhood of man" he has reference to his own caste. Rev. J. Vaughn bears testimony to this claim:

Outside their own caste the weal or woe of their fellows affect them in no degree whatever. We have again and again witnessed along the great pilgrim routes of India harrowing illustrations of this sad truth. We have seen poor creatures, smitten with disease, lying on the roadside, passed by hundreds of their coreligionists with no more concern than if they were dying dogs; we have seen poor parched sufferers with folded hands and pleading voice crave a drop of water to moisten their lips, but all in vain. Hundreds thus perish, untended, unpitied, unaided; perhaps even before death does its work, the vultures and jackals begin theirs, and thus lines of whitened bones and blackened skulls border the roads leading to the sacred shrines. And whence this worse than brutal callousness? What has dried up the springs of human sympathy? It is caste. This first of all taught the people to look upon differing castes as different species; it next taught the lesson of defilement by contact; thus utter isolation and heartless selfishness account for the whole of the sickening scenes described.

10. Caste creates jealousy, pride, hatred, and strife. Many a missionary has borne testimony to the village quarrels, sectional feuds, and even strife between neighboring towns, which were traced directly to caste feeling. Comparison of the rights, privileges, and position of the different castes, and even of sects within castes, form an ever present source of heated controversy. The most trivial distinctions are sufficient to precipitate a quarrel which often embitters a whole village.

Dr. Cornish, of South India, tells of a disturbance which resulted in the village arming, taking sides, and, had not police intervention arrived in time, would have ended in a bloody battle, simply because a shoemaker insisted upon wearing a red flower in his turban, which the parish caste claimed as their privilege.

Not only does caste interfere in these public affairs, but it enters the home life and makes privacy impossible. A Bengalic writer says on this:

Each of these divisions (the lower orders) has a class of men called paramaniks, members of which exercise the most unlimited inquisitorial powers, each within his own jurisdiction of one or more villages, prying even into the minutest circumstances of life, and interfering with every domestic incident, unless bought off with a bribe. Thus domestic happiness, the dearest of all dear things on earth, is subjected to the vulgar intrusion and despotic interference of men who make their inquisitiveness the source of their wealth.

11. Overshadowing and permeating the entire system is the religious nature of caste. As has already been shown, it enters every sphere of life and arrogates to itself supreme authority to regulate all affairs. And this it does on the ground of Divine sanction. Caste blights man's best and holiest instincts, and perverts his highest God-given functions. Caste makes out of the Supreme God a giant deity, possessed of and exercising the organs and functions of fallen men; giving birth to offspring from his own body; practising and giving sanction to vice as well as virtue, authorizing oppression, violence, dishonesty, thieving, and even murder; making the prostitute as essential to the religious body as the priest; prescribing for religious worship practises as vile as ever polluted the slums of any city; substituting empty ceremony for religion, and formal hypocrisy for holy character. The caste system is an outrage of justice between man and man, and is an insult to a just and holy God. Caste presents the strongest barrier to the progress of education, of social reform, and of Christianity itself in this land of death. Let all friends of India join with Babu Keshab Chandra Sen in his appeal to "Young India":

Next to idolatry, and vitally connected with its huge system, is caste. You should deal with it as manfully and unsparingly as with idolatry. That Hindu castism is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience and an insult to humanity, and all our moral ideas and sentiments rise to execrate it and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard to Brahmanical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable Divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His childaen. It exalts one section of the people above the rest, gives the former, under the seal of Divine sanction, the monopoly of education, religion, and all the advantages of social preeminence, and visits them with the arbitrary

authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahmanical order as the very vicegerents of the Deity, and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven. Who can tolerate this woful despotism, this system of abhorrent slavery, this robbery of Divine authority? Fellow countrymen, if you abjure idolatry and rally under the heavenly standard of the true God, you must establish and organize a new brotherhood on the basis of enlightened thoughts and sentiments; in this reformed alliance you must discard and discountenance all caste distinctions, that truth may be freely embraced by all, Brahman and Sudra alike, and both by virtue of birthright may secure access to the blessings of spiritual freedom, progress, and happiness without let or hindrance. Abandon idolatry, and seek the worship of the true God; kill the monster caste, and form a rational and religious brotherhood of all your reformed countrymen.

A GREAT OPPORTUNITY IN SOUTH AFRICA

BY REV. CLINTON T. WOOD, WELLINGTON, SOUTH AFRICA

Superintendent of the Young Men's Institute

God has given a wide-open door of opportunity in South Africa for the sending of the Gospel light out among the heathen of the Dark Continent.

The common notion of Africa is that it is next to impossible for the white man to live there because of the deadly fever. This is true of many districts, as is shown by the roll of martyrs in the story of African missions. But the God of Creation had upon His heart the problem of African heathendom, and made a way to attack that problem when He extended the land of Good Hope southward into the temperate zone. There He furnished a vantage-ground of healthful country for the heralds of the Gospel. In that sunny southern home Europeans have been living and thriving since the middle of the seventeenth century, and to-day Hollanders, Englishmen, and Americans find there a climate finer than that of their own native lands. English physicians send their consumptive patients to South Africa much as American physicians send theirs to Colorado, and many such have found life and health there.

It is only a step onward to point out that the God of History, following out the plan laid down in creation, controlling the comings and goings of the races, led thither a people who knew Him and who could fulfil His purpose. In the seventeenth century Hollanders and Huguenots went from the martyr churches of Europe to make the Land of the Southern Cross their home, and to plant in South Africa "the Church under the Cross." There the sturdy adherence to the Bible of the former, and the religious devotion and enthusiasm of the latter, have blended and borne fruit in the missionary zeal of the Church of the Boers at the dawn of the twentieth century.

The Reformed Dutch Church of South Africa is a sister of the Reformed Church in America. She has the same standards, and

upholds them with unflinching faithfulness. No Church in the world to-day stands out more clearly for evangelical Christianity. Ministers and people alike are upon the solid ground of an inspired Bible and the safe rock of an atoning Savior. The forms of government and of worship in the South African Church are essentially the same as in the Reformed Church in America, but in South Africa the language of Holland is almost universally retained for the purposes of worship. The membership of the Church of the Boers is about two hundred thousand. She is blessed with such a man as the Rev. Dr. Andrew Murray as her spiritual leader, and he is supported by a ministry of like views and spirit with himself. Thus the future promises faithful, earnest, spiritual leadership for the Church.

Dr. Murray's leading message some years ago was on the subject of prayer. Without taking the emphasis from that subject, his teaching and influence have of late been used to lead his Church deeper into the mission field. No less than fifteen of his own immediate relatives—sons, daughters, nephews, nieces—are workers of the Reformed Church of South Africa among the heathen. The Murray family is one of the great missionary families of the world. On the front wall of Dr. Murray's prayer-meeting room is a map of Central and South Africa, with the words of the dying Savior printed in Dutch across the face of the continent: "*Mij dorst*" (I thirst), and the purpose which is coming to possess the heart of that Church in South Africa is the one expressed in the Moravian battle-cry: "To bring to the Lamb that was slain the reward of His sufferings."

The Boer Church and Missions

Much misunderstanding and misrepresentation exists about the attitude of the Reformed Church in South Africa toward missions in the past. Some books published for missionary study in American churches are not only entirely lacking in sympathy, but also exceedingly unjust in presenting the story of South Africa.

No consideration is given to the fact that the Church in South Africa was not reached by the influence of the movement which began with William Carey, until much time had elapsed, chiefly because of the isolation of South Africa, both in situation and language, from the English-speaking world.

It has not been noticed that the Church of the Boers had no institutions for training her own Christian workers until 1858. Before that time her ministers had to be sent to Scotland or to Holland for their education, and such was the expense that few were sent. Not only did the Church have none of her own young people to be missionaries early in the nineteenth century, but she was herself in such need of ministers that she had to send to Scotland and Holland to secure men to fill her pulpits. The father of Dr. Andrew Murray was

one of a company thus sent out from Scotland to the Church of the Boers. He took the parish of Graaff Reinet, married a daughter of the Boers, and brought up his family in the midst of that large Dutch congregation.

Another consideration should be kept in mind in viewing the missionary history of the Church of the Boers. The pioneers in South Africa, like our forefathers in America, were winning the wilderness. They were compelled to stand in much the same relation to the black savages as that of our American pioneers to the red Indians. David Brainerds and John Eliots were neither very numerous nor very warmly supported by the churches in the early days in America. The fact is deplorable—but let the story of South African missions be written with sympathetic understanding of such facts as these. The Boers, it is true, were once slave-owners, and they objected to the manner in which the institution of slavery was abolished; but they are not, nor have they been for long years, advocates of slavery. Before the late war it was as much against the laws of the Orange Free State and of the Transvaal Republic to hold slaves as it ever was against English law. It is a mistake to represent the Boers as the enemies and enslavers of the native races of Africa. They are not a cruel people. Their faults are rather those of excessive kindness of nature. The fact is, that the spirit of Jan Anthonie van Riebeeck, the first of the Hollander leaders at the Cape, has never been lost. When he landed on the shore of Table Bay his first act was a prayer. Kneeling upon the sands, he asked that the coming of his race to that country might result in giving the light of God to the heathen.

Work for the Blacks by the Boers

The Rev. J. H. Neethling, one of the fathers of the Dutch Church in South Africa, said, at a recent stirring missionary conference: "It is nothing new for our Church and our Boers to do mission work." He declared that \$1,500,000 had passed through his hands as treasurer of one of the foreign missions of the Church. The Dutch Church of Cape Colony gives at the rate of fifty cents per member for the work among the heathen. There are two missionary societies which send out workers, and six affiliated societies which assist in gathering funds and disseminating information. There is a Dutch missionary magazine, *De Koningsbode*, published monthly at Wellington, which reaches seven thousand families in South Africa. Its editor is the Rev. A. C. Murray, one of Dr. Murray's nephews.

The existence of a large Dutch-speaking church of colored people in White Man's Africa, adhering to the regular standards of the Reformed Church, is evidence that the Church of the Boers has not neglected the blacks at her doors in her ministrations of the Gospel. In many South African villages these colored people have their own

separate organization and church property, and are ministered to by a white missionary; in other places the blacks worship in the same church together with the white Dutch congregation.

In 1860, only two years after the Theological Seminary at Stellenbosch, Cape Colony, was opened, the Reformed Church of South Africa sent Rev. Stephanus Hofmeyr to the Northern Transvaal to work among the heathen in the Zoutpansbergen. Since that time the interest has increased and the work extended, until to-day the missionary map of South and Central Africa shows fourteen important foreign mission stations of the Church of the Boers, where sixty of the young people of that race are doing earnestly the work of the Gospel, assisted by hundreds of native evangelists and teachers.

In securing these workers the Student Volunteer Movement has served the Church well. This movement found its largest sphere in South Africa in the Reformed Church. In 1899 more than four-fifths of the Volunteers in South Africa were members of the Dutch Reformed Church. Much as this shows the ante-bellum interests of the Dutch Church in missions, the most remarkable evidence of God's blessing upon the Church comes forth from the burning, fiery furnace of the war itself.

Missionary Volunteers from the Prison Camps

During the war England carried the Boer prisoners away as exiles from South Africa. There were prison camps of these exiles in Ceylon, in several places in India, in Portugal, in the Bermudas, in St. Helena, and in South Africa as well. Among prisoners it is a common thing to find evil tendencies in life prominently asserting themselves. But be it acknowledged as God's own testimony to the character of these men of South Africa, that the most prominent feature of their life in prison camps was the Church of Jesus Christ, fully organized and doing splendid work, while side by side with the Church stood the school. It is interesting to trace the course of this movement. Among the prisoners deported were members of the *kerkraads*, or consistories of Dutch church congregations in the Transvaal and the Free State. These good men felt that they were under holy orders, and no sooner did they find themselves in camp among their fellow prisoners than they showed that they realized what it meant to be ordained to their holy office. They felt that the Divine hand had led them there to work for Christ and for the souls of their fellows. So they came together, deacons and elders, from different congregations, and formed the *kerkraad* of the prison camp. Then, feeling that they were handicapped without leaders, they sent word to the Church in Cape Colony telling of the need, and that Church in response sent out some of its ablest ministers to be chaplains for the prisoners. Then the church was organized in full—minister, consistory, catechization classes,

schools, Christian Endeavor societies, all at work for the Lord of Hosts. The result of this surprising work was that hundreds of men were converted, and that two hundred of the converts gave themselves to God for His work among the heathen of Africa. Two hundred missionary volunteers from the Boer prison camps! Has the world a parallel to this record? Let it stand as a splendid tribute to the character of these people, who have always been a credit to their noble synod of Dort ancestry!

These volunteers have come back to Africa, and the Reformed Church there faces the problem of training and sending them to the mission field. Moreover, the volunteering spirit has gone abroad among the other young people, and numbers are continually offering themselves, so that there are between three and four hundred of the young people of the Boers who look forward to missionary service. But it is one thing to say that a man is willing to be a missionary and it is another thing to say that he is fit to be a missionary. Are the young people of the Boers fitted for missionary service? God does not work at random. He did not form a healthful part in a fever-cursed continent, send a people there from martyr churches in another continent, and give them as a people two hundred and fifty years of training in their knowledge of the heathen for nothing. There are no men in the world better fitted for missionary work in Africa than these sons of the Boers.

First of all, it is a piece of good missionary financiering to find white men in Africa to send to the heathen there. It does not require the expense of an ocean voyage to put the worker in the field or to bring him home for rest and recovery in case of sickness.

Again, these young people of South Africa are acclimated and better fitted than any others to resist the hardships of Central Africa. The Dutch Church Mission, on the shores of Lake Nyassa, has a good record for keeping a large proportion of its missionaries alive and at their posts for nearly twenty years.

Thirdly, there is no race which understands the African native as well as the one which has had the opportunity to learn his ways and thoughts through an experience of two hundred and fifty years. Even in Johannesburg, when they want some one to handle the gangs of natives in the gold-mines, they say: "Get a South African Dutchman for that work, because he understands the blacks so well." God has given these people their experience and knowledge of the blacks, and He is to-day taking hearts possessed of this knowledge and setting them on fire with devotion to Jesus Christ and with love for the lost, and he is thrusting these young people out as laborers into His harvest field.

Moreover, tho many of these farmer boys of South Africa have not had opportunities for an education, yet, as a class, they have

another remarkable fitness for missionary service, and that, too, in the line of intellectual equipment: Dutch South Africa is essentially bilingual. The children learn the language of Holland in the home circle and the language of England in the schools. More than that, many of the young people spend much of their time, in early days, with farm and household servants who use a native language, such as the Sesuto or Sechuana. Thus a third language, and one akin to those required in missionary service on the frontier in Central Africa, becomes theirs. The fact that most of the native tongues of South and Central Africa belong to the great Bantu language family, of which they are really dialects, makes it a comparatively easy matter to pass from one to another, especially for these Dutch young people, who may almost be called natural linguists.

With such a band of such volunteers offering themselves, what is the spirit of the Church at whose door the commissioning Jesus stands thus knocking? She has been much in prayer during the war that God might bring her through the fire purified and with a better knowledge of Himself and of His will. To-day she sees that will made most clear by the working of God's Spirit among her "young men and maidens." And she is not slow to respond with her means, impoverished tho she is by the ravages of war and of martial law. One congregation in Cape Colony, that of Fraserburg, has undertaken the support of twenty-one of the Prisoner of War Volunteers for a three years' course of training. This means a contribution of \$10,000 to the cause of missionary education by one congregation; for this cause \$15,000 had been promised annually last February, and contributions have been steadily flowing in ever since. A part of the money comes from the poor women and children of the concentration camps, who, in some cases, sold a portion of their daily bread in order that they might give, and, in others, earned money by sewing. Thus the widow's mite, as well as other gifts, finds its way into the Lord's treasury in South Africa. The cost of training this band of volunteers has been estimated at \$125 for each man per year.

Mission Training-schools for Volunteers

All these workers are to be trained for service in South Africa. For this purpose the Dutch Church has three institutions: The Theological Seminary at Stellenbosch, which does work in educating the ministry of the Church as thoroughly as our American theological schools; the Mission Institute at Wellington, founded twenty years ago by Dr. Murray, to give a more simple course of Bible training preparatory to missionary service; and the Industrial Institute at Worcester, which was opened by a thrilling missionary conference in February of this year. More than one hundred of the volunteers from prison camps are now in course of training at this school, where it is

proposed to give some, who are not prepared for advanced intellectual work, the training to be farmers or mechanics, to help the ordained missionary in Central Africa; others will be found capable of doing the work required at Wellington, or even at Stellenbosch, and will be passed on to one or the other of these institutions, after a preparatory course at Worcester. The Wellington Institution has between thirty and forty mission students, some of them from the prison camps. A fivefold increase in the number of the students there in the last five years, an increase which went on steadily all through the war, shows that there was the same spirit among the young men who remained in South Africa as among the exiles. The leaders of the Reformed Church missionary work are trained in the excellent theological seminary at Stellenbosch, which has regularly about fifty students. These three institutions, together with the Huguenot College and Seminary at Wellington for the daughters of the Boers, which has also its missionary department, are all situated in the southwestern corner of Africa, within sixty miles of Capetown, the three places, Worcester, Wellington, and Stellenbosch being within thirty-five miles of each other. They are beautifully located among mountains, and are ideal educational centers.

Thus has God provided, in many ways, that the Reformed Church of South Africa should be a power in the field of African evangelization. It is a noble thing for a race of men to establish themselves in political liberty and to maintain such institutions when once erected; it is a nobler thing for a race of men to be used greatly in carrying out the Divine purpose of world-wide evangelization, and to hasten the coming of Christ's Kingdom. Some of the leaders of the Reformed Church of South Africa say that God has taken away their republics only that He might give them Africa for Christ.

It is a great boon in doing work of any kind to have the confidence and trust of others, to know that others feel that one is the right man in the right place. As of individuals, so of churches. This Church of the Land of Good Hope has suffered with the men who are her members in the misrepresentation which was recently sent broadcast throughout the world. She has realized the promise of her Lord that she should be blessed even in being reviled, and in having all manner of evil said against her falsely for His sake. When her ministers were being imprisoned or hindered in their work by the exactions of martial law; when her men were sacrificing life for liberty on the battlefield, and her women and children were languishing in concentration camps; when her buildings were, in some cases, being destroyed by fire or dynamite, and robbed of the communion plate, she was being tried by fire. But she has stood the test, and has come out more than conqueror through Him who hath loved her, the Church under the Cross again triumphant.

SIGNS OF THE TIMES IN ISLAM

BY HENRY OTIS DWIGHT, LL.D., ROSELLE, N. J.

The ferment of unrest which has stirred all Mohammedan lands during the last twenty-five years has attracted the wide attention which it deserves. It has been reviewed from the cosmopolitan standpoint, and interpreted as the beginning of a benign reform which can make Islam useful to the world, after all—from the political standpoint, whence it seems an insidious danger to the peace of Christendom, and from the standpoint of the Christian Church, which shows it to be a challenge and an obstacle to missionary operations. Nevertheless, some aspects of this movement invite further consideration.

The source of this ferment is found in general admissions of degeneration in Islam, revealed by impotence and loss of political power. The *Review of Religions*, a Mohammedan magazine published in India,* thus describes present conditions in the Mohammedan world:

Forms and ceremonies have again got the upper hand, while the inner life, the essence of the Law, and the spirit that gave life to the form is quite gone. There is not that faith, not that righteousness, piety, purity, not that sincere observance of the ordinances. Divine commands are set at naught, and the corruption of licentiousness, atheism, and transgression is widespread.

If a Christian should use such language respecting Islam he would be charged with fanatical partisanship, yet any one may hear such uncompromising strictures in almost any Mohammedan land. Furthermore, the first traces of such discontent go far back into the past. To take a comparatively recent instance, when the military power of Islam, represented by Turkey, was evidently falling before the aggressions of Christendom in the eighteenth century, the Wahabi movement for reform arose in Arabia, which was based upon indictments of current practises almost identical with that above quoted.

The result of this ferment of dissatisfaction has been a general activity for the improvement of Islam. One instance of this activity is the Senoussiyah movement in North Africa, which has carried Mohammedanism throughout the continent as far south as the eighth parallel of latitude; and which, as was shown by Canon Sell,† is in the direct line of descent from the Wahabi movement in Arabia, so far as the means are concerned by which it seeks to reform Islam. Another instance is the Pan-Islamic policy of Sultan Abd ul Hamid, of Turkey, which had its origin in the defeats of the Russian war of 1877-78, and in which, by the way, the sultan followed the advice of

* A brief notice was given of this publication in the November (1902) number of the *Missionary Review*, page 870.

† See his article in the October (1902) number of this *Review*, page 732

certain Shazili sheiks connected with the African Senoussiyah movement, who made the lessons of disappointment effective to the monarch's mind. A third example, which loses none of its weight by being found among the Shiite Mohammedans, is the rise of Babism in Persia, with adherents steadily increasing, notwithstanding repression and persecution. The flocking of pious Moslems into the various orders of dervishes, the sober enterprises of a body of liberal Moslems in India, sometimes referred to as the "Aligarh movement," and the reactionary efforts of men like Mirza Gulam Ahmed, of Qadian (who calls himself the promised Messiah), also in India, are lesser examples of the same activity. The growth of that vaguely defined body of heretics who torment the Turkish Sultan under the name of the "Young Turkey Party," may also be classed under the same head, altho one naturally calls their intermittent strenuousness political rather than religious, until one remembers that Islam is political quite as much as religious in its essence. In short, the movement resulting from the ferment of discontent extends to-day throughout the greater part of the vast area occupied by the adherents of the Arabian prophet. Such a situation is big with portent and arouses more than curiosity to know what it portends.

A nebulous connection appears in many of these movements in Islam with the doctrine of the Mahdi—the man guided by God, who is to lead the reform of religion in the last days. The followers of the Sheik Senoussi in North Africa are now looking for the Mahdi. The discredited Mahdi of the Eastern Sudan, whose followers laid waste the regions about Khartum during fourteen years, appeared for a time to have proved to narrow eyes his claims as the man of God; but he is dead, and the infidel is opening colleges of Western science in Khartum. Therefore, the Senoussiyah people hope that their own Sheik will prove to be the true Mahdi. In another direction the founder of Babism gave a name to his following by leading them to believe that he was the Bab (the door), or Forerunner of the Mahdi, and his successors claim like importance. In the section of the general movement whose center is Turkey, the sultan-caliph can not well claim to be the Mahdi, for that personage is to be a "come-outer" by rejecting allegiance to mundane rulers. The sultan does, however, claim to be preparing the way for the Mahdi, as a good caliph should. To go from great to small, the Indian reformer, Mirza Gulam Ahmed, of Qadian, is another claimant to be the man guided by God, who is to lead Islam to greatness; and he emphasizes his claim by a challenge, open to all the world, like that of the great Philistine, for men either to submit to or destroy him.

The Moslem theory of administration in its social and religious organization is much like that accepted by the Israelites in Egypt, when God told Moses that he should "be instead of God" to Aaron,

representing the untaught multitude. The idea of a divinely guided leader is inseparable from the idea of a theocracy. An organization so directed must necessarily supplant human theories of conduct, as well as human political systems. Islam carries this idea even into its rules of worship. Worship is man's demonstration of submission to the will of God. To serve this end it must be offered in the form decreed by God. Exact conformity is the proof of submission which insures God's favor. But the ignorant people, like well-meaning sheep, require a shepherd to lead their every step. Mohammed, during his lifetime, was this shepherd and leader, perfect through direct acquaintance with the will of God. Him the caliphs tried to copy, performing to this day the duties of Imam, or leader, so far as they can remember the instructions of the prophet. In a smaller sphere the Imam of the parish is leader of the people in the things of God, supervising their morals and standing before them when they worship, in order to show them the forms divinely appointed. If things go wrong, it is not the people, so much as the leader, who is to blame, and great craving for a perfect guide ensues. Piety for the ignorant masses in Islam, therefore, is submission to a responsible leader who speaks for God.

The Mahdi Reformers

Under this theory the lifetime of Mohammed becomes the Golden Age of Islam. Caliphs and imams, as time goes by, must necessarily lose the precision of their view of the appointed forms of religion and rules of conduct, the clue to God's favor must gradually be lost, degeneration must set in. Mohammed himself prophesied this degeneration, but declared that in the last days, when it was at its height, a man guided by God would appear to lead the people back to the perfect observances. Tradition calls this latter-day reformer the mahdi. He may come as a ragged goat-herd on the mountains, like one of the great saints of the fourteenth century, or he may be a hard-working cobbler, as the dead mahdi of the Sudan is said to have been. Therefore, the people watch keenly all men remarkable for piety and gifted in winning men; for in each they hope to see proof that the great leader has appeared. Such tension of expectation is the characteristic of a Mohammedan revival.

The Christian ideas of prayer and of a sense of personal responsibility for growth in character as the natural fruits of a revival of religion are almost unthinkable to the Moslem, for he is bound to his leader in both. This fact appears on asking why the pious so flock into the dervish orders at such a time as this. The answer is that the head of the order is, in his own sphere, a perfect guide. Unauthorized prayer would be an arrogance almost as near to blasphemy as unauthorized forms of worship. An orthodox Moslem view of prayer is given by Jami, in his *Salaman and Absar*, when the dervish says to

the man who has been so foolish as to make a petition to God on his own account:

Remember
How that very day I warn'd you
Not with blind petition Allah
Trouble, to your own confusion;
Unto whom remains no more
To pray for, save that He may pardon
That so rashly pray'd before.

So Moslems, under stress of religious revival, attach themselves to the best leader they can find, redouble their strictness in ritual observance, and finally, if they thus win God's favor, they will surely see His power working in some peculiarly pious man, who will become the divinely chosen instrument to lead the groping people. The effect of the doctrine of the Mahdi is to stir all hearts with warm and anxious desire to yield implicit obedience to a man who shows that he is guided by God. This touching hope that God is about to lift them from impotence by the hand of a man appointed for the purpose rules the thoughts of Moslems everywhere, who have been moved by the causes of the revival of Islam, and their reasonable expectation can not fail unless the basis of their faith is a dream.

Another feature of this activity is its political aspect; for political activity and political supremacy is the corollary of the Mohammedan idea of a theocracy. Some twenty years ago I was earnestly invited to visit the African Sheik Senoussi, who was then living near Wadai. The dervish who gave me the invitation urged that the interview was easily practicable by a dash on camels from Tripoli; that it was safe, because the word of the great sheik outweighs that of tribal chief, petty ruler, or caliph in all Africa; and that it was desirable, because the sheik and the missionary, equally desirous of the reform of the race, might both profit from a free exchange of views. The invitation brought temptations, but it was not accepted. According to my amicable tempter, the aim of the Senoussiyah movement was to restore Islam to its first principles by inducing all Mohammedans to submit to the guidance of the Sheik Senoussi. Such an aim was not unreasonable. Union of all Moslems is presupposed if their leader has been divinely chosen.

While Islam was compactly contained in Arabia, an effective union under one dictator might be realized. Even in the vast expanses of North Africa, a distant view seems to show that such a union of the Moslem population has been nearly established under the Sheik Senoussi. Yet there is reason to doubt the perfection of the unity. The dervish who described the Senoussiyah movement met me again about five years later. He was devoted to the Sheik Senoussi, but he had much to say of the unfitness of a certain Sheik Ismail, ruler of a small district in the Sahara, and also a supporter of the Senoussiyah movement. "I have made my preparations," he said; "the most of

the people favor me, and in six weeks from now I shall either be ruler of that district or I shall be dead." Two months after this conversation my enterprising friend died with some two hundred of his supporters, and his rival still rules the district. Until men are perfect, organic union in the field of a world-wide religion is impossible.

The doctrine of the Mahdi prepares the way for the irruption of adventurers, for the dissension of leaders distant from one another, who honestly think themselves divinely moved to help the ignorant and stumbling people by leading them in the right way, and for violent collisions between groups who differ as to which way is the right one; for conscience compels a Mohammedan ruler, who encounters a blatant promulgator of blasphemous doctrine, to foam with rage until he has silenced him. If Mohammed Sarfaraz Khan, a reformer of Islam in India, whose views were summarized in this REVIEW in August, 1902, were to say in Turkey the things attributed to him, he would be imprisoned for life, while in North Africa he would be lucky if he escaped with a head on his shoulders.

The mass of Islam is vast, and the idea that its general upheaval through a passion for improvement will result in bringing it new strength is a fascinating one. But new strength for Islam is not what the present activity portends. Moslem historians often regret failures which have befallen the enterprises of powerful Mohammedan monarchs through anarchical proceedings caused by dissension. They have not realized that to follow the requirement of their doctrine, and attempt to place at the head of these hundreds of millions one man invested with a power that belongs to God, is in itself anarchy.

The Failure of Islam

But the existing ferment of dissatisfaction in Islam has yet another aspect. It expresses the human yearning for progress and growth. It is fed by world-wide observation of the masterfulness of Christian civilization, which shows that in this twentieth century Mohammedans do not invent or use machinery, that they make no scientific research, and that they own ships, railroads, and telegraphs, to say nothing of arms, by the grace of Christendom alone. More than this, Mohammedans who are in contact with Christian peoples have a habit of unconsciously testing their own doings by Christian standards. It was this habit which showed itself in the bitter sarcasm of a Mohammedan of Constantinople whom I once heard denouncing the ferocity shown by his people toward religious dissenters. Said he:

We have found the most convincing of all arguments. For instance, suppose that a Christian falls into friendly conversation upon religion with one of our theologians. He says:

"Where do you locate God?"

"God is everywhere."

"Do you believe that God is one God?"

"Yes; He is one Most High."

"But He is three persons in one substance."

"No; you blaspheme; He is one only God."

"I too believe that God is one God, but in three persons."

"You are a scoundrel of an infidel; I will kill you!"

The theologian then falls upon the Christian with a club and beats him into helplessness. He has thus proved that his theology is true!

It is only necessary, also, to become acquainted with the Moslem reformers of to-day to see that they urge Christian, or non-Mohammedan, ideas for the improvement of Islam. The Maulvi Seyyid Ali, one of the liberal Moslems of India, speaks of Islam as "*One* of the manifestations of the Divine wisdom." The proposals of Mohammed Sarfaraz Khan, of the same faction, are to modify Mohammedan rules of ablution and worship, of the Ramazan feast, and of the Mecca pilgrimage in such a way as to accord with the "existing usages and conditions of business success." Mirza Ahmed, of Qadian, the "Messiah" of an opposite faction of the Indian Moslems, while declaring that the destruction of Christianity is a first essential to the restoration of Islam, and therefore calling upon Islam to prove that Jesus Christ is nothing but a dead man, adds that it is also essential to promulgate a doctrine for Islam which shall insist that Mohammed is not a dead man, but lives, and is the present advocate of his people! Babism, the most prominent Persian branch of this movement, openly professes to unite Pantheism and Islam and Christianity in one religion suited to the needs of the age and the demands of the brotherhood of mankind. Such utterances attack the very foundation of Mohammedanism. They point not to revival or reform, but to disintegration, which may be the true portent of the present activity in Islam.

In the second and third centuries of the Christian era, when heathenism was tottering to its fall, one of its last efforts to recover its footing was its adoption of Persian, or Christian, or Jewish teachings as having always been a part of the principles of the ancients. This was one of the signs of the times—what Dr. Schaff calls "the sunset glow" of heathenism, when "men turned wistfully to the past, and especially to the mysterious East, the land of primitive wisdom and religion . . . and all sorts of religions, and all the sense and all the nonsense of antiquity found a rendezvous at Rome." The probability that history is now repeating itself is supported by the fact that the sole places where like tokens of disintegration are not now visible in Islam are those where isolation, as in North Africa, or where a rigid police control, as in the interior of Turkey, prevent ideas from reaching the minds of the people, so that the masses yet cling to their leaders, still dreaming that in them they will soon see one who will take a sword and purge the earth in the name of the Lord.

MISSIONS TO THE MOHAMMEDANS*

BY PASTOR ABR. AMIRCHANJANZ, VARNA, BULGARIA

Immediately before the ascension, Jesus gave His disciples the command: "Preach the Gospel to the whole creation." We know how the apostles, in the fullest sense, made this the aim of their lives, and what wonderful results were attained. But this command applies also to all those who view themselves as Jesus' disciples. Of the 1,500,000,000 human beings that are supposed to inhabit the earth, 1,000,000,000 are non-Christians. Of these, some 6,000,000 or more are Jews, 200,000,000 Mohammedans, and about 800,000,000 heathen. Professor Warneck, in his book, "History of Protestant Missions" (1900), gives the number of Protestant male missionaries as 6,000 (about 4,500 ordained), and the annual sum total of all Protestant missionary gifts as \$15,000,000. This is very encouraging, if we compare the nineteenth century with earlier days after apostolic ages, altho these high figures neither in quantity nor quality correspond to the deep necessities of the now Christian world.

A very surprising and wholly inexcusable disproportion in the arrangements of missionary societies at once claims the attention, if we compare the relative number of missionaries at work in the three great missionary fields of Judaism, Mohammedanism, and Heathenism. These 6,000 missionaries labor almost exclusively among heathens and Oriental Christians. Some 40 societies work entirely among the Jews, and 17 of these in London. For the 200,000,000 Mohammedans, the nineteenth, the so-called "missionary century," accomplished almost nothing, and little seemed to be undertaken for them in real earnest. The Scottish mission in Ciscaucasia, and the Basel mission in Transcaucasia, which, during the first half of the last century were at work among the Moslems on the island of Malta, and a similar mission in Cape Colony, lasted but a little while. Henry Martyn, Dr. Pfander, Dr. Zaremba, Dr. Kölle, and other enthusiastic missionaries to the Mohammedans, had no successors who were able energetically to continue their work. In Caucasia, Turkey, and elsewhere the mission work among Moslems is like the house in the Lord's parable, which the owner began to build, but was not able to finish.

It is often assumed that the missionaries in India, Africa, and wherever they labor, preach, whenever opportunity offers, to the Moslem also. This, no doubt, is true to some extent, for every believing missionary regards himself as obliged to preach the Gospel to the whole creation. But he who knows missions can not be content with such an accidental preaching to the Mohammedans. *Islam requires special missionaries.* The great missionary apostle became to the Jews a Jew, to the Greeks a Greek. He accommodated himself to the ways of thinking of each class, that he might win some of all. In just this way every preacher of the Gospel must be able to initiate himself into the views and moods of his hearers, in order to be understood by them. How greatly is this needed, especially among the professors of Islam?

The Mohammedan, be he Turk, Persian, Tartar, Arab, Hindu, or what not, believes everything contained in the Old and the New Testament. He has from childhood grown up in the faith that God has given to men one hundred and four Holy Scriptures, whereof He has revoked one hun-

* Translated and condensed from the Swedish translation in *Facklan*, Tidskrift för Kristlig tro och forskning.

dred, their main contents being found in the remaining four; that is, in the Law of Moses, the Psalms of David, the Gospel of Jesus, and the Koran of Mohammed. Even of the Law, the Psalms, and the Gospel, God has reserved the chief part for the Koran, and has, moreover, given to Mohammed His last commandments and precepts of immutable obligation till the world's end. These are now found in the Koran, so that this is God's last and most perfect revelation, and all the others are repealed and need not be used.

There are in the Koran more than one hundred and thirty different references, which not only bear witness that the whole Bible, in both Testaments, is inspired of God, but which also denounce those who do not hold these books to be sacred revelations as godless unbelievers.

Of the Koran's many testimonies to the Bible we adduce only a few:

"Say: We believe in God, and in that which He has revealed to us, and in that which He has revealed to Abraham, Isaac, and Jacob, and to the Twelve Tribes; and in that which Moses, Jesus, and the prophets have made known from their Lord; we make no distinction among any of them. We are Moslem."—*Sura iii*:83 (compare *ii*:137).

"O, believers, believe in God and the bearers of His Commandments, and in the Scripture which He has revealed to His ambassadors and which He has already revealed aforetime. But he who believes not in God and His angels, in His Scriptures and His messengers, and in the last day, he has fallen into great error."—*Sura iv*:135.

"We have revealed the Torah (Moses' Law), containing light and learning; according to it did judge the God-inspired prophets of Judah; moreover, the rabbis and the scribes judged according to God's Book, which was committed to their custody . . . but he who utters not his sentence according to God's revelation, he belongs among the unbelievers."—*Sura v*:43.

"We have caused Jesus, Mary's Son, to follow after the prophets, witnessing to Torah, which was found in their hands, and we gave Him the Gospel, containing leading and light and confirmation of Torah, which was already found in their hands, as guide and memorial for the God-fearing. They who own the Gospel should now judge according to God's revelation therein, but he who judges not according to God's revelation therein, he belongs among the transgressors."—*Sura v*:45.

"The messenger believes in that which has been revealed to him, and all believers believe in God, His angels, His Scriptures, and His messengers. We make no distinction among His messengers."—*Sura ii*:286.

"Say to them: O, ye owners of Scripture, ye found yourselves upon nothing before ye consider Torah and Gospel, and what else hath been revealed to you by the Lord."—*Sura v*:72.

From the passages cited, we see that Islam by no means bears itself as negatively toward Christianity as the Jews and the heathen. The Koran even believes that Jesus did more miracles than the four Gospels relate. In *Sura v*:109 we read:

"Thereupon, says God, think upon My grace toward Thee and Thy mother; I have endued Thee with the Holy Ghost, so that even in the cradle, and since Thou hast grown up, Thou mightest know how to speak to men; I taught Thee the Scripture and wisdom, Torah and Gospel. Thou, by My will, didst shape the form of a bird out of clay; Thou didst breathe into it, and by My will it became a veritable bird. By My will Thou didst heal the blind, the lepers, and by My will thou didst bring forth dead men out of their graves."

The Koran confesses Jesus with almost Biblical terms, altho without considering the full force of its words. In *Sura iv*:169 this confession runs thus:

"O, ye owners of Scripture, overstep not the bounds of your religion

and say not ought concerning God than what is true. Verily, Messiah Jesus, Mary's Son, is a Messenger of God and His Word, which He has caused to be born through Mary and spirit of Him. Believe, therefore, in God and in His Messenger, but say nothing about a Trinity. Avoid that, and it shall be the better for you. There is only one God."

Jesus is Messiah; He is God's Word and Spirit of God. This recognition of the Lord on the part of Mohammed appears to have been so beguiling for a part of the Christians of the seventh century, that Mohammed could say to the unbelieving Arabs:

"Whether now ye believe thereupon or not, yet those who already have obtained knowledge thereof when it (the Koran) is read before them, fall down and worship on their faces, and say: Praise and glory be to our Lord! Our Lord's promises have gone into fulfilment. They fall down weeping; and while they listen, they advance in humility."—*Sura xvii* : 107.

Very remarkable expressions proceed immediately from Mohammed. "I stand," says the Prophet, "in this and the other world just next to Jesus, Mary's Son; no prophet is betwixt us." Thus, we see, Jesus does not stand next to Mohammed, but the reverse; so that the latter must be accounted inferior to Jesus. Another utterance of his is yet more remarkable: "No one is found among the children of men who was not at his birth invested of the devil, except Mary and her Son." Therewith, we see, Mohammed acknowledges that even at his birth the devil had hold on him, and consequently that Jesus and Mary stand higher than he.

In view of these utterances of the Koran and of the Traditions, it is fully conceivable that the Mohammedan, when one would propose to him to accept the Christian faith, answers wonderingly: "What more shall I still believe about Jesus?" Every Mohammedan, learned or unlearned, assumes that it is through the Koran itself that he has come to this extraordinary faith in Jesus' exaltation; if, now, you shake his ground, the Koran, on which he stands, with it his apprehension of Jesus collapses. This is almost universally the case with Mohammedans who, by their own reflection, or by outside influence, have become convinced that the Koran is untenable. They give up Mohammed and his Koran as untrustworthy, but with them they also surrender everything which the Koran affirms concerning Christianity and Judaism, and, indeed, all God's revelations.

By this exposition of the relation of Islam to the Bible in general and the Christian religion in particular, we come to the view that missions to the professors of Islam ought to have a thoroughly special character. The Mohammedan is not as the Jew or the heathen, altho even among them missions must be very decidedly specialized and individualized, if they are not to be pursued in a merely perfunctory way. But the heathen we may, in a certain sense, view as *tabula rasa*, and, without taking great account of his religion, simply proclaim the Gospel to him. So it is not with Islam. In fact, Islam might almost be called a Christian sect—a sect, for instance, standing nearer the essence of Christianity than Rationalism, even if this does boldly, in the midst of Christendom, mount the chairs of theology, nay, the very pulpit. The Koran believes that Jesus was born of the *Virgin Mary without* human father, by the inbreathing of God's spirit; that He did many miracles, and was even, without seeing death, taken up living to heaven by God. He who was crucified and slain, says the Koran, was not Jesus, but another man resembling Him. Mohammedan tradition, which has almost the same

authority as the Koran, teaches that Jesus *shall come again*. Islam, it is true, presents the returning Savior otherwise than as the Gospels portray Him, but at all events Mohammed had a very exalted conception of Jesus, which his adherents also have hitherto cherished. What Mohammed rejected of Christianity was doubtless his own erroneous conception of the doctrine of the Trinity, by which he understood the three persons—God, Jesus, and Mary (Sura v : 116).

During his converse with Mohammedans the missionary must not only well understand their language, but must also know their whole conception of Christianity, and of many particulars of Christian doctrine and of the Biblical narratives. He must know how to place himself at their point of view, in order to produce on them the desired impression. Only then can a missionary within Islam reckon on success if he has made thorough preparation, and works as we have pointed out. True, in every mission the positive teaching of redemption alone through the crucified Savior is the aim and goal, but in mission work in the Moslem world there come up a great number of questions which the missionary can not avoid answering if he would see fruit.

From the above we draw the following conclusions: 1. The missionary to Islam, besides his Christian theology, must also understand Arabic well. He must know the Koran in all its parts, and know by heart sundry specially important passages. Besides, he must of necessity know the Koranic commentaries or the traditions on which the whole of Islam rests, as well as the Mohammedan theology generally. We by no means go too far when we affirm with full conviction that a missionary to Islam must know its origin, dogmas, and history as well, if not better, than the same things in Christianity. For in Christianity, for Protestant missionaries, as also in missions among the Mohammedans, the Bible is owned as the one foundation, while in Islam the Koran, the biographies of Mohammed, his innumerable utterances, the commentaries and the theological schools, with their systems, are very closely knit together. Islam is like a great fortress, consisting of many towers, moats, subterranean galleries, and outworks, of which the missionary must have an all-embracing knowledge in order to attack them with comprehensive strategy. It is as clear as day that the utter lack of method in the mission among Moslems is the reason why, to this day, we see so little fruit of it.

2. But single missionaries, even if they know Islam to the very bottom, like a mollah himself, will accomplish as little as great Moltke would have done had he essayed alone, without the mighty German army, to lay siege to Paris. Almost every century has had its zealous, inspired missionaries to Islam, whom John Mühleisen Arnold, in his book "Islam," has named in detail. But with all their zeal, which often led them to martyrdom, and their eminent written words, they have effected almost nothing, because those valiant champions stood *alone*. Even during the past nineteenth century such eminent men as Henry Martyn, Dr. Zaremba, Dr. Pfander, Dr. Kölle, and the above-named Dr. Mühleisen Arnold, have vanished like great brilliant meteors, leaving only vanishing traces. They stood alone; with their death died their work.

Therefore, in three or four lands, where Islam's political power is broken, there ought to be founded three or four vigorous, viable, *permanent missionary centers*, where *several* capable, learned men, who know

Islam well, should prepare missionaries specially for Islam. These workers, so needed for the Mohammedan mission, should be chosen by preference from among converted Mohammedans, but also from among Armenians, Syrians, Copts, Greeks, Bulgarians, and other Christian nations living among the Mohammedans.

3. These missionary centers should take up the work on the spot, but also by journeys through the land should proclaim the Gospel to the Mohammedans. This will occasion religious disputes, more or less, for the Mohammedan is greatly given to these; but the mission might well rejoice over such. Besides oral preaching, these centers should develop a vigorous literary activity. Polemical and irenical writings, more or less extensive, with and without illustrations, highly rhetorical, as the Mohammedans like to have them, and also sober in European style, critical and positively edifying, religious, historical, scientific, and practical, periodical and occasional, in Turkish, Arabic, Tartar, Hindustani, should be published in great masses, so that all Islam, from Morocco to Java, and from Kasan to the Cape, may be inundated therewith. 200,000,000 souls are worth such an energetic, altho somewhat costly, work. Thereby—and only thereby—Islam would be shaken to its foundations.

4. These missionary centers should from time to time institute general conferences, to be carried on only by missionaries to the Moslem.

5. Experienced, capable men from England, America, Germany, Scandinavia, and other Protestant lands, should journey hither and thither, give special discourses on missions to Islam, and gradually bring Christians to a consciousness of this, their long-neglected duty.

6. In the Protestant countries societies and committees should be established, especially for the Mohammedan work, to awaken interest, orally and by the press, for this mission.

The author of these lines, born and brought up among the professors of Islam, is persuaded that they stand in need of a vigorous and special mission. As Protestant Christendom has 6,000 missionaries, provided with 55,000,000 Ricksmarks, laboring among the 800,000,000 heathen, they ought at least to send 1,000 missionaries, and spend 10,000,000 marks among the Mohammedans. Christendom has hitherto viewed Islam as something by the way, but this is a great mistake. Islam needs a special, special, special mission. The Reformed Church in America appears to have understood this, and has formed a committee, whose secretary, Dr. Zwemer, is active at Bahrein, on the Persian Gulf. God bless this good beginning, and guide it in the right course, so that by means of it there may originate a genuine Mohammedan mission!

DIFFICULTIES OF WORK AMONG THE MORMONS*

BY REV. JOHN D. NUTTING

Secretary Utah Gospel Mission, Cleveland, Ohio

Christian work among the Mormons not only has to meet all the difficulties found elsewhere, but a whole set of peculiar difficulties besides.

1. The natural prejudice of one system against another. This may be understood somewhat by the prejudice between Catholics and Protestants, tho Mormonism is vastly further from Christianity than Romanism is, and its antagonism is greater.

*Condensed from a leaflet.

2. The numbers, wealth, and organization of Mormonism compared with Christianity in the same regions. In Utah there are about 5,300 members in all the Christian churches together, while the Mormons number about 220,000. The Christians have small financial ability, while Mormons have practically unlimited resources of both tithing and power over their adherents.

3. The Mormon "priesthood." Mormonism is probably the most complete ecclesiastical system ever set in operation. Because the priesthood claims to be "part of God," and is believed to be such by all good Mormons, it is able to make effective their antagonism to the Christian Church and faith. It has one or more resident representatives on every block of a city or village, whose duty it is to visit every family at frequent intervals, and if possible to keep them under its control in every department of life. It is easy to see how such a power, with such an inquisitorial knowledge of the affairs of its people, can of itself almost entirely prevent them from even attending Christian services. Its usual manner of doing this seems to be not so much by direct prohibition as by a seeming liberality, which is more than neutralized by certain teachings.

4. Systematic, priestly slanders against the Church of Christ. Every Mormon is indoctrinated with the following ideas:

(a) That the Christian churches are not really churches at all, but base impositions designed by men for selfish gain, the true Church and Gospel having been taken back to heaven shortly after the death of the Apostle John, and only restored to the earth through Joseph Smith about 1830.

(b) That the Christian ministry is "spurious priesthood, destitute of Divine authority, Divine inspiration, and Divine power . . . set up by ambitious and designing men . . . base counterfeit of the true and heavenly coin"—[which is the Mormon "elder!"]

(c) That the Christian work done among them by this spurious ministry is for two selfish ends: (1) To build up a sect which shall by and by overthrow theirs. (2) To get "the money there is in it" for the worker (his salary).

Such teachings are unceasingly dinned into the ears of the people through their "church" paper, their services, in their text-books, and in conversation.

Was there ever a more satanic plan to rob the true Gospel message of its power by blackening the characters and motives of its messengers? It is perfectly clear that we need not expect many Mormons to attend our churches as long as their minds are filled with such falsehoods as these. When one does attend, the Gospel message will usually be able to reach his mind only after it has been blackened and scorched and distorted by passing through several mental strata of these slanders, which were intended to prevent him from attending at all.

5. The seclusion of the people. Largely as a result of the causes already noted, the Mormon people are almost entirely secluded from direct Christian influences. About two-thirds of their present number were born into their faith, and have grown up in an almost exclusively Mormon atmosphere, while most of the others have been so long under such influences that earlier teachings have become nearly obliterated. In Utah and Southern Idaho alone there are 145,000 people, mostly Mor-

* "Mormon Doctrine," p. 21

mons, who have no sort of Christian services in the places where they live, while the almost equal number who live where they might attend will not do so. Besides this, the peculiarities of Mormon belief and practise are such as very generally to render them clannish, and so the more to separate them from better influences.

6. Mormon changes in the meanings of Christian words.' Mormonism changes the meanings of almost all the fundamental Christian words, so that they carry very untrue ideas to its people. The very Word of God is thus robbed of its message and made to speak falsely, and the Christian sermon may become almost a Mormon message before it reaches the thought of its Mormon hearer. To them the word "God" carries the idea of one of many polygamous flesh-and-bones beings who were once men; "Christ," that of a son of such a god (Adam) and Mary; "faith," either a mere head-belief or a semi-miraculous power; "sin," only an inexpediency; "repentance," regret at such inexpediency; "baptism," immersion by a Mormon "elder" to wash away such a sin; "salvation," bodily resurrection; "atonement," making such resurrection possible; and so on. The results of such perversion of terms can only be realized by one who has had long experience with it.

7. The difficulty of meeting Mormon error from the pulpit. The fundamental need of the Mormon is not exhortation to do what he already knows, for his ideas are so distorted that it means little to him. His crucial need is to have the fallacies of his peculiar beliefs laid before him, with the corresponding truths of Christianity in contrast.

8. The sincerity of the Mormon common people. After visiting in about twelve hundred Mormon homes and talking with them about their beliefs, the writer is convinced beyond a doubt that the common Mormon is generally sincere in his belief of even the most repulsive features of his system. Most likely having been born into Mormonism, and having been trained into it by an assiduity which shames most modern teaching of Christianity, rather how can he help being so? Every atom of this sincerity is an atom of opposition to anything which discredits either the honesty or the contents of his belief. We have hardly given the Mormon people credit enough hitherto at this point, but the fact is fundamental to any proper understanding of the case.

9. The doctrine of "testimony" and continuous revelation. It is hard to deal with a system having a "private wire" to heaven which any one may tap under easy conditions. Such supposed communication renders the people altogether too independent of the Bible and the every-day facts and logic and common sense and history and experience which govern ordinary people. Many a time Mormons have said to the writer that it made no difference what he said or brought to their notice against Mormon errors, "they had a testimony from God that Mormonism was true and Joseph Smith a prophet sent from God, and nothing whatever could shake it." By a psychologic and, perhaps, partially hypnotic process of excluding contrary facts, concentrating attention upon falsehoods taught as facts, and subjecting himself to the influence of strong Mormon characters, multitudes of this people reach a genuine conviction of the truth of one of the greatest frauds ever perpetrated upon suffering humanity; and this constitutes one of the most stubborn difficulties with which we have to deal. It supplants the Bible by later and more pertinent messages; it makes the Mormon think and say: "We have all that you have and much more; why should we come to you for any truth?" The "private

wire," instead of running to heaven as it is believed to do, is the means by which the arch-enemy himself lures these blinded souls to their own destruction.

These are some of the special difficulties which confront any who would rescue the three hundred and ten thousand Mormons from their crushing delusion and our nation from the menace of this evil. In the twelve years from 1890 to 1902 Mormonism doubled its numbers and more than doubled its power, in spite of all we have done. But if we do not awake, in another twelve years we shall be in danger of having an educated Mormonism instead of an ignorant one, probably doubled again in numbers and power, holding political control of the whole region from Canada to Mexico and a balance of power in Congress, while the grip of this deadly false religion upon the souls it now blinds is stronger than ever before; and meanwhile at least one hundred thousand Mormons will have passed on to eternity without the Gospel light which we are commanded to send to them. God has never made a people which could not be reached with His Truth in some way. From mere motives of self-preservation it were most foolish to leave the Utah work without reinforcements at such a critical time as this.*

AMERICAN INDIAN PRESBYTERIAN CHURCHES†

LOCATION	TRIBE	Min- isters		Churches				Sabbath-schools				Mission Schools	
				Number of Ch's		Mem- bership		Number of S. S.		Mem- bership		Teach- ers	
		Native	White	Native	Mixed	Native	Mixed	Native	Mixed	Native	Mixed	Native Helpers	White
Washington	Puyallups		1	3		157		3		250			
"	Spokanes		1	2		146		2		160			
"	Mekahs												2
Idaho	Nez Percés and Shoshones	5		5		612		5		436			3
Oregon	Umatillas		1	1		59		1		40		1	
Colorado	Utes		1		1		39	1	1	52			1
Dakotas, Minnesota and Montana	Sioux Nation (6 tribes)	13	3	20		1222		18		628		1	15
New Mexico	Lagunas		1			67		1		90			
Arizona	Pimas and Papa- goes		3	5		1018		3		722		6	14
"	Navajos		2									1	1
"	Mojaves												
Nebraska	Omahas		1	2		68		2		212			
"	Winnebagoes		1		1	34		1		122			
Indian Territory	Choctaws	2	7	13	5	392	137	9	4	234	265	3	
"	Cherokees		7	6	10	116	336	5	8	268	558	1	17
"	Creeks	5	2	5	1	116	119	5	1	109	115	1	25
"	Kiowas		1		1		39		1		60		8
"	Seminoles		1		1	55							
New York	Troquois		2		6	534		5		233			
Kansas	Iowas and Sacs												1
California	Hupa												3
"	Shasta												1
		26	34	69	19	4562	694	59	16	2383	1172	14	91

† From *The Assembly Herald*.

* The Utah Gospel Mission, incorporated at Cleveland, Ohio, is making a special effort to reach the Mormons. Its methods thus far have met with unexpected success in coping with the problems presented. Its workers are both unsectarian and unsalaried, living in and working from special Gospel wagons the year round, and doing a peculiar and evidently self-denying work along both colporteur and evangelistic lines.—EDITORS.

EDITORIALS

Mr. Fred. S. Arnot and Garenganze

It will interest many readers to know that that heroic missionary, Mr. F. S. Arnot, whose name is inseparable from Garenganze, in Africa, after nearly nine years' waiting—perhaps to him more trying than as many years' working—has received the doctor's consent to his returning to the Dark Continent. Major R. Ross, the great malarial specialist, has given consent without any reserve, and Mr. Arnot hopes to leave Bristol, England, in the early spring for Bihè, the old base of operations, where there are now a number of promising converts. The railway, now in process of construction, from Benguella, is to pass through Bihè and right on to the Garenganze copper mines, opening up a district hitherto comparatively inaccessible. Mr. Arnot leaves wife and children for the present at the Bristol home, his wife cordially consenting, for the sake of Christ, to the separation from her beloved husband for a season, their engagement and marriage having been with perfect mutual understanding that such separations might be necessary, even for long periods, if the Lord should seem to call Mr. Arnot to pioneer work. These wise and consecrated missionaries have been mindful how, as the cost of any one item in a building is somewhat discounted through its having been foreseen and fully provided for in the first estimate, so God's servants may settle great principles which include all minor details, and make them easy to settle as they arise. But Mr. and Mrs. Arnot are grateful for these nine years without a break.

The work in Central Africa is losing two valuable men, Swan and Dr. Fisher—but it is hoped

only for a few years; and both of them report striking encouragements in their work. The 43 laborers left in the field between Bihè and Lake Mweru are full of hope, and God is marvelously using them.

Mr. Arnot, during his stay at home, has prepared a new edition of "Garenganze—West and East," published by W. G. Wheeler & Co., Paternoster Row, London, E. C. It is a small volume of but 130 pages, but full of interest, and has 6 valuable maps and illustrations. It gives a graphic account of more than twenty years' work carried on by a succession of servants of Christ in Central Africa.

Where Islam Finds Allies

A correspondent in D'Arjeeling, India, sends a marked copy of *The Review of Religions*—June issue—as edited by a blaspheming Moslem in the Punjab, in which he *claims the Higher Critics as allies*; and this fact raises with our respected correspondent, who is himself a medical missionary, some grave questionings as to the tendency of the extreme critical attitude of some Biblical teachers to hinder, if not destroy, the work of missions. There is an irreverent tampering with the inspiration and authority of the Written Word which leads inevitably to the rejection of the true Deity of the Living Word. The "Kenosis" theory has already blossomed out in the daring position taken by Schmiedel and others in the *Encyclopedia Biblica*. It is certainly a startling phenomenon when an intolerant Moslem claims as allies, in his assaults on Christianity, professed Christian teachers and even missionaries.

But what disturbs us even more is the tendency of extreme critical

views to rob the missionary of his message to Moslems and Hindus. A mutilated Bible and a fallible Christ leave little authority in the missionary's message, and little enthusiasm in his proclamation of the Gospel. The Bible sinks to a level with the Vedas and the Koran, and the Lord Jesus Christ is scarcely more than another Zoroaster, Confucius, or Buddha. Of course, whatever is *true* must ultimately triumph, and we have no desire to hush Truth's voice, however contrary to current notions. But there seems to be an irreverent haste to reach conclusions hostile to the infallibility and authority of the Holy Word and of the great Divine Teacher. We fear that much fallacy and some sophistry hide behind the veil of so-called scholarly criticism. This torrent, whose current is so rapid and reckless in sweeping away the old landmarks, is, we fear, not a river of God, and floats much that is plausible but really delusive and deceptive. Assumption often takes the place of argument, and emphasis does duty for originality and accuracy. Fancies are made to rank with facts, and there is sometimes a perverse determination to eliminate the supernatural from the Word of God. We see signs that a reaction has already set in; the tide is turning in favor of more moderate and temperate views. Surely we can afford to "hasten slowly." And let every devout reader pray that missionaries in the field may be emboldened to stand by the old Bible and the old Christ, to whose old-fashioned Gospel we already trace millions of converts.

Missionaries in Turkey

The domain of the Sultan is, perhaps, the most difficult mission field on the face of the globe. Not only do the messengers of the Gos-

pel of Christ have to face there the natural sinfulness and perversity of non-Christian men and women, but Islam is a bitter and undying foe to the teachings and spirit of Christ, and the Ottoman government places every possible obstacle in the way of liberty of conscience and loyalty to God. It is not surprising, then, that, in spite of the carefulness of missionaries to keep out of politics and teach their pupils loyalty to the government, we hear frequent accusations that missionaries are teachers of sedition and the Protestant schools are hotbeds of rebellion.

The Turkish Minister in Washington has recently stated that "but for the missionaries the present insurrection in Macedonia would not be what it is." In Euphrates College, Harput, there is also trouble, and one of the teachers has been thrown into prison on alleged but unfounded charges of sedition. Any one who is at all acquainted with the character of the Sultan and the oppressiveness of his government, knows how little faith to put in these charges. It is true that a Christian can not *teach the Bible without causing* his pupils to be dissatisfied with bad government and religious intolerance, but to blame the missionaries for this is like objecting to a doctor because he has cured a disease. Let the Ottoman government reform, and they will find in the missionaries their strongest allies, and in their pupils the best citizens. In the meantime pray for the work of God in Turkey. *

Religion in the Philippines

The Philippines offered a unique field for Protestant missionary work when America replaced Spain in control. The Roman Catholics had for centuries been in absolute power, no other religious teaching

being allowed. With the exception of wild tribes and Mohammedans of the south, the inhabitants were Roman Catholic. But they were *not* Christian, and tho they had papal forms and ceremonies, had no intelligent apprehension of the Gospel, and lived in superstition and sin. Spain and the priests had failed to transform the Filipinos into enlightened Christians. Now American Protestants were given an opportunity, and, as a preliminary step, the leading missionary societies divided the territory. Pioneers entered and began to preach. Much seed was sown; some took root and sprang up. It is still bearing fruit. Later a Protestant union was formed in Manila, and the workers of various societies have been laboring together in harmony. There have been, and are still many, difficulties in the way of the American missionaries—difficulties other than those due to the opposition of Roman Catholics and the natural hardness of unregenerate hearts. American officials are reported to be unfriendly to missionary work, to disregard religious principles and practises, and to interfere with the religious work of the school-teachers. Bishop Brent, of the Protestant Episcopal Mission, writes to the *Outlook* of the present religious condition in part as follows:

1. The governor and his associates on the commission make every effort to be impartial and just in all their dealings with religious bodies. The commission indicates a desire to foster any work that has the welfare of the people in view. I have no doubt at all that the commission has at times been overcautious in handling questions in which Roman Catholic matters were involved. But, on the whole, it has threaded its way along a difficult and intricate path with fairness and commendable wisdom.

2. As to the attitude of government officials. The fact—and a

deplorable fact it is—is that the majority of government officials, great and small, are not regular church-goers. The temptation is to impute evil motives; but I do not think we have any more right to guess at motives as to why men stay away from church than we would have to guess at those which lead them to church. So contemptible a thing would it be for a man to suppress his convictions and his duty to God for the sake of the applause of the majority, or to gain some petty advantage in temporal government, that any one guilty of it, *ipso facto*, would be disqualified for holding the reins of authority. Many of our warmest supporters are of the families of men high in office, and this has always been so from the inception of our work, long before I arrived on the scene. Naturally, I wish that more of our public men, men of mind, character, and influence, were prominent also in church matters; but I would deprecate their becoming so because it was politic, respectful, useful for temporal ends, almost as much as I would resent their abstention on similar grounds. The real drawback to mission work here is the same that exists elsewhere—the indifference and wickedness of nominal Christians. If we are to criticize those who happen to hold office for being non-religious and irreligious, it should not be *qua* officials, but as belonging to that class, which is large in Manila, who are so absorbed in the affairs of this world that they give no thought to the deep things of God.

3. I am conversant with the case—the freedom of a school-teacher. Shortly after he arrived here he was asked to speak at a Sunday evening meeting of the Young Men's Christian Association. Months later the Evangelical Union invited him to give an address on "our work." He assented. The commissioner of education led him to understand that he would displease the authorities if he did not cancel his engagement. Such action was unjustifiable, but it was the action of an individual commissioner and not of the commission.

It seems from this and other communications that American officials stand aloof from missionary

matters, and injure it more by indifference and non-Christian living than by direct opposition. *

Binding the American Continents

A monster project is now taking definite shape for a great intercontinental railway, the purpose of which is to develop the central and southern parts of the American continents. It is interlinked with the Isthmian Canal scheme, and contemplates also branch railways extending along the great waterways, such as the vast Amazon basin, which, with its tributaries, embraces over four million square miles. This would be a grand Pan-American railway system, extending practically from the Great Lakes of the north to Terra del Fuego, and from the Atlantic to the Pacific.

Its motive and impulse is, of course, commercial, political, and, in a sense, philanthropic. The garden of the world is potentially in the great plateau where Mexico city stands, and where almost any altitude, with its peculiar temperature, fauna, and flora, may be reached within 250 miles by going down to the lower, or up to the higher, levels within easy reach. The richest mines of the world are along the Cordilleras and Andes. Vast districts, irrigated by some of the grandest rivers of the globe, are in South America. There is no wonder that human greed and enterprise yearn to develop such resources and make them available and marketable.

The railways of Mexico, Peru, and Brazil look forward to the completion of the final network covering the vast area of Central and Southern America. In Guatemala, Argentine Republic, Chili, and Bolivia the railway building era is already well inaugurated, and be-

fore the year 1904 over five hundred miles will be practically subtracted from the more than five thousand which the intercontinental route needs to give us the main trunk line of this gigantic system. Congress has entered into the project, and masters of capital and leaders in enterprise are taking hold of it with the firm grip of resolve to carry it through.

We have outlined the plan mainly because it promises to open up to the Gospel a vast territory hitherto comparatively inaccessible. One great discouragement hindering the prosecution of missions in Central and South America has been the imperfect facilities for travel and communication. Other fields which, like India, present the attraction of rapid transit with all the companion advantages of advanced civilization, naturally draw laborers, because the results are likely to be both correspondingly quick and large. To open up this whole continent below the Gulf line, and make access to all parts of it easy, means a practically new field for missions and greatly multiplied force of workmen. We therefore look upon this new movement as a part of the strategic plan of our great Captain—the penetrating of this vast territory with Bibles and the living seed of the Kingdom; and we can heartily pray for the speedy march of the railway from Mexico to Patagonia. Let the Church be ready to follow and occupy the open doors!

Donations Received

No. 269.	Missions in Africa.....	\$8.00
" 270.	Water Street Mission, N. Y....	10.00
" 271.	Indust. Evang. Mission, India.	164.82
" 272.	Indust. Evang. Mission, India.	30.00
" 273.	Indust. Evang. Mission, India.	15.00
" 274.	Indust. Evang. Mission, India.	25.00
" 275.	Indust. Evang. Mission, India.	3.00
" 276.	Pandita Ramabal.....	25.00

BOOKS FOR THE MISSIONARY LIBRARY

DAWN IN THE DARK CONTINENT. By James Stewart, D.D., M.D. 8vo, 400 pp. Maps. 6s., Oliphant, Anderson & Ferrier, Edinburgh and London. \$2.00 *net*, Fleming H. Revell Co., New York and Chicago. 1903.

Dr. James Stewart is well known as the honored head of Lovedale Institute. He is one of the great men among living missionaries, and in this volume of Duff lectures has given us a great book. It contains a brief history of missionary work in Africa, as begun and carried on by the various leading missionary societies, an excellent chapter on the missionary situation today, one on the cause of the slow progress of missions, and another on the future of Africa and the African. Dr. Stewart writes with the knowledge of a student and the experience of a missionary worker. The maps are excellent, the style is lucid and forceful, and the facts, for the most part at least, indisputable. No mission field offers such an opportunity to tell of hardship and heroism, of wonderful transformations and innumerable difficulties, as does Africa. We have here, in brief, the story of Samuel Crowther of the Niger, David Livingstone, Mackay of Uganda, François Coillard, and Bishop Hannington; the story of Uganda, of Lovedale, and other missions. Statistical tables are added, and an excellent Index. *

A MIRACLE OF MODERN AFRICAN MISSIONS. By John Bell. 12mo, 139 pp. 2s., Religious Tract Society, London. 60c. *net*, Fleming H. Revell Co., New York. 1903.

In this story of Matula, a convert in Central Africa, we have a most interesting sketch. It tells of the life of the Kongo native, of his temptations and habits, his gradual growth in knowledge, his final acceptance of Christ, the persecution that followed, and his growth in grace, until he was finally called Home. There is not

the amount of "padding" in this story that is unfortunately found in many others. It is concise and interesting throughout. No better story can be found for Sunday-school libraries or for an illustration of the miracles that are continually being wrought by the power of God among the darkest Africans. The book is well worth reading. *

WEST AFRICA AND CHRISTIANITY. By Rev. Mark C. Hayford, D.D. 8vo, 68 pp. 2s. Baptist Tract and Book Society, London. 1903.

Dr. Hayford delivered this lecture on the Gold Coast Mission to the students of the Rochester Theological Seminary. It is a thoughtful consideration of some of the problems which face the effort to Christianize West Africa—such as native marriage institutions, polygamy, heathen customs, and the value of training Africans in America and Europe for work in Africa—a point on which we differ with the author. It is a discussion especially helpful to those who expect to work in West Africa. *

THESE FORTY YEARS. By F. Howard Taylor, M.D. Illustrated. Map. 8vo, 435 pp. \$1.50. Pepper Publishing Co., Philadelphia. 1903.

The many friends of the China Inland Mission will welcome this history of the work by the son of the founder and director. The story is an instructive one, showing the faithfulness of God in fulfilling His promises to those who trust and obey Him. Doors have been opened, workers raised up, funds supplied, and converts won in answer to believing prayer. The mission has been from the beginning conducted entirely on the "faith" principle, and the results are manifest and magnificent. There is no doubt that mistakes have been made and opportunities for criticism given, but the work

has been honored by God and has been a tremendous force in giving the Gospel to China. Dr. Taylor's book is, of course, written from first-hand knowledge, and in a truly Christian spirit. It tells the facts in a straightforward way, giving all honor to God and emphasizing many lessons learned by the way. There are some inelegancies of style (such as "let the matter slide") and much unnecessary repetition, but it is a valuable record and will repay a thoughtful reading. It is, of course, the only up-to-date history of China Inland Mission. *

REX CHRISTUS. By Arthur H. Smith, D.D. 12mo. 256 pp. Paper, 30 cents. The Macmillan Co. 1903.

No one could have been chosen better fitted to write this text-book for the United Study Mission Course on China. While Dr. Smith may not have made a statistical study of the subject as full and careful as some others, he has the ear of the public and his style is attractive. This volume is not an exhaustive study, nor does it touch on all points, but it is suggestive and stimulating for mission study classes. It deals with country, people, religions, missions, and the outlook, and besides a well-written chapter under each of these divisions, gives statistical information, striking paragraphs from other writers, and a list of references to books and magazines. Neither the map nor the statistics are up to date. The former has also a number of errors, but these are not due to Dr. Smith. *

THE LIGHT OF THE MORNING. By Mary E. Darley. Illustrated. 8vo. 251 pp. 2s. 6d. C. of E. Z. M. S. and Marshall Brothers, London. 1903.

Miss Darley here gives the story of the C. E. Z. M. S. work in the Fuh-kien Province, China. It is a sample of the great work which women missionaries are doing in many other centers.

FIRE AND SWORD IN SHANSI. By E. H. Edwards. Illustrated. 8vo. 325 pp. \$1.50, net. Fleming H. Revell Co. 1903.

This is a very different book from "Fire and Sword in the Sudan"—different in purpose, character, and influence, but scarcely less thrilling and bloody. A score or more of volumes have already appeared dealing with the Boxer uprising and the terrible experiences of missionaries and native Christians. None of them are more vivid and heartrending than this. Dr. Edwards has been a medical missionary in Shansi for twenty years, but was not there at the time of the massacre of his associates. Many tear-stained and blood-stained letters came into his possession, however, and he had, from survivors, a detailed account of their own trials and the massacre of their fellow Christians. He tells us the story of Christian heroism that is not surpassed in the annals of history. It was in Shansi that the most cold-blooded and wholesale massacres occurred, but the seed then sown is already springing up for the harvest. *

NEW BOOKS

A HUNDRED YEARS OF MISSIONS. By D. L. Leonard, D.D. Revised edition. 12mo. \$1.20, net. Funk & Wagnalls. 1903.

INTO ALL THE WORLD. By A. R. Wells. Illustrated. Maps. 12mo. 231 pp. Cloth, 50c.; paper, 30c. United Society C. E., Boston. 1903.

ALGONQUIN INDIAN TALES. By Egerton R. Young. 12mo. 258 pp. \$1.25. Eaton & Mains, New York. 1903.

SOULS OF BLACK FOLK. By W. E. Burghardt DuBois. 8vo. 264 pp. \$1.20, net. A. C. McClurg, Chicago. 1903.

A DOCTOR AND HIS DOG IN UGANDA. By A. R. Cook. Illustrated. 12mo. 262 pp. 2s. Religious Tract Society, London. 1903.

MOROCCO AND THE MOORS. Booklet. 3d. Southern Morocco Mission, London. 1903.

REX CHRISTUS. An Outline Study of China. By Arthur H. Smith. 12mo. Cloth, 50c.; paper, 30c. The Macmillan Co. 1903.

STRADFAST UNTO DEATH. Memorials of Thomas, Wellesley, and Jessie Pigott. By C. A. Pigott. Illustrated. 12mo. 255 pp. 2s. 6d. Religious Tract Society, London. 1903.

THE ISLAND OF FORMOSA. By James W. Davidson. Illustrated. Map. 4to. \$8.50, net. The Macmillan Co. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Growth Ten Years Have Seen The following facts connected with the work of the American Board indicate

substantial progress toward self-support and independency. In 1893 the number of native helpers was about 2,600, but in 1903 the number had increased to about 3,500, including preachers, pastors, evangelists, catechists, teachers, and Bible-readers. The number of churches in 1893 was about 430, and now there are 525; and the churches and Christians which in 1893 contributed about \$92,700, this last year contributed over \$167,500.

Seventy Years' World-wide Mission Growth for the Methodists *Missions* supplies this toothsome food for reflection. Melville

B. Cox, the first foreign missionary of the Methodist Episcopal Church, reached Liberia in 1833. Seventy years have passed since then, and note the contrast:

FIELDS OCCUPIED, 1902.

Africa—Liberia, Angola, Rhodesia, Portuguese East Africa, Madeira Islands.

South America—Argentina, Bolivia, Brazil, Chili, Ecuador, Paraguay, Peru, Uruguay.

Asia—Borneo, Burma, China, India, Japan, Korea, Malay Peninsula, Philippine Islands.

Europe—Austria, Bulgaria, Denmark, Finland, Germany, Italy, Norway, Sweden, Switzerland.

North America—Mexico.

Foreign Conferences.....	30
Foreign missionaries.....	673
Native ordained preachers.....	851
Members in foreign lands.....	201,288
Churches and chapels.....	1,210
Theological schools.....	10
High-schools.....	58
Other day-schools.....	1,113
Sabbath-schools.....	4,196
Dollars expended.....	1,187,053
Dollars expended, 1892.....	824

It will be noticed that several countries in Protestant Europe are included in the above list, and it should be remembered also that

probationers as well as full members are counted.

"Own Missionaries" for Home Fields As the *Congregationalist* remarks:

The Presbyterians seem to be applying the personal relationship plan, which obtains so largely now in foreign missions, to the home work. Strong churches in St. Paul, New York, Cleveland, Philadelphia, and elsewhere have assumed the support of individual missionaries or missionary superintendents. This may result not alone in increased remuneration, but it ought to deepen the interest of these churches in the Western work. We should think this idea might be applied with profit by other denominations. It has certainly brought about a considerable increase of benevolence in individual churches who have related themselves to foreign missionaries.

What the United Brethren Are Doing At the twenty-eighth annual meeting of the Board of Managers

of the Woman's Missionary Association of the United Brethren in Christ, the general summary of the secretary's report was as follows:

American missionaries: in the field, 14; at home, 8; under appointment, 5; total, 27.

Ordained ministers, 6.

Medical missionaries, 3.

Native workers, 36.

Number of branches, 34; locals, 431.

Membership, 7,825.

Young women's bands, 47; membership, 1,093.

Children's bands, 95; membership, 2,501.

Total membership, 12,419.

Total receipts for the year, \$24,502.

Total receipts since organization, \$359,849.

The unevangelized fields occupied are Japan and West Africa.

The United Presbyterians and Missions Upon this Church in India, Egypt, and the Sudan more than 15,000,000 are

entirely dependent for their knowledge, and not less than 12,000,000 are beyond the reach of the present working force, which includes 37

ordained and 5 medical missionaries and 31 unmarried women. Into the churches 16,273 members have been gathered, who contributed last year \$33,671. The conversions reported last year were 1,697.

"Elijah" Dowie Credible rumor and the hath it that from **Mormons** his Zion on the shores of Lake Michigan, Alexander Dowie is in due season to launch and to lead a crusade against the follies and iniquities which center in Salt Lake, with the cooperation of not less than 4,000 of his followers gathered from the North and the South, the East and the West. Surely, if this project is carried out, the world will behold a spectacle, for Greek will meet Greek.

Salvation Army The Salvation **Cavalry for** Army frequently **Kentucky** branches out into novel but practical methods and fields. The whole country has been shocked at the lawlessness that exists among the feudists in the mountain counties of Kentucky. Now a cavalry of Salvationists have gone there to preach the Gospel, and to endeavor to banish crime and establish peace. Colonel Holz, of Cleveland, with his band of soldiers, has met with encouraging success. The people have churches in those counties, but many assassinations have occurred while men were on their way to church or even at church. Colonel Holz has endeavored to get the people to accept the Gospel as a reality and not simply as a theory. The Army workers have gone from town to town, and at some of the *more important places they hope to establish permanent barracks.* These humble men are attacking this appalling evil at the right point with the right weapon. Legislation and law can do little for

such people until they get Christ's spirit in their hearts, and only the Gospel of Christ can transform their characters.

First Fruits A few years ago **in Peru** two young men went to Cuzco,

Peru, to proclaim the Gospel. Persecution began, and soon ended in their being expelled from the city. A second attempt was made, but again it was necessary to leave. The third effort has been crowned with success by the Lord who led the men to establish industrial work, and thus gain a place in the hearts and lives of the people and priests. Now there is no talk of expulsion, but many privileges are granted the workers.

The first two who entered the city, Fred J. Peters and John L. Jarrett, are now in Cuzco. A recent letter from Mr. Peters gives an account of the beginning of the first Protestant church in the old Inca stronghold, now the stronghold of the Roman Church.

Mr. Payne, the young carpenter, who came out with Mr. Jarrett, desired baptism, and I thought this would be a good opportunity to invite those whom we believed to confess the Lord in baptism. Two natives, Augustin and Ramon, declared their willingness to follow their Lord in baptism. Señor Recharte asked for a day to think it over, and then declared he was ready, and resolved to be baptized. Our beloved Augustin, however, declared that his wife and family were so opposed to his baptism that he could not take the step. My heart was so filled with sadness and sorrow that I could hardly speak. We pleaded with him, but the fear of persecution was too great for him, and he refused even to go and see his brethren baptized. We praise the Lord, however, that at the last moment he came, and after the others had been baptized he yielded. It was like the morning sun dawning upon the horizon of my soul.

Dressed in Recharte's wet clothing, he came down the slope into

the water. The tears were running down his face, and he was crying aloud: "God be merciful to me, a sinner!" Oh! the peace that filled his soul after that, and the joy that filled our hearts and flowed from our lips. February 22, 1903, was a great red-letter day in Cuzco, inasmuch as it is the day on which we baptized our first three native converts and formed the first church of Christ in old Inca Cuzco. At night we formally received the newly baptized ones into the church then first formed, and all took the Lord's Supper together.

The Industrial Mission in Cuzco, Peru The industrial work, started as a means to gain a foothold in this fanatical city, has proved a wonderful success and blessing. It was started by the "Regions Beyond" missionaries, but since January has been conducted as a self-supporting mission. At present there is a commercial house (imparting and exporting), a photographer's, a carpenter's shop, and a machine shop, and they expect soon to establish a foundry. On every hand there are openings for work, and workers are presenting themselves, but the mission is much cramped for space, and the workers, Messrs. Jarrett and Peters, appeal for \$2,500 to enlarge their plant.

The darkness and need of the district can be understood a little when we mention that the nearest mission station is La Paz, in Bolivia—300 miles away; and the nearest in Peru is at Lima, 1,100 miles, or 8 days' journey.

Around Cuzco, besides the Spanish-speaking people, live the Quechua Indians, entirely unevangelized, and reachable from here on the different branches of the Amazon, are tribes upon tribes of savages who have never heard of Christ. Who will help to establish the Gospel in this place, which, from its position, is so suited to becoming the center of activity in many directions?

EUROPE

A Missionary Indeed, why not?
World-Tour How admirable the scheme! A "personally conducted" missionary tour has been arranged by the London Christian Tourist Association. The travelers were to set forth October 8th, crossing from Liverpool to Boston, visiting also Philadelphia, New York, Chicago, and traveling west to San Francisco. Thence they sail to Yokohama, spending a day at Honolulu. Three weeks in Japan; then on to Shanghai; down the China coast to Hongkong, calling, no doubt, at Amoy and Swatow; on to Singapore, Penang, Colombo; then into India, to which a good deal of time will be given; thence homeward by the Holy Land and Egypt, and across the Continent, reaching London, April 16th, everywhere seeing as much as possible of Christian missions. This is a new and most efficacious method of stimulating evangelizing zeal, and let American saints make haste to emulate this example.

Good Cheer As the London *for Missionaries Christian* reminds us:

The desire to give a cheer to the missionaries in their isolation led a year ago to the formation of the Missionary Association, which has put itself into communication with every known member of the 10,000 missionaries abroad, by sending them three numbers of an occasional paper entitled "The Missionary Association Letter," which has received the warmest thanks from more than 1,000 of them, for the interest shown in their spiritual welfare, and the sympathy expressed in the many difficulties and trials of their position.

And, in order to assist in this good work, *The Christian* purposes "to issue, probably once in three months, a missionary association number, specially designed to interest missionaries abroad and

their most earnest supporters at home. This special number will be sent by the Missionary Association, as far as the kind contributions of their friends render it financially possible, to every missionary in the world."

A New Salvation Army Project An international university for the study of social science, from which

thousands of Salvation Army workers could be sent out every year, skilled in every method of rescuing human beings from destitution and crime, is proposed by General Booth. The university would have headquarters in London and New York, and branches in Australia, Canada, Germany, and France. The task of raising the submerged, says the general, "lies beyond the power of governments and organized churches, and it should not depend much longer on the accident of individual experience, but should be carried on by trained men and women selected for intelligence and devotion. Thirty-seven years of world-wide work have shown what the Salvation Army can do, but we must now put rescue work on an enduring basis. Our officers must be as skilled in the science of saving men as the officers of regular armies are in destroying men."

The Zenana and Medical Mission This society is one of England's noblest and most

useful for the uplifting of India. The women at work have been recently cheered by a considerable number of baptisms, and by a large increase in the number of those who have confessed Christ in their own homes. The official figures presented in the last annual report are:

European missionaries, 104, with 53 assistants.

Zenanas and schools: Native teachers, nurses, etc., 191; Biblewomen, 84.

Zenanas visited: Houses, 4,375; pupils, 2,728.

Biblewomen, visits paid: Villages, 1,012; houses, 5,383.

Schools and institutions, 64; pupils, 3,208.

Under training in Normal schools, 226.

Hospital in-patients, 1,892; out-patients, 21,083; visits, 1,293; total attendance at dispensaries, 72,921.

A Missionary Family Indeed Mr. and Mrs. B. Broomhall, so long

and intimately connected with the China Inland Mission, are making another offering to that work in the sending of their youngest son, a surgeon of great promise, to take up work in Shansi, North China, where Mr. and Mrs. Piggott laid down their lives. He has been honorary surgeon at the London Hospital, Bethnal Green, and St. Marks, and taken a course at the Tropical School of Medicine. He is the fifth child that Mr. and Mrs. Broomhall have given to the mission field in China. He will labor in Taiyuan and Shoyang, where the Piggott Memorial Hospital will be built.

The Finns and Missions The only Protestant missionary society in Russia, the

Finnish, has been greatly revived within the last three years. From 200 to 300 young men and many women have offered their services. For this reason, and on account of the growing influence of Russia in China, the society has resolved on establishing a mission there. As is known, it already has a mission in Southwest Africa. In September, 1901, there was held at Reval what is probably the first course of lectures on missions that has ever been held in Russia.—*Missions-Blatt*.

Work for Girls in Spain A lot and building in Madrid, destined

to be the home of the International Institute for Girls in Spain, has been purchased. The property is situated in one of

the most desirable parts of the city, near the National Library and the National Gallery of Paintings, and within easy communication with all the national schools and centers of public instruction, and is in every way admirably suited to the present and future needs of the Institute.

Roman Catholic Bibles in Italy Rev. J. Campbell Wall, of Rome, writes that he regards the publication of the Gospels and texts by the Society of St. Jerome as one of the greatest triumphs achieved by Protestant work in Italy. The Word of God, which enlightened Savonarola and Luther while they were still Romanists, may enlighten others and lead them to forsake superstition and formalism. The translation is biased, of course, and the notes are often artificial and full of error, but this edition should nevertheless be a great help to the progress of the Gospel of Christ. The British and Foreign Bible Society edition of the Scriptures should be distributed as widely as possible, but where these are refused the St. Jerome edition may prove of use. In time the people of Italy will learn that the Scriptures do not teach Mariolatry, papal supremacy, and infallibility, and other peculiar Romish tenets, and that the Epistles are as important for spiritual growth as the Gospels are for the foundations of Christian faith. *

Still at Work in Macedonia The missionaries are going about their work as if nothing unusual were taking place. Last week a letter came from one of the American missionaries at Monastir, a woman working in the very heart of the Macedonian disturbances. She speaks calmly of the endeavors now being prosecuted there, especially of the plans

for reopening this autumn the schools. She then says:

We are more quiet than some of our friends are, probably. Whatever comes to us, it is right that we should be here. We can leave the future with God.

The Monastir missionaries have expressed no thought whatever of withdrawing from the disturbed country, altho several months ago the American Board gave them permission to do so, if it seemed wise. The missionaries write that their withdrawal would probably produce a panic among the native Christians. Their presence is essential also to help the suffering and discouraged. Many of the terror-stricken natives sleep on the missionary premises at night, not only at Monastir, but even at Salonika. —*The Outlook*.

ASIA

Again the Turk as a Press Censor Rev. G. H. Herrick, of Constantinople, writes that such strict supervision is exercised over printing that it is scarcely possible to publish a volume without mutilation of some pages, and especially if the books be Christian. The very latest action of the Board of Censors has been to cut out these verses:

Envy thou not the oppressor, and choose none of his ways. Enter not into the path of the wicked, and go not in the way of evil men. Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead his cause, and spoil the soul of those that spoil them.

The Significance of American Schools in Turkey The Boston *Transcript* lately published an article from the pen of Vladimir Andreieff Tzanoff, in which he has this to say of mission schools:

All over the Orient the name

"American" has a living, breathing, stirring significance which it exercises nowhere else. Wholly apart from any abstract question of liberty, the vast American missions in the Turkish Empire are an absolute necessity there, because for many parts of Armenia and Syria the American schools supply all the schooling that exists. The Syrian Protestant College at the very city of Beirut has an influence extending a thousand miles. The same is true of nearly a dozen American colleges scattered over a huge territory, with their network of American missionary schools. The Turks do not make provision for the study of anything except the Koran. They do not allow the enslaved Christians to open schools of their own; it remains, therefore, for these missionaries from Europe and America to provide schools. And they have a huge territory to cover. The Euphrates College at Harpoot, which the Turks tried to set fire to a short while ago, has some 1,100 students in its collegiate and preparatory departments. The colleges at Aintab, Marsovan, the Central Turkey College, the recently organized "American College" at Smyrna, the famous Robert College, overlooking the fortresses of the Bosphorus, all these and others, with their attendant common schools, represent a field of work at which devoted missionaries have toiled for nearly a century, with increasing success and with immeasurable beneficence. Aside from their cash value of \$6,500,000 (multiply 10 times to appreciate the Oriental standard of money), these American missions have received not far from \$20,000,000 current expenses since the beginning of the work. Even if the commercial and political elements of the country neglected to protect these vast interests, it would be the duty of public-spirited citizens to champion them. They represent to the world, when the time comes for a final judgment, the largest single contribution of the country to a cause from which it could never hope for the slightest material return, in a remote corner of the earth. America could not afford to repudiate this signal contribution of her own to the cause of Christianity and civilization. The institutions which she has founded she must protect.

Zionism in Jerusalem

The Jews in the Holy City are passing through a period of great excitement and highest anticipation. Jerusalem has never been so near salvation from the hands of the infidels as she is just now. The cause of the excitement is the news that 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. Dr. Jaffe has been prominently connected with the administration of Baron de Rothschild's colonies, and is an agricultural expert. These two men have settled in Jerusalem, and that is accepted as a sign that many important developments may be expected shortly. News has reached here that Dr. Levintan has departed from London for Jerusalem. He represents the Anglo-Palestinian Company, which is a branch of the Jewish Colonial Bank.—*Jewish Daily News*.

Encouraging Signs in Arabia

Rev. Olaf Hüger, the missionary who went out to Arabia in response to the appeal for missionaries in Hadramaut (see REVIEW for October, 1902), writes that only he and his wife are at work in Hadramaut. The sultan has promised to give them a house, and has received them very kindly. Mr. Hüger has succeeded in making friends with many of the people, and sees promise of a successful work there in witnessing for Christ.

A young Moslem named Man-

soor has recently been baptized in Bahrein, after a long struggle against fear and persecution. The Aden mission is also rejoicing over the public profession of a prominent Moslem, Sheik Salim. Another Moslem in Jiddah has written Dr. Zwemer for a reference Bible and other Christian books.

What Hinders the Gospel in India A Madras weekly journal, *United India*, has some keen criticism in regard

to the causes which lie at the root of the alleged failure of missions in our great dependency. The painful comments upon national life and policy may well be taken to heart by all those who, naming the name of Christ, live at a low level, and fail to rise to the Master's standard; for it is true that the nation is just as noble or ignoble as the life of the units of which it is composed. Our contemporary says:

The merit of Christianity is best appreciated by a non-Christian people from the influence it has had on the nations following it. . . . In judging of the claims of Christianity on the acceptance of the Hindus, they naturally consider in the abstract what national type it has evolved among its followers.

And finding that "human slaughter, slavery, and plunder" are in the forefront of European imperialism, the writer asks:

Is it a wonder, then, that Christian missionaries representing those nations make no headway in persuading other races to embrace the religion they profess?

It is not true that they "make no headway," but doubtless they would make more if Europeans, as a whole, were more truly God-fearing.—*The Christian*.

What Missions Have Achieved in India Dr. Miller, for a generation at the head of Madras Christian College, makes bold to affirm:

Without fear of contradiction

from any one who knows the facts, I affirm that the influence of missions is felt to-day through the length and breadth of Southern India in every class from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ, even among conservative and aristocratic Hindus, and that the most outstanding religious tendency—at all events, of their younger men—is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith. It is true that vast masses of the higher castes remain untouched and inert; but there is life and thought and movement among no inconsiderable part of them. Many causes have contributed to awaken this new life, but among the chief of them is the influence of Christian missions, while it is due almost exclusively to missions that existing movements are taking a religious rather than an anti-religious turn. All this is not everything, but it is still something, and something important with reference to the end in view. I claim that the heaven is most visibly at work, tho not that the whole is leavened.

Two Thousand Castes in One Small Town The author of a valuable book on Gujarat, Rao Bahadur Bhimbhai Kir-

paran, gives the number of castes in the small town of Surat at over 2,000! And these minute divisions of one and the same group of humanity have to live and die apart from one another, as if each were absolutely and irrevocably cut off from itself by some subtle force not to be recognized by mortal eyes. Well may the *Voice of India* exclaim: "Is it not idle to talk of a nationality in the presence of this most irrational exclusiveness?" The Arya Samaj and the Brahmo Samaj are setting an example in the way of bringing the scattered forces of our social existence into a focus. And we are glad to see that the example is being followed by some of the more sensible castes among the com-

munity, both in respect of inter-marriages and less important functions.—*Indian Witness.*

An Indian Tribute to Two Missionaries In noting the departure of Rev. and Mrs. E. S. Hume on furlough, *Dnyanodaya* says: "There are none to whom the Indian Christian community in Bombay owe so much as to Rev. and Mrs. E. S. Hume. From the very beginning of their missionary life they threw themselves into the work of raising the status of Indian Christians. So far as the American Marathi mission schools are concerned, they it was who introduced a new policy of English education. They started a boarding-school for Christian children, which has been steadily growing in numbers and usefulness, with the result that the Indian Christian community of Bombay is their heavy debtor."

Is Islam Awakening? In a speech on the "Reform of Mohammedan Education," which was delivered to about 2,000 Mohammedan delegates, who were assembled at Delhi at the recent Durbar, some remarkable statements were made as to the teaching and policy of Islam. The speaker complained that no attempt is made in the educational life to improve the morals of the boys, or to bring before them the eternal truths of the faith. "As a rule," he said, "prayers are but rarely repeated, and when said not 1 per cent. of the boys understand what they say or why." Then he complains that during the recent famine no national effort was made to save Moslem children, or to bring up the Moslem orphans of famine-stricken parents in some specially technical or elementary schools. "This surely," he exclaims, "was a public duty which could never have been neglected in

a healthy society." There must be an awakening in India, the stronghold of Islam, when her leaders begin to speak and think like this.

A Peep Into Tibet M. Zybiloff, a Russian explorer, has recently resided a whole year in Lhasa, the capital of Tibet. He is a Buddhist, and speaks Tibetan, and so was able to pass as a lama. His account of the place is full of interest. All round the city is a wide street on which penitents prostrate themselves the whole length. The native traders are all women, and the regular population is 10,000. Monasteries and temples abound, three near Lhasa having 15,000 monks, mostly engaged in learned pursuits. At Brabun there are nearly 6,000 males of all ages, learning theology, the total of resident monks being 8,000. The total population of Tibet is put at 33,000,000 (!) and its army consists of 4,000 poorly disciplined men, armed with bows and old-fashioned guns. Labor is cheap, and a lama only gets 10 cents for a whole day's prayers.

The Secret of Conversions There is a native preacher in China who is remarkable for the many and thorough converts he has made. On being questioned by one of our missionaries, he answered that his work was supported by a merchant in the United States, and that every week he sent to him a list of the natives he had been able to reach and who were under some conviction. The same inquiring missionary, on his return to the United States, visited this merchant, and going into his inner office, found an open Bible with the list of Chinese names. The merchant told him that every day he locked the door of his inner office and spent an hour in prayer for these individuals by name.—*Woman's Missionary Friend.*

A New China Appearing How changed is the Flowery Kingdom from a few months since! In more than one city, missionaries are embarrassed by the abundance of gifts bestowed. In some cases non-Christian Chinese have put into their hands enough funds to build complete churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed \$3,500 to add a children's ward to the woman's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with \$30,000 for a high-grade boys' school.

Christian Work in Korea The conflict between Russia and Japan concerning Korea makes the political, social, and religious condition of the Hermit Kingdom interesting. No part of Korean development is more notable than the religious. The first Christians were Korean travelers who, having penetrated into Manchuria, were converted through the labors of the Scotch Mission there, but the American mission was the first to be established in Korea. In American Presbyterian work alone at least 20,000 Koreans, men and women, have been enrolled as communicants, catechumens, and attendants. The quality of Korean Christians is as admirable as is that of those Chinese who, in the Boxer Rebellion, suffered steadfastly for their faith. Last year, during the Korean Bible Conference, lasting ten days, 3,300 persons were in attendance, and 99 per cent. of the expense of the Conference was paid by the Koreans themselves. Again, of the 300 churches now established in Korea, all but two have been built entirely by the native Christians.

The missionaries look forward to the immediate future with anxiety. Under Japanese control they would

be fairly content; not so under Russian. They feel sure enough, however, of the native Christians to say: "Give Korea and North China ten years more of such evangelistic work as has been carried on in the last ten years, and even the despotic power of Russia can not undo the work of the missionary."—*The Outlook*.

Results in One Korean City Pyeng Yang is a city in the north of Korea with a population of about 60,000. Here are laboring 26 American missionaries, of whom 8 are Methodist and the others Presbyterian. The success of the Christian work in the city and vicinity has been very great. In the Presbyterian mission last year the number received by baptism was 909, and the adherents number 15,429. The hospitals have been important factors in the propagation of the Gospel, and the medical and evangelistic work have been closely united.

Christian Progress in Japan Converts to Christianity are increasing in Japan as a result of the faithful labors of the missionaries, and a real interest in Christianity now pervades every rank in society. At a recent anniversary of the Young Men's Christian Association in Tokyo, Baron Maejima, and ex-Cabinet officer, said:

I firmly believe we must have religion as the basis of our national and personal welfare. 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 the highest 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 what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation.

Another Cabinet officer, a Prime Minister, recently sought to obtain a principal for a government school in which men are to be educated for official political position. He chose Dr. Motoda, the rector of Grace Church, Tokyo, and Vice-President of the Young Men's Christian Association. Among other vice-presidents, we note an admiral and a chief justice, while the president of the association is Mr. Kataoka, the President of the Lower House of the Japanese Parliament.—*The Outlook*.

The Social Evil in Japan Rev. U. G. Murphy, the Methodist missionary who is carrying on with remarkable perseverance the crusade against the social evil in Japan, has recently published some facts and statistics which strikingly portray the success of that movement. In the *Japan Times*, Tokyo, Mr. Murphy writes as follows:

The number of licensed prostitutes in Japan at the end of December, 1902, was 38,676, or 1,500 less than in 1901, and 13,800 less than 1899, the year before our work was started. The number of *geisha* (dancing girls) for last year was 28,130, a reduction of nearly two thousand from the year before.

Arrests for illicit prostitution show a reduction of nearly forty per cent. when compared with 1899. It is very remarkable, as no one expected any immediate decrease in the number of unlicensed courtesans. A slight increase in illicit prostitution was considered almost inevitable, but the statistics for 1901 and 1902 show a tremendous decrease.

The number of visitors to houses of prostitution was less last year than the year before, and when compared with the year 1899 there has been a reduction of over one-third.

Before our work began about one-fourth of the prostitutes were under twenty years of age; now less than three per cent. are under twenty.

The condition of the girls who have left the brothels is very satis-

factory on the whole. The few who return to a life of shame do so because of pressure from parents or relatives, whose property the keepers hold in order to recover the debt. If the present effort is continued a few years longer, the overthrow of government-sanctioned prostitution will be inevitable.

This movement is a great success, and is entirely the result of Christian thought and action.

Fellowship in The missionaries Toil in Japan now laboring in Japan are distrib-

uted among the different denominations as follows:

Church Missionary Society (England), 114.
Methodist Episcopal Church, 71.
American Board (Congregational), 69.
Presbyterian, 58.
Protestant Episcopal, 58.
American Baptist Missionary Union, 56.
Methodist Church (South), 37.
Methodist Church of Canada, 31.
Reformed Church (Dutch), 31.
Presbyterian (South), 28.
Disciples, 19.
Reformed Church (German), 18.
Cumberland Presbyterian, 15.
Methodist Protestant, 16.
Society for the Propagation of the Gospel, 12.
Scandinavian Alliance, 9.
Lutheran (U. S. A.), 8.
Friends, 6.
Christians, 6.
Evangelical Association, 6.
German, 6.
Swiss, 6.
Seventh-Day Adventists, 6.
United Brethren, 6.
Zion Church, 6.

Presbyterian Rev. Duncan Fer- Missions in guson, of Formosa, Formosa gives some interest- ing illustrations of

the progress of the Kingdom in Formosa. The membership in 1894 was 1,265; in the following year it was 9 less; but from that date there is a continuous growth every year until, at the close of the statistical year on October 31st last, it was 2,325. Still more marked is the progress toward self-support. The income in 1894 was £360; every year from that date shows marked progress, and in the last financial

year the income was £1,880. Every cent of money noted in this statement was given by Chinese Christians, none whatever by foreigners. For 1902 it represents an average contribution per church member of 17s. 2d.

AFRICA

The Mighty Star in Africa A most inspiring picture of progress in the Dark Continent is to be seen in a recent issue of the *Christian Express* (Love-dale), under the heading "African Gleanings." These are a few of the nearly score of topics touched upon: "Italian Immigration to the Kongo," "A New Pepper of African Origin," "A Railroad from the White Nile to the Abyssinian Frontier," "Rapid Progress with the Cape-to-Cairo Railway," "Survey of the Southern Shore of Victoria Nyanza," "Advance Southward of the French Trans-Sahara Railway," etc.

A Fountain in the Desert The completion of the first building of Gordon College at Khartum opens a new chapter in the history of the Sudan. It is a Moorish structure of native red brick, with a tower over the central entrance. Ultimately a quadrangle will be formed. One side faces the Nile River. The structure is a conspicuous landmark seen for many miles around. The college was made possible by the sacrifice of a great life and by a war which overthrew the forces of tyranny and ignorance. The way is now open for the longer peaceful conquest of the Sudan by education and the building up of righteous character. Students selected from the different provinces will soon fill the halls of the college. They will labor and touch elbows in the laboratory, workshop, and classrooms, and go forth through the whole vast territory as teachers of

living science and modern learning. The Sudan is to-day one of the most illiterate countries in the world. Few of the inhabitants can write or read. They all have a superstitious regard for written documents. The few who know anything of learning have tasted only the dry scholasticism of Mohammedan schools. This college rises as the symbol of a new civilization which will in due time change the physical aspects of the country and the mental and spiritual character of its inhabitants.—*Congregation-alist*.

Missionaries in Morocco It is reported that the sultan has issued a decree ordering

all foreigners, except the consuls, to leave Fez and proceed to Tangier, because he is "engaged in a campaign." This seems to be aimed at Sir Harry McLean, who has been in command of the Sherifian forces. If the decree is enforced it would also drive out the missionaries of the North African Mission, and of the (Kansas) Gospel Union, who are laboring there.

The Cause of "Sleeping Sickness" Colonel Bruce, who is investigating sleeping sickness in the Uganda Protectorate, has issued a circular to the C. M. S. missionaries, inviting their cooperation. He believes sleeping sickness to be akin to the fly disease prevalent in certain parts of Southern Africa, that it is caused by a similar kind of parasite, and that possibly it is carried from man to man by some insect as the fly disease is carried by the *tsetse* fly. A species of *tsetse* fly, called by the natives *kiru*, has been found along the shores of the lake and on the islands. The missionaries are asked to study the habits of this fly, catch specimens, noting place and date of capture, and say whether the disease is prevalent where they are

found. It is hoped in this way to collect statistics which will confirm or refute the theory.

King Leopold Refuses to Investigate There is apparently to be no arbitration among the interested powers in regard to the maladministration of the Kongo Independent State.

King Leopold of Belgium repudiates the idea of arbitration as in compatible with his sovereign rights. Reports of cruelties and maladministration are based, he says, on untrustworthy testimony. If this were so, it could easily be proved by an impartial investigation. Leopold's refusal seems to argue a fear of the result. We hope that the Powers will insist on reforms.

Africans to the Front in Africa At a recent Diocesan Conference at Lagos, out of 10 papers which were

read before the conference, 6 were by Africans, 2 of whom were bishops, 3 clergy, and 1 a distinguished layman. In the discussion which took place on these papers, the speakers, so far as mentioned in the report, were all Africans. "This fact," says the *Niger and Foruba Notes*, "emphasizes the importance of framing a constitution for the Lagos Church, which is engaging the serious attention of Bishop Tugwell."

Missionary Needed for Blantyre The railway from Chiromo to Blantyre is now under way. For the next

two or three years at least 5,000, possibly 15,000, laborers, mostly heathen, will be in our mission field. The company send a doctor and a hospital, but Blantyre can not spare a missionary. A friend offers £100 a year for three years, the offer to hold good for three months, for a special missionary—

an ordained missionary best—who will go out to strengthen the staff, and so permit our missionaries to care for the African navvies. Who will join our friend in giving money? And who will go? There is no time to lose.—*Life and Work*.

ISLANDS OF THE SEA

The Bible in Malay The Rev. W. G. Shellabear, of the Methodist Malaysia

Mission, who is now in the United States, has been working for three years and a half on the translation of the New Testament into Malay. The four Gospels and Acts were completed a year ago, and printed at Singapore. He then came home to finish the New Testament—Romans to Revelation. He has gotten as far as First Epistle to Timothy, and has begun to print the draft of the Pauline epistles. The first translation of the Scriptures in Malay was published in 1731. The study of the Malay language was then in its infancy. Subsequent revisions have been made chiefly by persons unacquainted with the Greek language, and are not satisfactory; hence the need of a new translation.

Bishop Brent in the Philippines A. S. Riggs, a Manila journalist, contributes to the *August Atlantic Monthly* an interesting summary of recent events and movements making for the welfare of the Philippine Islands. In the course of it he says: "Bishop Brent has established within the year a settlement house and free dispensary, hospital, and school in Trozo, a section of Extramuros Manila, which has already done a great deal of very important work among the poor. The young women of the settlement are trained nurses and teachers, and the value of their work is testified to by the crowds they handle every day, and the dis-

tress they relieve. What with teaching, healing, helping overburdened mothers—Filipino families number anywhere from 2 to 20—and doing the little things that are so needed and usually so little thought of, these young women and their leader are doing a noble and great work."

The Opium Bill in the Philippines Those whose moral sense is not utterly perverted by thirst for gain from sources that work ruin to one's fellow men, will rejoice in the news that the Philippine Islands Opium Bill has been laid on the table. Hallelujah! May it stay there! The insular authorities would not see the evil in the proposed legislation, until its opponents invested \$200 gold in a telegram to the United States, letting the people know what their servants, to whom they had entrusted the management of the moral as well as political welfare of the Islands, were doing. The American conscience took hold of the matter, with the result that the Secretary of War has ordered an investigation. A committee of two will visit Singapore, Java, Burma, etc., and report on the operations of the traffic in the territory named.

A significant incident in the opposition to the Bill was the unanimous condemnation of the measure by the Chinese Chamber of Commerce. — *Malaysia Message*.

Chalmers Memorials in New Guinea On Sunday, March 9th, the steamship *John Williams* was at anchor off Daru, with her flags at half-mast. It was the day on which the remains of "Tamate" were to be laid beside those of his wife. Two boats left the *John Williams*, taking many of the New Guinea missionaries and their wives, with the officers and crew of the ship. In the first boat,

covered with the Union Jack, was a casket bearing this inscription:

The skull of James Chalmers, recovered from Goaribari, by the natives of which place he was massacred on April 8, 1901.

A memorial of Tamate has also been placed in the Quetta Memorial Cathedral or Thursday Island, in the form of a large white marble font, bearing this inscription:

To the glory of God, and in memory of the Rev. James Chalmers (Tamate), of the London Missionary Society, who, together with the Rev. O. F. Tompkins, was killed by the natives of Goaribari, British Guinea, on April 8, 1901, after a life of devoted service. Erected by his friends at Thursday Island, October, 1902."—*Missionary Record*.

Chalmers Did Not Die in Vain When the news came two years ago that James Chalmers, the missionary to New Guinea, was murdered while trying to make peace between two native tribes, many were tempted to ask, doubtingly: "Is it, after all, useless—the sacrifice of this great life?" A letter from a native teacher to one of the missionaries answers the question:

May you have life and happiness. At this time our hearts are very sad because Tamate (the native name for Mr. Chalmers) and Mr. Tompkins, and the boys are not here, and we shall not see them again. I have wept much. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tompkins were killed. In that village would I live. In that place where they killed men, Jesus Christ's name and His Word, I would teach to the people that they may become Jesus' children. My wish is just this. You know it. I have spoken.

Progress in New Guinea On the unhealthy German coast of the great island of New Guinea the Rhenish Mission has been laboring since 1887. The labor cost many lives, and until re-

cently it seemed to be fruitless. Now all at once the seed sown seems to be coming up. Mr. Bergmann, a missionary, writes that a man from Siar has said to him that the men had held an assembly, in which it had been determined to give up the heathen religion, and instead of it accept the Jesus "whom the white missionaries preach." Yes, they (the Siar men) would bring to him all such things, masks, etc., as appertain to the heathen cult, that he might burn them before the eyes of all. Similar resolutions, he said, had been passed in other villages. Some Siar men had, in the missionary's presence, and in the hearing of the natives, declared that all their former worship of spirits was bad, and that they would take Jesus instead.

A Letter from Dr. John G. Paton John G. Paton, the famous missionary to the New Hebrides, tells of the opposition to the Gospel among the cannibal heathen, and the tragic fate of a number of native converts. He writes:

You will be pleased to learn that among the 50,000 or more cannibal heathen yet in our group, the Lord steadily extends his work by our mission; but the heathen have lately shot a number of our Christian converts, in their opposition to the teaching and results of the Gospel among them. Scarcely a week passes without them shooting some native in revenge for their heathen belief, that some one or more of them have died by some others—generally a sacred man or priest having exercised sorcery or witchcraft upon them, of which they live always in a state of dreadful fear. This makes the work of the missionary among them very trying and often dangerous. But, by the Holy Spirit's power and the teaching of our dear Lord Jesus in the Bible by our missionaries, we have now over 16,000 avowed worshipers of God, trying to love and serve Jesus with won-

derful consistency, asking the Divine blessing on their every meal. They have family worship to begin and close every day in their every household, and they all attend church regularly and try to bring others to fear, love, and serve Jesus Christ, even in many cases at the risk of their own lives.

This is a great help and encouragement to us missionaries in our work among them. I have often thought that if all white Christians were as zealous and earnest, according to their education, knowledge, and opportunities, as our native Christians are, what a change for the better we would soon see in the world! May the time soon come when the greatest joy and highest honor sought by all true Christians will be to live and labor for Jesus, in seeking the conversion of the world to His service and glory.—*The Christian Herald*.

What Groves Signified in Fiji Mbau, the old heathen capital of Fiji, was formerly covered over with trees forming sanctuaries like the groves of Baal of old. The late King Thakombau, on his conversion to Christianity, had these groves cut down. Thereby the beauty of the town of Mbau has been considerably decreased. Thakombau, however, by this crusade against idolatry, set a good example to a good many people, both Fijians and Americans, who can well afford to cut the spreading groves of Baal down if thereby the blessings of Christian civilization can be more fully realized. No people can safely remain idolaters, either literally or figuratively. It will not do to worship either wooden images or golden dollars.

MISCELLANEOUS

How to Kill a Missionary Meeting Rev. E. B. Allen, of Toledo, gives this as a "dose" which is sure to prove fatal:

One of the first problems confronting the committee is the public

meeting. How can it be made effective? It is neglected by many, endured by others. Diagnosis must precede prescription. What killed it? Let us be frank in acknowledging our faults. Here is a typical epitaph:

HERE LIES ONE MISSIONARY MEETING

(*Requiescat in pace*)

KILLED—

Because of an apologetic, mournful announcement.

Because it began late.

Because it lacked terminal facilities.

Because it never was planned, it just happened.

Because the facts presented were old.

Because the geographical field held sway.

Because the interested man talked too long, so long!

OBITUARY

Dr. Macdonald, The Rev. Kenneth of Calcutta Somerled Macdonald, M.A., D.D., died at Calcutta on the 31st July last, in his seventy-second year.

Dr. Macdonald was born at Glen-Urquhart in 1832, and passed through the Aberdeen University (M.A.) and the New College, Edinburgh. He was in 1862 ordained a missionary to India by the Presbytery of Abertarff, so that at the period of his death he had given forty-one years to the service of the missionary cause in India, first as a professor in the Duft College, and then as an evangelist to English-speaking Hindus and Mohammedans.

All over India, wherever men who had studied in Calcutta were found, the name of Dr. Macdonald was held in affectionate remembrance, and men felt pride in being able to say that they had studied under him or had been brought into contact with him during their student days in the metropolis of India. For many years he edited the *Indian Evangelical Review*, and many able articles dealing with missionary problems from his pen appeared in its pages. Dr. Macdonald's writings covered almost the whole field of missionary effort, and he has influenced to a large ex-

tent the present-day leaders of public opinion in Bengal.

A correspondent writes:

The other day we followed to the grave the body of Dr. K. S. Macdonald, of the United Free Church of Scotland, the senior member of the missionary body in this city. As the hearse moved slowly through the streets, the carriages following it stretched in a *triple* line far away into the distance; and when we reached the cemetery we found a great assemblage of people waiting there, and *hundreds* of school children lining the walks to do honor to the memory of the good man gone. Among those who stood round the grave we saw even unconverted Hindus and Brahmas, tho to a Hindu attending a funeral means great defilement.

Dr. Macdonald was not a brilliant man; he had no magnetic personality to attract the multitude; he did not draw large crowds by his preaching; nor has he set the Ganges on fire by his writings; yet he has exercised a very great and far-reaching influence, notably in Calcutta, but also throughout Bengal and India. He was a member of the Senate of the University, was on the committee of nearly every notable religious and philanthropic society in the city, and took part in every movement that promised to help the Hindu community in any way. The Bible Society, the Tract Society, the Missionary Conference, and the Young Men's Christian Association will miss him seriously; and also many a Hindu organization, where his counsel and help were highly prized. Through his preaching, his constant attendance at public meetings, and his writings he came into very close touch with the educated Hindus of this city.

Bengali Christians mourn for him as for a father, all the Hindu papers have praised him highly. One of them called him "the Great White Rishi" (the Rishis are the ancient Hindu seers through whom the Hindu Scriptures were revealed). The missionaries of Calcutta will long miss the treasures of his experience and the sanity of his advice, and many a Christian, European as well as Bengali, will long mourn the loss of a personal friend.

Miss Gardiner, of Calcutta, Miss Sarah F. Gardiner, who died in the Catskill Mountains, New York, on August 27th, labored as a missionary in India for twenty-four years. She headed the movement against infant marriages, and succeeded, after carrying the protest to the English government, in having the lawful marriage age raised to twelve years. She started a school for native women, and was for some time the superintendent of Dr. Hoyt's great memorial hospital for the women of India. Many books now in circulation in India which deal with Christianity and printed in the native tongues are the result of Miss Gardiner's efforts. She translated Stalker's "Life of Christ" and Simpson's "The Fact of Christ," which she had published and sold throughout India at a very low price. Miss Gardiner was a missionary of the Woman's Union Missionary Society, and it was to take the place made vacant by her illness that the daughter of the Editor of this REVIEW went to India two years ago.

Mrs. Gulick, of Spain, On September 14th, Mrs. Alice Gordon Gulick, a founder and presiding genius of the International Institute for Girls in Spain, died in London. The story of Mrs. Gulick's life and work is an epic of American womanhood. She was born in Boston fifty-six years ago, graduated from Mt. Holyoke in 1870, and two years later went to Spain as the wife of Rev. William H. Gulick, a missionary of the American Board. They soon discovered the crying need of educational opportunities for the girls in Spain, and starting in their home in a modest way, in a few years developed the International Institute for Girls at San Sebastian, later at Biarritz, and just now it is being

reestablished at Madrid. That school has already proved a fountain of blessing to hundreds of young women in Spain, who through it have been able to compete successfully with their brothers for the highest prizes offered by the state. Mrs. Gulick was a rare and beautiful spirit, remarkably sane, tactful, and efficient in the midst of ordeals that would have baffled a less heroic soul. Her loss is deeply felt.—*Congregationalist*.

Mrs. Richard, of China, The *North China Daily News* of July 11th contains an appreciative obituary notice of Mrs. Timothy Richard, wife of Dr. Richard, Secretary of the Christian Literature Society in China. Mrs. Richard's premature death at the age of 59, after long suffering borne with exemplary patience, is a very bitter blow to her husband and her children. She married Dr. Richard in 1878, and in all kinds of work no wife ever entered more fully into the plans of her husband, or helped him more efficiently, than she did. They lived first at Taiyuanfu, and there she had a school of 30 famine orphans, while superintending several other country schools. She visited wives of the officials, and translated several works into Chinese. Afterward in Peking she taught English to sons of high mandarins, to the son of the Japanese minister, and to 2 Japanese Legation secretaries. In Tientsin she trained Bible women, some of whom became leaders of the Christian Church. In Shanghai she taught English in families of high mandarins, and in 1894 she took a leading part in the presentation by the Christian women of China of a copy of the New Testament to the empress-dowager, herself writing the letter which accompanied the book. For some years she was one of the editors of *Woman's Work in the Far East*, and of the quarterly, *The East of Asia*.