

STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1903

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1903, tho sometimes the year includes a part of 1902. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

Names of Societies	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Countries in which Missions are Sustained
American Board.....	1810	\$740,777	\$176,439	169	22	170	183	544	275	956	1,500	1,394	59,585	5,902	158,806	1,368	66,263	South Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
Baptist Missionary Union.....	1814	722,768	114,062	181	23	116	185	505	289	3,306	3,811	1,665	113,418	7,553	127,857	1,406	37,844	Burma, India, China, Japan, Africa, France, Spain, Philippines.
Southern Baptist Convention.....	1845	218,513	15,376	54	2	16	67	139	67	192	331	388	8,880	1,790	25,000	62	1,350	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Free Baptist.....	1833	23,245	783	8	0	8	2	18	6	66	84	14	904	107	2,000	100	3,860	India (Southern Bengal), Africa.
Christian (Disciples).....	1875	182,142	25,567	33	4	37	19	92	47	290	382	92	3,289	531	10,000	39	2,199	India, China, Japan, Turkey, Africa, Philippines.
American Christian Convention.....	1856	10,386	0	8	0	4	3	15	7	12	27	35	420	43	1,500	1	5	Japan (Tokyo, etc.).
Christian and Missionary Alliance.....	1897	211,316	1,748	70	50	70	80	270	0	156	426	100	2,800	772	3,500	30	2,200	Africa, India, China, Japan, South America, etc.
Protestant Episcopal.....	1835	439,119	22,527	53	16	39	34	142	75	526	668	240	5,839	467	20,000	138	4,622	Africa, China, Japan, Haiti, Mexico, Alaska.
Society of Friends.....	1871	63,927	6,013	24	30	23	31	108	8	193	301	71	2,130	385	5,112	37	1,716	Mexico, Alaska, Jamaica, China, Japan.
Lutheran, General Council.....	1869	26,287	2,190	7	0	3	5	15	3	254	269	228	3,860	890	9,285	180	5,216	India (Madras), Porto Rico.
Lutheran, General Synod.....	1837	61,278	1,300	12	0	11	9	32	0	506	538	629	8,586	900	25,525	248	6,896	India (Madras), West Africa.
Scandinavian Alliance.....	1891	29,700	5,000	45	0	63	0	108	0	55	163	98	570	62	1,500	4	150	Japan, China, India, Africa.
Methodist Episcopal.....	1819	1,314,000	16,289	257	34	243	233	767	510	3,608	4,376	904	84,430	4,647	250,000	1,181	39,666	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines.
Methodist Episcopal, South.....	1846	339,728	26,452	80	5	79	8	172	95	246	318	312	12,906	1,193	35,000	25	2,212	China, Korea, Japan, Mexico, Brazil, Cuba.
Methodist Protestant.....	1888	16,045	662	6	1	7	0	14	6	15	29	35	469	107	1,000	2	385	Japan (Yokohama).
Presbyterian.....	1837	1,064,119	19,690	262	12	268	164	706	192	1,988	2,694	1,529	46,540	5,227	125,000	764	27,370	India, China, Japan, Korea, Africa, Syria, Siam, Persia, Spanish America, Philippines.
Presbyterian, South.....	1861	168,425	10,727	60	15	56	32	165	15	132	297	246	5,270	890	12,000	25	1,260	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Cumberland Presbyterian.....	1820	29,079	1,427	9	2	7	7	25	7	28	53	14	850	85	1,500	4	250	China, Japan, Korea, Mexico, Indians.
Reformed Presbyterian (General Synod).....	1836	29,555	350	8	1	9	10	29	1	41	70	16	316	25	1,000	18	611	India (Northwest Provinces).
United Presbyterian.....	1859	193,000	87,318	38	10	40	49	137	46	798	935	403	16,293	1,697	38,810	312	21,694	Egypt, India (Northwest Provinces).
Reformed (Dutch).....	1832	158,895	16,000	32	5	29	29	95	33	539	634	270	4,717	304	15,000	307	7,089	India, China, Japan, Arabia.
Reformed (German).....	1878	66,305	2,000	11	2	13	6	36	10	55	91	64	2,100	350	3,000	4	361	Japan (Tokyo, Sendai, etc.), China.
German Evangelical Synod.....	1883	20,915	1,200	9	0	5	1	15	0	108	123	48	2,263	124	4,999	30	1,877	India (Central Provinces).
United Brethren in Christ.....	1853	34,393	2,750	16	0	16	0	32	9	105	137	76	2,700	400	6,000	16	700	West Africa, China.
Woman's Union Missionary Society.....	1861	50,000	2,000	0	0	0	58	58	0	200	258	16	600	0	400	22	4,700	India, China, Japan.
Canada Baptist.....	1873	66,103	1,683	24	1	21	20	66	9	317	383	70	5,291	673	6,532	107	1,804	India (Telugus), Bolivia.
Canada Methodist.....	1873	139,347	3,916	56	0	54	0	110	36	86	197	245	8,814	792	25,000	49	1,450	Japan (Tokyo), China, Indians.
Canada Presbyterian.....	1844	166,809	10,276	49	18	64	45	176	10	177	353	114	4,102	221	6,000	92	6,517	China, India, New Hebrides, West Indies, Formosa.
Other American Societies.....		358,700	47,500	418	132	287	212	1,149	15	887	2,036	282	24,843	1,350	69,000	615	16,750	
Totals for America.....		\$6,964,976	\$611,245	1,999	485	1,758	1,492	5,740	1,741	15,842	21,484	9,598	432,765	37,487	1,000,426	7,188	267,007	
Baptist Society (England).....	1792	430,045	35,590	141	5	169	66	315	29	1,105	1,420	1,046	53,910	3,290	150,000	799	19,986	India, China, Palestine, Africa, West Indies.
London Society (L. M. S.).....	1795	853,253	100,655	172	38	170	65	445	943	6,462	6,907	945	69,607	4,891	196,026	1,940	92,636	China, India, Africa, Madagascar, Polynesia.
Church Society (C. M. S.).....	1799	1,751,450	154,325	418	152	383	377	1,330	379	8,076	9,406	580	81,652	9,637	299,553	2,378	121,541	Persia, China, Japan, India, Africa, North America, etc.
Propagation Society (S. P. G.).....	1701	760,000	28,640	356	0	320	80	676	192	3,140	3,816	3,700	68,900	6,520	230,000	870	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
Universities' Mission.....	1859	147,410	4,445	27	21	0	48	100	17	224	324	75	4,322	817	12,000	146	5,079	Africa (Lake Nyasa and Zanzibar).
Society of Friends.....	1867	92,455	12,000	0	35	29	30	94	0	978	1,072	249	2,932	170	27,685	235	16,677	Palestine, India, China, Japan, Natal, Madagascar.
Wesleyan Society.....	1816	560,450	47,945	227	190	130	0	552	43	1,136	1,688	403	64,614	2,072	175,000	950	42,289	India, China, Africa (West and South), West Indies, Italy, Spain.
Primitive Methodist.....	1870	24,270	6,500	11	4	12	0	27	3	7	34	41	1,466	55	3,500	22	275	West, South, and Central Africa.
Presbyterian Church of England.....	1847	132,390	12,500	25	18	28	29	100	33	670	770	261	7,844	591	20,000	112	2,064	India, China, Malaysia, Formosa, Syria.
Presbyterian Church of Ireland.....	1840	99,875	8,900	32	24	29	29	114	5	419	532	116	2,796	140	5,009	135	1,870	China, India (Gujerat), Syria.
Welsh Calvinistic.....	1841	43,810	2,820	18	2	14	7	41	10	101	142	411	5,104	674	20,340	379	7,698	N. E. India, France (Brittany).
China Inland Mission.....	1865	358,330	2,000	50	250	186	248	734	18	741	1,475	509	7,774	1,026	12,000	90	1,082	China (Sixteen Provinces).
Established Church of Scotland.....	1829	267,495	14,200	28	22	36	62	145	10	642	787	217	3,789	774	11,983	225	11,595	India, East Africa, Palestine.
United Free Church.....	1843	541,545	358,235	146	57	118	89	410	65	2,115	2,524	827	39,644	2,813	75,000	975	57,680	India, Africa, Arabia, Palestine, New Hebrides, China, Japan, West Indies.
Other British Societies.....		885,062	53,490	366	120	176	290	952	16	1,201	2,153	875	6,500	852	15,000	270	15,260	
Total British Societies.....		\$6,957,342	\$882,235	2,017	988	1,740	1,340	6,035	1,763	27,017	33,051	9,255	420,754	34,322	1,153,087	9,527	432,832	
Paris Society.....	1822	282,058	46,000	74	35	64	33	208	48	1,095	1,303	259	29,126	2,500	120,000	690	42,300	Africa (South, East and West), Tahiti, Madagascar.
Swiss Romande.....	1875	49,250	2,300	18	5	15	15	53	0	63	116	53	1,193	143	2,500	59	1,870	East Africa.
Basel Society.....	1815	313,325	51,410	182	76	148	16	422	38	1,265	1,687	566	24,372	2,102	60,000	435	21,880	South India, China, West Africa.
Berlin Society.....	1824	153,387	5,000	95	15	89	18	217	4	924	1,141	331	21,978	575	43,240	331	8,301	Africa (East and South), China.
Brekum (Schleswig-Holstein).....	1877	39,093	250	14	0	8	3	25	0	84	107	78	743	220	3,741	39	1,088	India (Telugus).
Gossner's Society.....	1836	68,451	3,220	43	0	25	1	69	24	1,145	1,214	250	19,547	830	83,287	210	5,793	India (Ganges, Chota Nagpore).
Hermannsburg Society.....	1854	112,003	13,877	59	0	55	1	115	0	223	343	168	24,000	663	51,000	124	7,418	India, South Africa, Persia.
Leipsic Society.....	1836	133,671	8,750	61	5	42	7	115	30	650	965	284	9,280	366	21,815	218	9,844	South India, Burma, British and German East Africa.
Moravian Church.....	1732	224,763	190,162	168	32	183	11	394	23	47	441	339	32,687	1,198	98,599	230	24,189	South Africa, Australia, South America, West Indies, Eskimo.
North German Society.....	1836	43,434	13,000	18	2	12	10	42	3	98	140	63	1,966	148	4,500	62	2,024	West Africa (Slave Coast).
Rhenish Society (Barmen).....	1829	181,527	28,477	140	11	117	17	285	27	1,562	1,817	291	40,288	4,278	91,124	388	17,926	Africa, Borneo, Sumatra, New Guinea, China.
Other German Societies.....		130,840	5,000	72	13	48	107	340	6	256	598	115	7,100	920	15,000	52	850	
Total German Societies.....		\$1,400,434	\$319,146	852	154	727	191	2,024	155	6,461	8,483	2,485	181,881	11,300	472,306	2,189	99,313	
Netherlands Societies.....		128,450	25,000	58	12	25	3	98	3	205	306	160	4,920	87	18,000	445	11,700	
Scandinavian Societies.....		483,740	8,500	159	34	125	77	395	98	2,096	2,491	1,136	55,285	4,730	125,000	872	34,670	
Australasian Methodist Society.....	1855	121,965	45,000	26	11	18	10	65	84	4,132	4,197	1,554	40,525	1,570	127,526	1,601	31,414	Fiji, Samoa, New Britain, New Guinea.
Totals for Asia, Africa, the Islands, etc.....		\$735,650	\$76,000	620	126	138	158	939	391	5,820	6,759	2,300	247,840	4,259	635,220	1,764	68,400	
TOTALS FOR CHRISTENDOM.....		\$17,114,383	\$1,955,426	5,863	1,900	4,610	3,318	15,557	4,283	62,631	78,554	27,800	1,414,176	96,360	3,824,065	24,283	969,506	
Totals for 1902.....		\$16,310,424	\$2,837,675	4,697	1,197	4,409	2,879	13,282	4,337	71,453	84,740	24,070	1,315,544	98,607	4,046,503	25,583	973,181	

THE Missionary Review of the World

Old Series
VOL. XXVII. No. 1 }

JANUARY

{ *New Series*
VOL. XVII. No. 1

SOME GRAVE MISSIONARY PROBLEMS

BY THE EDITOR-IN-CHIEF

One chapter in the Second Book of the Kings* contains a brief epitome of the greatest reformation recorded in Hebrew history. Josiah found at least ten forms of idolatry and iniquity polluting the Temple and people: Worship of Baal and Astarte; Asherah, or Phallic, abominations; Sodomites; Tophet, or Moloch; Chemosh of Moab; Milcom of Ammon; Bethel with Calf Worship, and the consulting of Familiar spirits, and the offering of incense in high places. He destroyed all existing relics of idolatry, defiled idol altars and sites, and degraded priests of Jehovah who had corrupted His worship.

Turn, now, to confront the evils of our own day which call for a new reformation, and the problems which demand practical solution. First looking at the Orient, we find three generic forms of false faith:

1. **ANCESTRAL**—Worship of deceased ancestors, including all human heroes lifted to Divine honors.

2. **ASTRAL**—Sun, moon, stars, including the natural forces of the universe, and the material creation.

3. **ANIMAL**—Various forms of animal life, originally probably used as symbols of Divine creative power, etc., like the Egyptian Apis.

Under these three forms all false faiths may be arranged, as, for example: Under *Ancestral*, Confucianism, Mohammedanism, Buddhism; under *Astral*, Parseeism, etc.; under *Animal*, Brahmanism, Fetishism, etc.

For convenience in studying the great missionary problems, we may divide the world field into two parts—the Orient and the Occident; the one representing the territory where the dominant false faiths prevail, and the latter the territory of at least a nominal Christianity, whence must come the missionary forces for the great campaign of the Kingdom of Christ.

In Oriental lands we find several gigantic obstacles to the spread of the Gospel, and, while various systems of heathen religion have certain features in common, like polytheism and idolatry, each has some one or more conspicuous characteristics which differentiate it from the others. For instance, Fetishism, the lowest form of idolatry, is one of the grossest forms of the worships of nature, as Parseeism, or

* II. Kings, xxiii : 1-24.

fire-worship, is the most refined. Brahmanism is specially marked by its iron system of caste, and Buddhism by its essential deification of man, in Buddha. Mohammedanism is comparatively a pure system of belief, but corrupted by sensuality, and modern Judaism is a pure religion perverted into denial of the Messiahship of the very Christ which it foretold. Confucianism is a lofty ethical system tainted with the worship of ancestors. Thus, every system has one or more distinguishing features which render it specially difficult to meet and overcome by the modern missionary forces.

In the Occident, even among the nominal people of God, more or less exact counterparts to these errors are found, constituting the main hindrances to missions at home, if indeed they are not more formidable than those encountered abroad. For example:

The virtual worship of nature in scientific materialism and naturalism.

The Caste Spirit, in race prejudice, class antagonism, and social hatred.

The Rejection of Christ's Deity in Unitarianism and philosophic skepticism.

The Counterpart of Confucianism in dependence on ethical systems, tradition, etc.

Modern idolatry, as it appears in Christian lands, may be classified, therefore, substantially under three main heads:

1. Worship of matter—materialism.
2. Worship of Mammon—wealth and worldly enterprise.
3. Worship of man—self-interest and self-indulgence.

In Christendom there is the Self Life as a principle and motive, with this world as its field of operation, and present time as its period of opportunity; while, per contra, God commends unselfish love as the principle motive of missions, with the whole race of man as its field of operation, and with all eternity as its harvest hope and reward.

It is a remarkable fact, which should be emphasized as most significant, that, when we turn to these Occidental lands and study the hindrances which, among so-called Christian peoples, impede or prevent the missionary conquest, we thus find every obstacle, confronted abroad, to have its almost exact counterpart at home. The worship of nature corresponds to materialism, sometimes gross, sometimes refined, as in scientific skepticism; the caste system is reflected in race prejudice and class antagonism; the deification of Buddha, in hero worship; the sensuality of Mohammedanism corresponds to the awful corruption of sensual vice; Judaism, with its rejection of the Messiah, to the Christless creeds of a nominal Christianity. Ancestral worship has its counterpart in blind reverence for tradition; and idolatry generally, in the worship of Mammon. It is as though Christendom had imported the idols, superstitions, and debasing practises of heathendom, modified them, and called them by other names, still giving them a shrine and throne in the temple of God, as the Jews did with the strange deities of the heathen. It is another example of the repetitions of history. There is nothing new under the sun. The

human nature which is in the heathen and pagan reappears in the Christian, and, so far as unsanctified, brings forth similar if not essentially identical fruit.

Some heathen obstacles are peculiarly formidable. Mohammedanism, called also Islam, Resignation, is theoretically entire submission to the will and word of God; practically it is fatalism, not faith. It has two fundamental credal statements: "There is no God but God, and Mohammed is God's apostle." God has no offspring—"begetteth not, nor is begotten." Jesus Christ is a great prophet, and will come again to establish Islam everywhere. Angels are mediators between God and man. There are four archangels: Gabriel, Angel of Revelations, the Holy Spirit; Michael, Guardian of the Jews; Azrael or Raphael, Angel of Death; Uriel, the Trumpeter of Resurrection. The duties are four: prayer, almsgiving, fasting, and pilgrimage. Prayer, five times in every twenty-four hours; almsgiving, legal and voluntary; fasting, during the whole month of Ramadan, from sunrise to sunset (they may eat from sunset to sunrise), and pilgrimage to Mecca.

Caste is a term applied chiefly to class divisions in India—"a system of cellular structure, where the cells do not penetrate or communicate." It makes subdivision of labor so rigid that to go outside of the limits of one's employment is a forfeiture of social rank. In some cases even the touch of a lower caste defiles, and some sorts of food are defiled when the shadow of an inferior caste passes or falls over them. In India the principal castes are four—priestly, military, mercantile, and servile, with numerous subdivisions; and so stringent are the caste rules that Dr. Judson declared that to get a convert to accept Christ and come out for Him was like pulling the eye-tooth of a live tiger!

Some Obstacles at Home

(1) The *calculating or mathematical spirit*, that coolly calculates whether or not missions pay financially. It puts in one scale the money annually spent and in the other scale the number of converts annually gathered, and weighs one over against the other. Such a method applied to a work commanded by God is itself close akin to blasphemy. Money it is possible to weigh, but who can weigh a soul? On the triple doorways of the Cathedral of Milan are graven three inscriptions. On one side, with all the emblems of plenty and pleasure: "All that pleases us is but for a moment." Opposite, with all the symbols of pain and anguish: "All that afflicts us is but for a moment." In the middle, over the fadeless crown: "That only is important which is eternal." All temporal good, however desirable, is still temporal. The earth and the works that are therein shall be burned up, while he that doeth the will of God abideth forever.

The story of missions is a sufficient answer to such financial

arguments. Take one example—Livingstone's body-guard, Susi and Chuma. When they found him dead on his knees in that grass hut at Ilala, they took out his heart and buried it under the moulva tree, as the inalienable property of Africa; then rudely embalming the body, wrapped it in bark and canvas and lashed it to a pole, and undertook that greatest funeral march on record, running all manner of risks for forty weeks by day and night. They had to pass through hostile tribes nearly every fifty miles, involving new risk. That journey of fifteen hundred miles demanded all the patience of indomitable love and the sagacity of the most competent generalship. Yet, depending on God, the deed was done, and so the remains of the great missionary general, statesman, and explorer were laid to rest in England's grand Abbey. Do missions pay? That black man, Susi, whose hand was upon the pall, was fully the equal in nobility of any of the noblemen that helped bear that sacred load; yet Susi was the fruit of missions; and had all the life-blood and treasure spent on African soil wrought no other result than to give such a hero birth, it would be a full compensation.

(2) *The Caste Spirit*. This as really exists in such countries as Great Britain and the United States of America, as in India; it may not be as rigid, but in some cases it is as unquestionable and insurmountable. The cellular structure of society is such that cells do not interpenetrate.

Two great facts which are both obvious and conspicuous are sufficient to prove this. The intense race prejudice and hatred which exists toward the colored inhabitants of our country and toward the Chinese emigrants on the one hand, and class separation and antagonism as between poor and rich, capitalists and laborers, everywhere exemplified in society—these are sufficient illustrations both to vindicate and illustrate the affirmation that the spirit of caste is by no means confined to the East Indies or Isles of the Sea. We have our "tabu" system as certainly as the Cannibal Islands of the Pacific. One of the most startling proofs of the malignity of this spirit is found in the amazing growth of lynching and similar acts of violence, especially among the people of the South, in this great republic.

In a letter to *The Springfield Republican* the eminent Harvard psychologist, Prof. William James, described the lynching spirit as a profound social disease that is so rapidly spreading that "we shall have negro burning in a very few years on Cambridge Common and in the Boston Public Garden." Professor James' letter was hardly published before the report of the lynching in Danville, Ill., afforded a lurid verification of his prophecy in a Northern town—the home of the man who has been selected by the Republicans as the Speaker of the House of Representatives, a town that has hitherto been regarded as a center of light and leading for the eastern part of Central Illinois.

No doubt at the bottom of this lynching there is much latent race hatred, as most of the victims were blacks. But in connection with this is undoubtedly a still more dangerous defiance and contempt of law. The old triangular contest is upon us: infidelity and irreligion at the opposite angles of the base, and the common apex in which each naturally culminates—disregard of both human and Divine law. The evil is deep-rooted, and the appetite for cruelty in connection with these acts of violence grows, like the tiger's taste of blood, into a maddening fury.

Mary Cowden Clarke, in her book, "The Iron Cousin," represents her heroine as retiring from Christian work among the the slums because she "can not stand the poor smell." Mrs. Rhea, formerly of Persia, has graphically told how, when she first went into those Persian huts and sat down on the earth floor among those filthy and ragged women, she was thankful for the almost naked condition of the children, because the less clothing the less room for vermin to hide. . . . She tells how she went home, threw herself down on the floor of her room, and said: "O my God, I never can work among these women without a new baptism of love for them." Thousands of people are kept from Christian work at home by the repulsion which they feel toward the ignorant and degraded, the poor and the unclean. More than this, in at least two cities where the writer has lived he has known Christian people of intelligence and culture who have been so influenced by what may be called ideas of aristocratic locality that they would not pass the line of certain streets, even to engage in Christian work or attend a missionary meeting. Vain is it for us to remonstrate against the caste spirit abroad while such narrowness and meanness exists at home, often under the guise of piety. If we are going to carry on world-wide missions we must learn more sympathy with the immaculate Christ, who was the most "perfect gentleman" who ever trod the earth, and in comparison with whose refinement and delicacy our finest tastes are coarse; yet who, nevertheless, passed his human life in the closest contact with the poorest and lowest and filthiest classes of Palestine, yet who never once betrayed any repulsion, save from hypocrites and formalists.

(3) Let us look a moment at the *Carnal Spirit*, which means the spirit of self-indulgence in all its breadth and length. This may be illustrated in two ways. First, by the comparative cost of missions and of other expenditures, even in Christian communities. Taking \$1,000 as the basis of the estimate, it is reckoned that we spend annually on schools, \$30; on footwear, \$60; on cotton goods, \$65; on woolen goods, \$75; on meat, \$100; on breadstuffs, \$150; kid gloves and feathers, \$20; on tobacco, \$200; on drink, \$300. To state it differently, out of every \$1,000, we spend for food, \$218; clothing, \$250; ostrich plumes, \$2; education, \$30; tobacco and rum,

\$500; missions, \$2. Our gifts to missions are, therefore, but \$2 out of \$1,000—as much as the ladies give for ostrich plumes! If this does not reveal appalling extravagance on the one hand, it certainly does show appalling parsimony on the other. And, if expenditure for God's work is to be estimated by comparative outlay, this is a reproach and a shame. It may be said that this is an estimate of money as expended not by Christians, but by society at large in Christian lands. Yet no disciple of Christ can prayerfully consider this tabulated statement without being impressed that even devout believers can not exculpate themselves from responsibility for such conditions of things. If they do not in this case always lead the way, they are too prompt to follow where others lead.

Another illustration of the carnal spirit is suggested in the following relic of one of the most godly men and ministers of the Scotch Church. Dr. Andrew Bonar once made a quaint analysis of the zeal of the preacher. He reckoned that out of one hundred ounces, personal ambition had twenty-three; love of praise, nineteen; denominational pride, fifteen; pride of talent, fourteen; love of authority, twelve; bigotry, ten; while love of God might claim four, and love to man as man, three.

The late Dr. A. J. Gordon, of Boston, was studying the subject of comparative expenditure, even in the churches. He made careful investigation as to the conditions of churches within, say, a radius of twenty miles from the Clarendon Street Church in Boston, and he found that the amount of money annually expended for organs, choirs, and other musical performances averaged ten times as much as the whole sum given in these churches to missions—and published his own statement to that effect! We have personally known facts in our own observation that fully sustain this statement of Dr. Gordon's.

(4) *The Secular Spirit.* By this we mean the constant tendency and temptation to magnify what is temporal and visible over that which is eternal and invisible. This seems to be the special form of temptation against which we are warned as that which comes through the world. The flesh seems to represent innate depravity and carnality. The devil seems to stand for lies and wiles, or denial of truth and a delusive and subtle evasion of duty, but the world represents the temporal and visible order, good and desirable, but oftentimes an obstacle and hindrance to the clear vision of things spiritual and Divine.

Nothing is, perhaps, more fatal to a true missionary spirit than the secular spirit. For example, the spirit of what we call modern enterprise has never yet found its way into missions, certainly not since apostolic times. There have been what we might call spurts and starts in this direction, but no steady, faithful, onward, and upward movement. For example, it is now more than fifty years ago since

Dr. Angus, of London, made the proposition in his famous missionary sermon, that the Christian Church should put men enough in the field, and set apart money enough for the work, to evangelize the world in the course of the half century then remaining. He demonstrated mathematically that the Church was strong enough numerically to supply the men and women by giving one out of a hundred to the direct work, and financially abundantly able to supply all the money by giving one out of every hundred dollars of income. His proposition was not only never seriously followed, but it was laughed at as an impossible scheme. Yet it is perfectly obvious that there was nothing in it either unreasonable or impossible.

In the time of Esther, when Ahasuerus wished to reach the uttermost part of his empire in the shortest possible time, in order to save the Jews, the queen's people, from destruction, he had a proclamation translated into every language of his empire, and the swiftest posts carried it to its bounds within nine months, and yet he had none of the facilities of the printing-press, steam transportation, or electric telegraph; and his empire was probably fifteen hundred miles in one direction by three thousand in the other. There were three such proclamations successively sent forth by him in his empire, and this fact seems to be recorded that a lesson might be put permanently before the Christian Church as to the possibility of the "evangelization of the world in a single generation."

(5) *The Scientific Spirit.* We do not mean that there is anything necessarily antagonistic between science and Christianity; of course not. True science is as truly Divine truth as revelation, but scientific theories and facts are different things, and scientific inferences are sometimes strangely delusive and misleading. For example, there is a tendency in our day to carry Herbert Spencer's philosophy of evolution into Christianity and even Christian work. The basis of evolution is, of course, development and survival of the fittest, and the effect of this, when carried into Christianity, is to make the Bible nothing but a book which marks a peculiar stage in the evolution of revealed truth; to make Christ only a personal factor, representing also a stage in the evolution of manhood toward perfection; and to make all heathen religions steps and stages in a final evolution of a perfect religious system. With this philosophy permeating Christian missions, the heart of Christian endeavor is paralyzed. We may let the heathen alone, Why not? They will come out all right in the end, and it is not probable that we can do much even to hasten this slow process which, like other evolutions, takes ages to accomplish.

The beginning of a new year is a good time to take our bearings, and to look seriously at the whole question of our attitude toward a dying world, and at the hindrances in the way of our performance of duty.

There are certain grand incentives and inspirations to missions which must be steadily and prayerfully cultivated.

First: Christ's command and promise. It is a question, at bottom, of submission to Divine authority, or, as the Duke of Wellington said, of "obedience to marching orders."

Second: There must be love for man as man. We must remember Robert McAll's two sentences with which he began and upon which he built up his great mission in France—"God loves you" and "I love you." Nothing can take the place of a passionate devotion to Christ on the one hand and to human souls on the other.

Third: The principle of self-sacrifice, which is born of love and which is identical with it, must become the law of our life. We must have the spirit of John Maynard, the martyr pilot on the Great Lakes of the North. Standing at his wheel on the burning steamer, seeking to beach the boat in time to save the passengers' lives, removing his right hand from the wheel when burned to a crisp, he placed his left hand on the wheel to be burned, and sacrificed his own life cheerfully that he might save the lives of others. We need the spirit of "Chinese" Gordon, whose principles of life began and ended in utter absorption to the will of God and utter oblivion of self.

Fourth: We need a revival of stewardship. We must learn anew that holy lesson that all things belong to God, and, hence, that man owns nothing. What he has is simply committed to him in trust, to be rendered back to the original Owner. We have long since outgrown this apostolic principle. Men consider that what they have is their own; that it was got by their own industry and sagacity and economy and frugality, and they deny the claims of God upon their property; and this is true even of many devout disciples.

Last of all, we need the revival of spiritual sensibility. Our faculties must be exercised to discern invisible things, and we must come anew under the powers of the world to come—Christ as Leader; the Holy Spirit as Administrator; eternal realities as the hope and inspiration of the Church of God.

When such conditions as these are fulfilled, we can understand such words as those of Rev. Hunter Corbett: "I may have 'buried my life' in China, but this I know: that at this moment there are at least two thousand converts there who are daily praying to God for me." Dr. H. H. Jessup, of Syria, when offered a missionary secretaryship in New York City, which would have multiplied his salary fourfold and lifted him to leadership in his own land, sent a letter of declination which was itself a grand missionary document. He said, in substance, that his American friends, in asking him to forsake his Syrian work and converts, were suggesting a *self-denial* for which grace had not yet made him equal. Such identity with the work makes even self-sacrifice a joy.

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THE REDEMPTION OF THE CITY

CHURCH FEDERATION AND EVANGELISTIC WORK IN CITIES

BY REV. WALTER LAIDLAW, PH.D.

Secretary of the Federation of Churches and Christian Organizations in New York City

The Bible, opening with a tale of the ruined association of two people, closes with a vision of the rapturous association of a countless throng. The wretched pair, departing with a curse from Eden's closed gates, give place to the ecstatic myriads of the Holy City, within whose ever-open gates there is no more curse.

The country, tho glorious with the fresh, creative touch of God upon it, was the scene of man's seduction by the serpent, Satan; the city, though first mentioned as built by Cain, the murderer, and though we read that God interfered with the building of one whose selfish people were harmonious only in speech (Gen. ii: 6, 7), becomes at last the seat of the throne of God and of the Lamb, while the nations, severed by speech and sick from sin, are healed by the leaves of its Tree of Life, and walk together in its light and glory.

The city is thus represented, in the general outline of the Bible, as capable of being transfigured. There is in the program of redemption not only a provision for the fellowship of men with God the Father, but for the fellowship of His children with one another. The cell which shelters an individual ascetic is not the richest place for the revelation of God, but the city, where souls' echoes flow to other souls. God enriches the individual not only by what He directly gives to him, but by what He gives to him through others. Not the isolation of country life but the association of city life is the final prophecy of the Bible. The pessimism of the "fear-full" is discredited. They see only evil in the modern trend of population to the cities. God's enmity to cities includes only those built for selfish purposes, and whose plans include a tower of escape from the fate and the need of the rest of men. God's glory may flood every avenue and alley of the cities that will cooperate with Him for the good of all humanity.

The general optimism of the Bible concerning urban life receives especial support from the history and teaching of Jesus. He spent the greater part of His life and ministry in Galilee, which in His time was an urban rather than a rural community.* The Gospels themselves bear witness to the multiplicity of the towns of Galilee, and to the influence of its urban make-up upon the plans of the Master. He sent seventy forerunners, in groups of two, into every city

* Josephus may exaggerate when he says that there were two hundred and fifty towns above 15,000 in population, but archeology is justifying the claim that from a mountain height "the land must have looked like one continuous town." The ruins of three hundred and sixty-five towns have been marked in northern Galilee alone. There can be little doubt the Galilee of the days of Jesus was densely populated—as much so as almost any part of the world in our own urban age.

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and place whither He himself was about to come. He calls cities as well as souls to repentance, Chorazin and Bethsaida, as well as Matthew and the Magdalene. He wept over the sorrow of the home of Bethany, but He wept also over the shame of Jerusalem. He bade His disciples wait for the coming of the Spirit not on the Mount where He was transfigured, but in the city where He had been crucified. The devil had tempted Him in the wilderness; the Spirit would come to them in the city. Soon every city, even to the capital of the empire, received the Messianic message needed to complete its life—wisdom for Ephesus and Athens, righteousness for Rome, sanctification for Corinth, redemption for Jerusalem. Paul's letters to Rome, Corinth, Ephesus, Philippi, Colossæ, and Thesalonica, especially those last written, are letters to the churches, for the Christianization of those cities; and the heathen of early Christianity are the heath-men, the countrymen, untouched by the apostles in their sanguine march to the strategic centers to claim the associated life of humanity for Christ.

The foregoing has minute relations to the question of church federation for evangelistic work in cities of to-day. Church Federation is necessary:

- (1) To revive that purpose and expectation of the Christian conquest of cities which characterized early Christianity.
- (2) To compact the churches into the Church, and to acquaint them with the nature of the campaign.
- (3) To assist them in conducting the campaign.
- (4) To conserve the results of foreign missionary campaigns elsewhere.
- (5) To restore to the Evangel of the Church its original inclusiveness, and to dower her with purpose and power to fulfil the Messianic prophecies of the relationship of Christ to cities.

The illustration of these claims will be drawn from the experiences of New York's Federation of Churches.

The Restoration of the Conquest Spirit of Early Christianity

The expectation of conquest gave substantiality to things not yet seen when John was a prisoner on Patmos, and when his great vision helped to cheer the persecuted Christians to stand firm to the end. The pathetic voice of an inextinguishable hope sounds out from Paul's prison cell in Rome when he says: "All the saints salute you, especially they that are of Cæsar's household" (Phil. iv: 22). In his bonds he rejoices that the Christ has claimed the homage of some who live at the court of the empire which sentenced Him to death. His name, Jesus (Savior), is yet to be above every name—even that of Cæsar or Czar. He shall yet triumph. Rome, supreme among the cities, shall yet enthrone Him.

The Curia on the Tiber is not, indeed, an embodiment of the lowly Nazarene; but neither is it Anti-Christ, as last-century Christians

were wont to maintain. Nor is it as difficult to believe that Christ shall yet control the cities of the Christian world—London, New York, Chicago, San Franciscoas—it was unlikely that Paul's dauntless hope should be realized. The house where the Cæsars glutonized, as well as the prison where Paul suffered, have had to be recovered by the archæologist's spade; but the Fisherman's Ring, or its equivalent, has outlasted Cæsar's crown. Conquering and to conquer, the Christ, whose personal triumph only gives value to Rome, to Geneva, to Canterbury, and to Heidelberg, with all their varying views and ways, survives the disappearance of the Roman empire even as He survived its cross. Paul's hope has been justified, for he walked by faith and not by sight. If our hope is any less than his it is because we walk by doubt and not by faith. A subtle agnosticism which resolves Christ's resurrection into a subjective vision, or explains Christianity's history by hypnotism, has been stimulated by the march of worldly knowledge and the dwarfing of the earth in space since Paul's day. But those who accept the historicity of the resurrection and the verdict of the jury of twelve apostles, who were transformed from Jews into cosmopolitans and who sealed their verdict with their life-blood, need have no fears from science or from sociology. They can say, with Pressel:

"O earth, thou grain of sand upon the shore of the universe, thou Bethlehem amid the princely cities of the heavens, thou art, and thou shalt remain, the chief among ten thousand suns and worlds, the chosen one of God. On thee the Son of God has a great work to complete. Thou didst once drink in His life-blood, but Thou shalt yet give Him the crown that is His due."

The conquest spirit of early Christianity, in other words, must possess every one who believes Christianity's own account of its origin. This must mean, in turn, the conquest of cities, as Rome, slipping from the Cæsars, has held to the name of Christ. He who directed His disciples to attack and attach the cities does not despair of redeeming New York or London. He incites the true successors of His apostles to capture for Him even the most powerful cities, as He incited Paul to capture Rome. Not many wise or mighty had confessed His leadership in old Corinth, but those who do homage to the Christ to-day are among the wisest and mightiest of the world. The Christian conquest of cities will appear possible to all who have not lost Paul's faith or who have not closed their eyes to the results of it. If our age is as urban in its trend as was Galilee in the days of Jesus, the Master—the "same yesterday, to-day, and forever" in purpose and power—bids His disciples not to succumb to the difficulties, but to meet them, and give to Him, even in this, the preeminence. If modern Christianity will devote itself, faith-filled and faithfully, to this task, the Master may speak again the words which He spoke on the

return of the Seventy: "I beheld Satan as lightning fall from heaven."

This, again, must mean church federation. Paul's letters to the churches were letters to the Church, and the consciousness of conquest can not come to Methodism, as such, or to Presbyterianism as such, or to Episcopalianism as such; but it is held by Methodism or any other "ism" that is not self-idolatrous only as it devotes itself to the upbuilding of the Kingdom of God. One of the noblest expressions concerning federation as yet formulated by a religious communion in this country is the following:

We desire to renew the expression of our profound interest in the current movements toward the federation of churches and Christian workers. We firmly believe that the vast and perplexing problems confronting the Christian Church in the cities can be met triumphantly only when the Christians of the various denominations give a practical evidence of the essential oneness of the Church of Christ by unselfish cooperation in federative efforts to reach the unchurched multitudes in the congested centers of our population.*

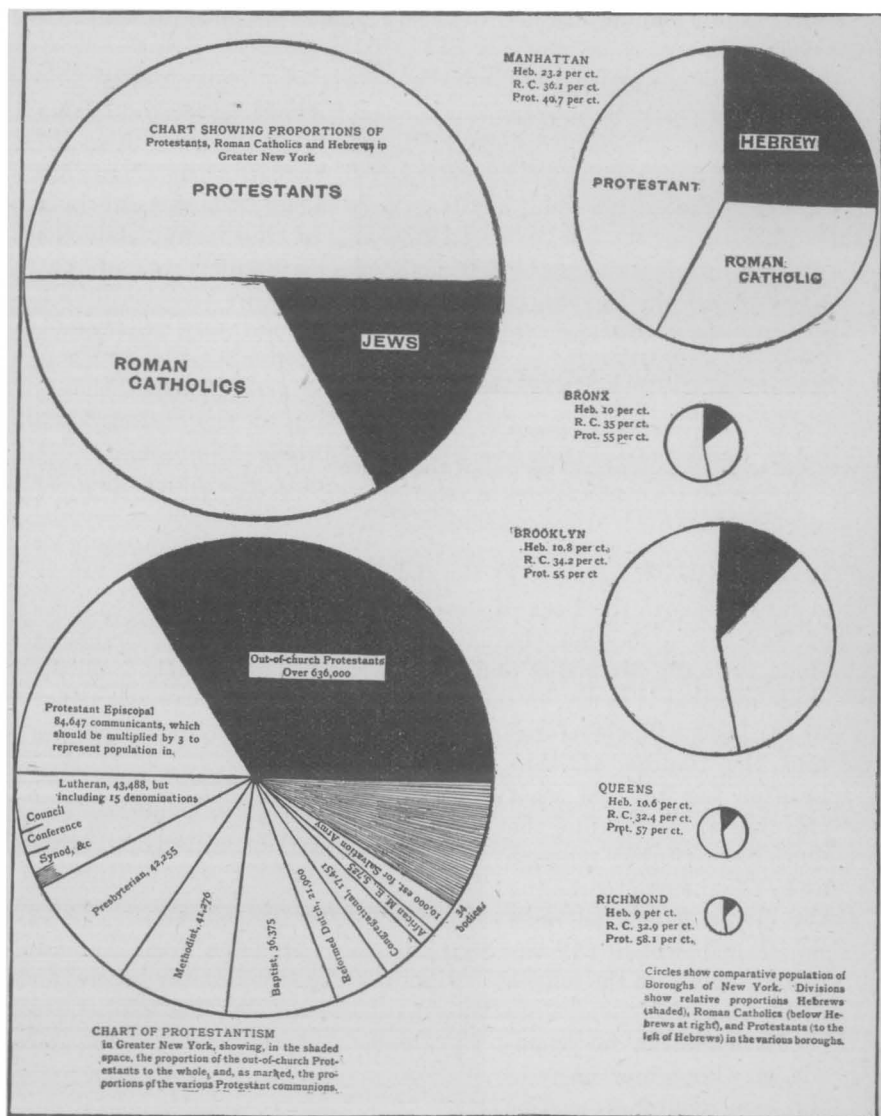
To stimulate the expectation of conquest in every city of the land, its churches should be federated into the Church. Without such federation the "isms" are in danger of being more interested in their own surviving and thriving than in the conquest of the city for Christ. In other words, without federation the churches are not the Church as they were in early Christianity.

New York needs, at this very hour, an expression of invincible hope and desire for a city whose builder and maker is God. Such expression it might have in a federation of all its churches, which would work back into the faith of all its Christians, and forward again, from them and by them, into a Christian Citizens' Union.

II. Compacting the Churches into the Church

There are some cities whose federations are little more than a rallying-point for the hope that maketh a Christian worker not ashamed, the hope of the final Christianizing of his city and his kind. Evangelical alliances and ministerial associations which attempt no active federative work, but which at least help to bring the Church to the consciousness of the churches, are of this nature. But when attempt is made to compact the churches for active work federation is more dynamic and more like early Christianity. It is a great mistake to think that early Christianity was absolutely homogeneous in belief and methods of work. Peter was a conservative, and had followers who adhered to Hebrew ritual; Paul was a radical, esteeming it almost a sin to adhere to old forms. James, brother of the Lord, differed from

* This resolution was adopted by the National City Evangelization Union of the Methodist Episcopal Church at Pittsburg some years ago, and it not only asserts that the problems incident to the Christian conquest of cities can be solved, but that church federation is the method to solve them.



CHARTS PREPARED FOR THE FEDERATION OF CHURCHES

both, and identified religion with social service to such an extent that Luther repudiated his writings. John, who had leaned upon the Master's bosom, was a mystic, at once conservative and radical—a doer and a dreamer. There was unity between these men, but there was not uniformity. Their unity lay in their common, intense devotion to bring the world to Christ and Christ to the world, but there was no uniformity. There was federation rather than organic union even in

the apostolic band, or, rather, there was organic union with admitted diversity.

It is a long way from the homogeneous communions of to-day to a



ST. CORNELIUS CHAPEL

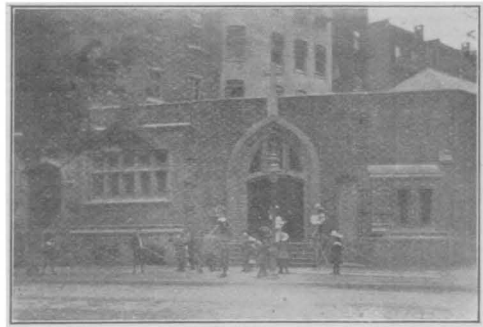
This was formerly the home of Faith Presbyterian Church (419 West Forty-sixth Street), but was bought by the Episcopalians, as a result of the recommendation of the Federation, because of the number of that communion in the district

widely inclusive organic unity with admitted diversity, tho there are those who are working for this ideal. But the compacting of the churches into the Church in any city is a much shorter step, inasmuch as it involves, not the changing of the customs of a whole communion, but only the quickening of the Christian consciousness and the engaging of

the Christian consecration of the churches of a single city. If there is any message in the Book of Revelation, for instance, to the churches of New York, to what churches does it come? To the Methodist alone, or to the Methodist and Presbyterian? Nay, surely to all the churches; that is to say, to the Church of New York. A proper honor to the Bible will, therefore, tend to the compacting of the churches into the Church if they have an ear to hear what the Spirit saith unto the churches. If that message addresses them to redeeming the city, a federation must be effected which will acquaint them with the nature of the campaign.

Lutheranism, for example, may know how many of its own churches survive and thrive; it may know how many new churches they ought to have and where they could be placed advantageously; but if the city is to be saved, the Church must know where the churches ought to be placed, or to be specially supported, or to be reduced, that nothing be wasted.

Some such work as this has been done by the New York Federation in its seven years of history. It has gathered lists of the churches



CHURCH OF THE ARCHANGEL

This Protestant Episcopal Church had been abandoned, but in a few months became self-supporting, as a result of the Federation's canvass of the district

NATIONALITIES IN MANHATTAN BOROUGH, NEW YORK

The population of Manhattan includes foreign born (789,342), native colored (34,497), native whites of foreign parentage (713,947), and native whites of native parentage (312,307), in separate tables. The foreign born are divided into two sections, non-English speaking and English speaking, and peoples of cognate languages are placed contiguously.

FOREIGN BORN	ESTIMATED AFFILIATIONS			ENROLLED IN CHURCHES		ESTIMATED OUT OF CHURCH	
	Roman Cath.	Prot- estant	Jewish	Roman Catholic	Prot- estant	Roman Catholic	Prot- estant
NON-ENGLISH							
165,548 Germany	24,832	107,607	32,109	33,750	52,534	6,262	55,073
60,683 Austria	15,170	8,035	42,478				3,035
21 Luxembourg	10	11					11
28,007 Hungary	5,603	2,800	19,604	4,000	1,400	1,603	1,400
13,448 Bohemia	5,378	6,726	1,344	3,000	1,085	2,378	5,641
128,136 Russia	2,563	10,250	115,323	4,600	1,575	*938	8,675
19,980 Poland	1,099	2,296	16,585				1,421
1,883 Finland		1,883					921
95,933 Italy	92,096	2,878	959	90,650	3,076	1,446	*198
10,270 France	6,674	3,081	515				1,902
700 Belgium	350	280	70				280
1,509 Holland	378	829	302	10,000		*1,368	829
4,914 Switzerland	1,230	3,684					3,684
9,453 Roumania			9,453				
860 Spain	818	6	36	10,000		*6,786	6
97 Portugal	97						
570 South America	570						
558 Central America	504	54		2,000		*911	54
179 Mexico	144	35					35
1,443 Cuba	1,081	362					362
1,452 French Canadian	1,089	363		409		80	363
1,993 Norway	80	1,919					1,510
10,936 Sweden	318	10,607	11	10,909	318	302	302
1,790 Denmark	162	1,610	18	224	162	1,386	1,386
865 Wales		865		865			
1,109 Greece	110	990		1,350	110	*360	108
1,070 Turkey		1,070		962			108
4,500 China		4,500					4,500
195 Japan		195		34			161
131 India		131					131
251 Africa		251					251
737 Asia, unspecified	73	589	75			73	589
168 Europe, unspecified	84		84			84	
223 Atlantic islands	23	177	23			23	177
51 Pacific islands	26	25				26	25
175 Unspecified	87	88				87	88
203 Born at Sea	102	101				102	101
569,988 Total Non-English	160,751	169,298	239,939	158,000	77,439	2,751	91,859
ENGLISH-SPEAKING							
2,184 West Indies		2,184			644		1,540
261 Australia	65	65	131				
32,446 England	4,841	25,982	1,623				
9,139 Scotland	914	7,767	458				
166,066 Ireland	150,954	14,944	168				
9,258 Canada (Eng.)	2,314	6,944					
713,947 Whites, For. Parentage	285,579	304,368	124,000				
312,307 Whites, Nat. Parentage	62,462	234,230	15,615				
1,243,424 Total English	507,129	594,300	141,965	370,930	415,292	136,199	179,008
34,497 Colored Native	698	33,799		3,000	33,625	*2,302	174
1,850,093 TOTAL POPULATION	668,578	799,581	381,934	531,930	527,000	136,648	272,581
789,342 TOTAL FOREIGN BORN	319,839	227,184	242,319				

* Excess of estimated affiliation claimed to be enrolled.

of every Christian name in each of the seventy-seven subdivisions of the city. It knows the districts which are abundantly or superabundantly supplied with churches; it knows, too, the districts where dense populations have been passed by. By house-to-house religious censuses it has discovered to some churches, ministering to special classes or nationalities, that their days of service are over, and that other districts of the city could be better served by them, while, on the other hand, it has brought new churches into other districts adapted to the nationalities and classes within them.

One of the most recent studies of this Federation has been a computation of the religious adherences of all the nationalities of New York. From the studies made we can measurably tell what percentage of a group of Russians in New York are Jews, how many Roman Catholics, and how many Protestants or Greek Catholics. By tabulating the membership of all the churches of the city, and subtracting the population represented thereby from the number of each nationality, an estimate can be made of the number in each nationality who are churchless. Thus guidance can be given as to the forwarding or abandoning of special churches.

The figures for the Manhattan section of Greater New York show, for instance, that no more churches are needed for Welsh, for the membership claimed by the Welsh churches equals the entire Welsh population of Manhattan. On the other hand, the parallel figures for other boroughs show a considerable Welsh population in Brooklyn, and as there are only two Welsh churches in New York, and these both in Manhattan, within two blocks of one another, it is certainly true that the Welsh church properties of the city are not being used to the best advantage, either of the Kingdom of God or of Welshdom.

In every large city, and especially in such heterogeneous cities as New York, the Church needs to study population, environment, institutions, etc., to plan her campaigns. Jesus knew that His disciples would encounter at a certain street a man bearing a pitcher of water on his shoulder; He directed Paul to the very street and dwelling where he would be shown what he should do. But the servants of Jesus in New York can not know all the facts of the city's composition without investigation, and if they desire to Christianize New York they must equip themselves with a larger and larger measure of the knowledge of Jesus in order that His love may be a larger blessing.

III. Assistance in Conducting the Campaign

When fishermen go after fish, they may or may not be certain that fish are in the waters where they cast their hook or drag their net. A large part of the charm of fishing lies in this uncertainty. The fisher of men, on the other hand, if he be sympathetic with the desire of the Christ to draw all men unto Him, must know where men are. He

has no time for mere outings, tho in a city like New York the results of many of his "pastorial visits" might be classified under that head. Since ninety-five out of every one hundred families in New York lease their dwellings, and so are constantly on the move, it is an advantage for a clergyman to know where men live to whom he can minister, and this the New York Federation can tell him. By a cooperative district system each church annually visits, say in the autumn, every family within certain blocks. It notes especially the newly arrived families. When the district has all been visited it sends the directory of the families to the Federation's office, and the Federation reports the families according to their creed. Adjacent churches do the same thing, and so a bridge of approach is built to every family threshold. More important still, the out-of-church population, without special creed, are given into the charge of churches supervising the blocks in which they live. The churches, unfederated, concern themselves only with those families which they can attach to their tenets, while the churches federated on a cooperative district plan seek to draw all men unto Christ. The cooperative district plan is a confession of their common Leader. Isolated church activity brings some families to Christ; federation brings Christ to all families. In three assembly districts of New York this kind of work has been successfully done for several years, and similar organizations are to be effected this autumn in many others.



WEST INDIAN NEGROES PLAYING CRICKET IN NEW YORK
A building formerly used as a home for discharged convicts is now rented by the Third Moravian Church for these negroes, and has 187 communicant members

IV. Conservation of the Results of Missionary Work

It took many years to arouse the churches of the last century to acknowledge the imperativeness of the Great Commission in its ethnic aspects—preaching the Gospel to foreign nations. It may take as many years to educate the churches to acknowledge its imperativeness in its domestic aspect—teaching the nations not only to believe the things Jesus revealed, but also to observe the things that He commanded. One thing is certain: if there is anything in foreign missions beyond a mere "witness" to Christ, church federation is necessary to conserve the results of fidelity to the ethnic aspects of the Great Commission.

The Moravians, for example, early instituted missions in the West Indies. Economic causes are to-day producing a large emigration from those islands, and many Moravian blacks are now New York citizens. The Federation of Churches encountered some of them in a house-to-house canvass of 1897, and when the First Moravian Church of New York, desiring to provide a religious home for the blacks who were crowding out the whites, asked the Federation's advice in locating it, the answer was at once ready. The West Indian negro, unlike the American negro, is neither a Baptist nor a Methodist, but a Moravian, and whenever the Federation in future discovers a churchless West Indian negro family it knows the church whose net is adapted to hold him. In other words, the results of foreign missionary effort elsewhere are being conserved. The Federation has just been asked to advise concerning a similar Moravian work in Boston.

V. Purpose and Power to Fulfil the Messianic Prophecies

The early Christians preached repentance for social sins as well as for personal sins. Take infanticide, for instance. Gibbon tells us that it was "the prevailing vice of antiquity." What removed it? Gibbon, skeptical as he was, was obliged to confess that it was mainly due to the protests of the apostles and their successors, and their revelations of the value of human life. But it took over three hundred years, after the birth of Jesus, to make infanticide a crime in Rome. Are there social elements in the teaching and activities of Jesus which the Church of to-day is neglecting? Jesus says that it is not the will of the Heavenly Father that one little child should perish. The parable of the Ninety and Nine in Matthew is a parable on child-saving. Who framed and toiled for the Child Labor laws enacted at Albany last winter? The churches? To a certain extent; for the Federation of Churches spoke in favor of those laws on behalf of the two hundred and seven churches in its membership. But where were the other one thousand churches of the city, and their moral and material power? Far less potent certainly than the settlements, which many call irreligious, but which, for this at least, are certain to receive the blessing of Him who said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

To catalog all the social elements of the Gospel to which the churches are giving inadequate attention would require an article by itself, but meantime it may be pointed out that some churches are so far estranged from the inclusiveness of the early Evangel that they twist the very words of Jesus to excuse their neglect. A prominent Presbyterian minister of this city, in a sermon two years ago, said that Jesus does not mean the physically hungry, naked, sick, etc., but the spiritually hungry, naked, sick, etc. (Matthew xxiii). A Baptist divine of eminence more recently said that Jesus gave attention in

His miracles to physical wants mainly in the early part of His ministry, but that He virtually abandoned this at the end. His intention was to inject the inference that the Christian who gives attention purely to the spiritual needs of men is nearer to the Master. In some such fashion the Rheims (Roman Catholic) Bible renders "Give us this day our daily bread," "Give us this day our supersubstantial bread," adding a footnote to say that the bread Jesus refers to is the sacramental bread. And is this orthodoxy? The day will come when such teaching will again be regarded as heretical — when men's orthodoxy, in other words, will not only be judged by their conception of the person of Jesus, but also by their consecration to His purposes.



A HARTLEY HOUSE KINDERGARTEN

This settlement was located by the Federation at 413 West Forty-sixth Street, in the densest district on Manhattan's West side. It is denser than any part of London

Federation is necessary to the coming of that time. The religious communions of the world stand naturally for their peculiar tenets. But Federation elevates before them the ideal of the Kingdom of God, to whose extension and perfering their tenets and their activities are to minister. The Kingdom of God is not indeed meat and drink, but neither is it also only "joy in the Holy Ghost." It is also "righteousness," something that Christians could promote if they were but more closely united, and "peace," something which has been so little in the ideals of the denominations that Christ speaks concerning it to the modern world, in the main, through the Society of Friends. To bring righteousness and peace to kiss each other in the State is the mission of a Church which follows the inclusiveness of the early Evangel.

The indifference of the Church to physical wants has wrought injury to her success in her spiritual mission. Mr. Jacob A. Riis, the "most useful citizen" of New York, in President Roosevelt's estimate, says in "The Battle with the Slum":

The Church, which once stood by indifferent or uncomprehending, is hastening to enter the life of the people. I have told how, in the memory of men yet living, one church, moving up-town away from the crowd, left its old Mulberry Street home to be converted into tenements that justly earned the name of "dens of death" in the Health Department's records, while another became the foulest lodging-house in an unclean city; and of how it was a church corporation that owned the worst underground dive down-town in those bad old days, and turned a deaf ear to all remonstrances. The Church was "angling for souls." But souls in this world live in bodies endowed with reason. The results of that kind of fishing

were empty pews and cold hearts and the conscience-stricken cry that went up, "What shall we do to lay hold of this great multitude that has slipped from us?"

The years have passed and brought the answer. To-day we see churches of every denomination uniting in a systematic canvass of the city to get at the facts of the people's life, of which they had ceased to be a part, pleading for parks, playgrounds, kindergartens, libraries, clubs, and better homes. There is a new and hearty sound to the word "brother" that is full of hope.

The wider and wiser Evangel was well expressed by Rev. G. Campbell Morgan in the *Homiletic Review* of December, 1899, when he said:

The sorrows of the city are most keenly felt in the heart of God. He has abandoned no part of what He Himself created. All the physical disability has His sympathy: the dwellings of the poor, the drainage of the city, the workshops of our men and women.

The Church of Christ exists to reveal God and to act in concert with Him. God is working for the city's regeneration. How is the city to know that it is not Godforsaken? Through the Church. . . . We must know our city, pray for it, vote for it, and preach to it. Jonah was angry because God would forgive Nineveh. Jesus wept over the sins of the city. I am in sympathy with Jesus rather than with Jonah. Christian am I if I am Christlike; Christlike am I if, like Christ, I weep over the city and give myself for it even unto death.

When Christ reaches and touches our cities, as He desires and designs to do, all who live in them shall flourish "like grass of the earth." The Federation of Churches and Christian Organizations in New York City rejoices, therefore, over the improvement which it has brought to the physical welfare of its people.

THE PRESENT OUTLOOK IN CHINA

BY HENRY S. FERGUSON, TS'ING KIANG FU, KIANG SU

Missionary of the China Inland Mission, 1895-

China's greatest need, for the life that now is as well as for that which is to come, is the full Gospel, the full revelation of Himself which God has graciously set before us in Jesus Christ; for not only is there "none other name under heaven given among men whereby we must be saved," but also only the full light of the Sun of Righteousness, a true and full knowledge of God as revealed in Jesus Christ, can dispel the dense darkness of superstition which invests the whole land of China, burying out of sight even the law of cause and effect, crushing out the intellectual life of the people, loading them with burdens grievous to be borne, binding them to the past, and making progress difficult almost to the point of impossibility. What the friends of China wish to see is a nation enlightened and free, fearing and loving God, and, while living for God and the life to come, enjoying all the good that enlightenment brings within the reach of man in this. While as heralds of the Gospel our greatest desire is for the salvation of souls, we can not but be moved with compassion at the sight of the present

distress and be concerned for its alleviation. Do the signs of the present time indicate that this need will soon be met and this desire fulfilled, or do they lead us to look for further delay? Will China go straight forward to her goal, or will she continue to wander indefinitely in the wilderness? What are the signs, and whither do they point?

Looking out upon China as it is, we see the great mass of the people now, as always, engaged in a hard struggle for a mere existence—a struggle which, in most cases, absorbs all their energy and all their thought. “What shall we eat? What shall we drink? Wherewithal shall we be clothed?” After all these things do the heathen seek, and these pressing present necessities overshadow in their minds the affairs of the nation and the infinitely weightier matters of the life to come. Now, as always, they are exposed to calamities which sweep multitudes of them into untimely graves—flood, famine, pestilence, disorder. They are, however, a people of very great capabilities, tremendous endurance, and tremendous patience; wonderful power of recuperation, and of making the best of untoward circumstances; splendid working power, both physical and mental, and, withal, remarkable for courtesy. Yet through lack of enlightened direction they have not realized their capabilities, neither are they now doing so. This physical and mental stamina is their greatest national asset.

Government and Gods Discredited

We see also the government weak, discredited, and bewildered. Scorning to receive enlightenment from abroad, it has striven to maintain the traditions of the past, and every effort has ended in total collapse, making its weakness and insufficiency more apparent to the nation and to the world. Its military power and prestige have been shattered, and parts of the national inheritance have passed into the hands of strangers. The army is great only on paper, its administration is thoroughly corrupt, and it has very little either of courage or patriotism. It is of little use either for aggressive warfare, for defense, or for the maintenance of order at home, and is often itself an element of public danger and public dread. So great is the distraction of the government that Manchuria, the ancestral home of the dynasty, containing the ancestral tombs, is being allowed to slip from its grasp without an effort to retain it and with scarcely a protest. The empress dowager and her advisers were so ignorant and superstitious as to believe in the Boxers, and, confident in their invulnerability, they defied the world. The collapse of the Boxer hope only added to their bewilderment. But tho the government is discredited, there is no present alternative. Its overthrow would mean anarchy and foreign interference. What the people most desire is peace, in order that they may devote themselves to their struggle for existence without distraction. So the government is tolerated and even maintained, and it

clings to power, concerned far more for its own continuance than for the country's good.

Also the gods of China are discredited. The Boxer movement was an appeal to the gods, particularly to the spirits of departed generations, revered in ancestral worship. The movement was idolatrous throughout; its votaries looked to the spirits whom they worshiped to make them invulnerable. Its defeat may have far-reaching effects, altho the Chinese mind but slowly responds to the stern logic of facts.

China is, moreover, a nation drugged. The use of opium has spread to all parts with the most direful results. It is undermining and threatening to destroy that physical and mental stamina which is the greatest asset of the nation. It intensifies the struggle for existence by undermining the working power of millions of workers, transforming productive laborers into indolent, self-indulgent parasites, much more inclined to encroach upon the labor of others than to labor for the benefit of others. Through this habit, multitudes of bread-winners gradually cease to be bread-winners, shirk responsibility, become burdens to the families to which they belong, often abandoning wife and children to shift for themselves, or, in the extreme of poverty to which the vice brings them, even selling them to procure the means to assuage the insatiable craving which relentlessly drags them down to ruin. This also diverts much land from the production of food-stuffs, in a country much afflicted by famine, to the production of poison. It is doing more than any other one cause to weaken and destroy the nation. The present helpless condition of China and indifference to her fate are, without doubt, largely due to the effect of the drug through the great multitude of officials, high and low, civil and military, as well as common people, addicted to its use. One effect of opium is to take the reliability out of a man, making him like a wooden pillar which has been infested by white ants: it retains its form, and may retain an appearance of strength, but no dependence can be placed upon it. As the malarial germs in the blood, through unfitting many corpuscles for the duty they have to perform in the body, make the body weak and unable to bear its burdens, notwithstanding the greater number left unimpaired, so the opium in the nation, by destroying or curtailing the usefulness of a multitude of individuals, makes the whole body weak and unable to perform the functions of a nation. There are no signs of this evil abating.

The form of national pride prevailing in China, especially in government and official circles, has proved a most serious and ever-present obstacle to China's betterment. She has been the proudest of the nations, accustomed to look upon herself as the height of perfection in government, in doctrine and morality, in literature and culture, in customs and manners. So far from having anything to learn from foreign nations, she considers herself fit to teach the world the princi-

ples of right and decorous conduct. Unlike Japan, scarcely less proud, she has never humbled herself to take the learner's place. Though compelled outwardly to lower her lofty pretensions toward other nations, in her heart she retains them still. Her unreasoning pride has led her to the fatal mistake of closing doors and windows against the entrance of light, while making no effective effort to prevent the diffusion of moral pestilence. But God, in his all-wise providence, has brought China down into the valley of humiliation; she is descending deeper; humiliations are being heaped upon her. Yet she is still unhumbled, so may have to dwell long in the valley, until she learns the lesson of her experience, and comes up out of it, perhaps by the way of the Valley of the Shadow of Death, a regenerated nation.

The Chinese nation, in its attitude toward progress, may very fitly be symbolized by a locomotive with its boilers filled with tepid water. There is great latent power if only heat can be applied; the locomotive, symbolizing the nation, and the water the mind of the nation, thought, which is a movement of mind as heat is a movement of the particles of matter, is the heat required. The Chinese as we find them are not progressive because not a thinking people. But through contact with the West, especially with the heralds of the Gospel, thought-heat is being communicated to the cold, inert mass, and a pressure is being created which tends to movement. As the application of heat continues the pressure increases, and there is a possibility that it may become strong enough to move the engine, causing it to go forward. But that is not the desire of those who have their hands on the throttle—the rulers of China; they wish to keep it standing still. As they are powerless to prevent the application of heat and its gradual dissemination throughout the mass, they endeavor to prevent its effect by refusing to open the throttle and by steadily holding down the safety-valve, to prevent any expression of the gathering pressure within. (To this end the government has recently evinced a very strong desire to get its hands on certain native newspaper editors.) What will be the result? Will the restraining force be thrown off, or will the engine go to pieces, or will it be taken control of by outsiders? The Chinese mind is a slow conductor of thought-heat, yet this heat is slowly permeating the mass and opening the eyes of the people to the possibility of better things, and creating desires therefor.

The Real Remedy

While the nation pursues its chosen course, and difficulties and dangers thicken about her, a sovereign remedy is being applied. That remedy is the truth—primarily, the truth of God as revealed through Jesus Christ, and, secondarily, that emancipation of mind which knowledge of God accomplishes, leading to the recognition of God's ways in the world of men and matter. It is through poverty of truth that China is weak and distressed. China is now in contact

with the nations of the West, who are, in a sense, the repositories of the truth that China needs. But that contact has not been an unmixed blessing; for while she has been exerting herself to make it ineffective, her efforts have been more successful against good than against evil. While she has received and applied but little of profitable knowledge, the opium habit, under foreign pressure, has spread to every corner of the empire, and tens of thousands of her sons have been corrupted and tens of thousands of her daughters sacrificed in palaces of sin and dens of iniquity that flourish under foreign license in Shanghai. It is not truth alone that Western nations bring. To depraved minds our boasted liberty is an opportunity to plunge headlong into sin. When will China have her "senses exercised to discern both good and evil?" And when will she "know to refuse the evil and choose the good?" But *the truth* is God's remedy for a sinful world. In His hand it is a force that never ceases to operate. Though refused and thwarted a thousand times, it still persists. "The eternal years of God are hers," and the truth of God in Christ shall conquer even in China. Already it has penetrated far. Those who have received Christ are a goodly company, though few compared with the great mass of the population. But they do not represent the whole result of missionary effort. The seed of truth has been very widely sown where no fruit is yet apparent. The essential truths of the Gospel have been planted in minds hostile or indifferent, where curiosity, or a desire (they know not for what) has led the individual to listen to the preacher or read the printed page. The Spirit of God watches over the buried seed. He will cause the living truth to triumph in the coming conflict, when China is aroused, over the dead traditions of the past. Very wide doors of opportunity now stand open before the Lord's servants, and the cry for more laborers to enter these doors continually reaches our ears. The present is a critical time, fraught with tremendous possibilities. Who will go?

What answer must we give to the question as to the present outlook in China? The prospect is bright only to the eye of faith which looks beyond the present. The present "vision is to them that hate her and the interpretation thereof to her enemies." China is still in the wilderness, wounded, helpless, bewildered, drugged, surrounded by enemies and doubtful friends, and failing to recognize her true friends. She needs help from beyond herself, help which is available in God, but she does not yet recognize her need. In the truth of God we have the assurance of the final triumph of righteousness. Whatever vicissitudes the nation may still be called upon to pass through, the hand of God will not be withdrawn. He turns not aside from his purpose of grace. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and China shall not be lacking among the number.

THE PROTESTANT LITERARY MOVEMENT IN CHINA

BY REV. J. T. GRACEY, D.D.

A movement has already begun to take shape for the observance, three years hence, of the one hundredth anniversary of the inception of Protestant missionary work for the Chinese, dating the centennial observance from the arrival of Robert Morrison in China, 1807. This work was of necessity for many years largely preparatory, and, for that matter, the whole century has been one of preparation. The foundation work was chiefly of a literary character, and the scholastic work occupied its representatives for the first half of the century, and for the first third of the period was operated from a base outside of the territory—the whole archipelago of southeastern Asia.

In dating the centennial anniversary from Morrison, in 1807, there is no design to underestimate the beginning of Joshua Marshman in 1804, three years earlier. It is difficult for a man to acquire two reputations, and Marshman has been so long classed as one of the great triumvirate—"Carey, Marshman, and Ward"—and thus with the great worthies of India missionary beginnings, that the tendency has been to obscure the colossal work he did looking to the evangelization of China. If that were accorded its proper weight, the centennial might easily have been observed in 1904. Fortunately the proposal is to begin now, and continue for the next three years, the preliminaries required for a becoming centenary celebration. The appeal has been issued for activity in a "Three Years' Enterprise" before the Morrison date, that all Christendom shall join in thanksgiving, confession, and prayer for reinforcement all along the line till it doubles its present numbers, and secures a great increase of the Chinese Christian community.

The First Sixty Years

In reviewing the century of laying foundations, it is well to emphasize the first sixty years of Protestant missionary literary work. In pursuing this investigation, one is struck with the widely separated beginnings, which seem now a special coordination of an overruling power.

Joshua Marshman began the study of the Chinese language under the tuition of Mr. Johannes Lassar, an Armenian born at Macao, who had been engaged by Rev. D. Brown, Provost of Fort William College, Calcutta, to commence a translation of the Scriptures into the Chinese language. Marshman gave himself to this work with great perseverance, till he had "succeeded in producing the first complete translation of the entire Scriptures in Chinese," published at Serampore, India, 1822. As early as 1809 he published his bulky quarto of seven hundred and twenty-five pages of translation from the original text of

the works of Confucius. This same year he issued a dissertation on the characters and sounds of the Chinese language; also elements of the Chinese language, a grammar growing out of the "Dissertation" known as the "Clavis Sinica."

The interlacing of the providences which connect remotest parts of the earth in the accomplishment of the work of God finds a striking illustration in the fact that an *Englishman* and an *Armenian* from *Macao* should cooperate in *India* to translate the Scriptures into Chinese; and that Morrison, the accredited founder of Protestant missions in China, grandson of a Scotch farmer, should commence the study of Chinese in London, tutored by young Sam-tak, a *Chinese* who just happened to be in England, and that he commenced this study only one year later than Marshman did in Calcutta. Each of these men translated the Scriptures into Chinese, Marshman completing his work, published in India, in 1822; and one year later Morrison his translation, in twenty-one bulky volumes, published at *Malacca*. Marshman was born four years before Morrison, and survived him by ten years; yet Morrison died in the Danish Hong, at Canton, and Marshman was buried in the Danish settlement at Serampore, where thirty-eight years before he had begun his missionary work. Marshman wrought alone. Morrison had Milne as co-worker on the Bible translation. The same year that Marshman issued, at *Serampore*, his complete Scriptures in Chinese, Morrison published his monumental "Dictionary of the Chinese Language," in six quarto volumes, at *Macao*, the one being aided indirectly by the East India Company, the other in its official employ as translator. Morrison's Dictionary of the Chinese Language was pronounced by Professor Julien, of Paris, "without dispute the best Chinese Dictionary composed in the English language." It cost the East India Company, who published it, \$75,000. Morrison was the author of ten other publications, large and small, in Chinese, and of fifteen separate other works in English, besides those already mentioned.

William Milne came next, the author of twenty-one publications in Chinese and three in English; following him came Walter Henry Medhurst, who was the chief in the production of another edition of the Bible. The enormous amount of literature furnished by these earlier missionaries laid the foundation of Chinese missions. They were, for the most part, shut up to this avenue of reaching the people, and a prodigious part of it was done outside of China—in *Macao*, *Malacca*, *Batavia*, *Singapore*. There lie before the writer now the titles of nearly a thousand publications in Chinese, and as many more in English, with Malay and other publications, all of which were issued within the first sixty years from the arrival of Marshman and Morrison in their separate strategic points of labor for the conversion of the Chinese.

It may interest some of the women working in foreign missions, and others of the home workers, to know that at the inception of the work in China, Mrs. Medhurst translated "Lloyd's Scripture Catechism" into the Malay language, which was lithographed at Batavia in 1832 and printed in Roman characters the next year, in order that "an extensive population of professing Christians in the Moluccas might be furnished with a system of doctrine and precept drawn entirely from Scripture, which may prove widely and lastingly beneficial."*

The Roman Catholic missionaries have wrought greatly in their literary productions in China, but Protestant missionaries never have been indifferent to the power of the press. Of course, the modern titles are not countable, but the earlier missionaries as well, were keenly alive to this avenue of reaching nationals who pride themselves on being a preeminently literary people. In the memorials of Protestant missionaries to the Chinese, published in Shanghai, is a list of literary publications by missionaries in English, German, Dutch, Chinese, Mongolian, Malay, Japanese, and Siamese, prior to 1867.†

Of those following Marshman, Morrison, Milne, and Medhurst Gützlaff is credited with sixty-one Chinese titles, two Japanese, one Siamese, five Dutch, seven German, and nine English; Dr. Legge with eighteen Chinese and two English, and Dr. Hobson with the same number; Dr. Muirhead with thirty Chinese and three English; Dr. McCartee with thirty-four Chinese; Dr. Edkins with fourteen Chinese, seven English, and one Mongolian.

Since 1867

Of the intervening years there is no space now to write. Within the past twenty years the literary glacier of China has exhibited some indications that it may move with a rush. Twenty-six years ago the "School and Text-book Committee" was raised by the Shanghai Conference. It was supported seven years later by "The Chinese Book

* Miss Aldersey is credited as the first unmarried woman to do missionary work for China, but Mrs. Medhurst's sister, Miss Sophia Martin, lived with the Medhurst's in Batavia, and left for Singapore in 1829. She assisted in conducting a Chinese school, and was the author of a little work in Chinese called "Three Character Classics for the Instruction of Females." She afterward married a Dr. Little in Singapore. Miss Aldersey did not go to the East till 1837, in company with Dr. and Mrs. Medhurst.

† These embrace twenty-eight translations of the Scriptures or portions of the Scriptures; thirty commentaries on portions of the Bible; two hundred and thirty-two theological works; twelve works of sacred biography; thirty-seven catechisms; seventeen prayer-books; eighteen hymn-books; eleven educational and linguistic works; eighteen histories; three works on government; fourteen geographies; eight mathematical works; six astronomical works; thirteen medical works; two botanical works; four works on physics; twelve almanacs; twelve serials, and thirteen miscellaneous works—giving a total of four hundred and ninety, on a wide variety of subjects, from the little child's primer to such profound and noble works as Dr. Martin's translation of Wheaton's International Law, Dr. Hobson's medical and physiological works, Mr. Wylie's translations of Euclid's Geometry and Herschell's Astronomy, and Mr. Edkin's translation of Whewell's Mechanics.

and Tract Society." In 1892 this was followed by the "Christian Literature Society for China."

The Fourteenth Report of "The Society for the Diffusion of Christian and General Knowledge among the Chinese"—a title cumbersome enough to have strangled it—shows that the aim of this society is the circulation of Christian literature. The dissemination of this will, perhaps, solve the problem of future Chinese government, the future history of China being in a sense the future history of the world. The society hopes to influence the Chinese government to see that Christians propose nothing but what every patriot in China must recognize to be working for the welfare of the people and their government. They hope also to bring them to see that the granting of free religious liberty in the public schools and government positions will make for advanced civilization.

This forward literary movement has been a great factor in the modern reform movement in China. The chief of the reformers and the prince imperial himself were identified with it, and it became the target of the empress dowager. All this only points to the influence and power of the literary form of evangelization in an empire every official of which is admitted only through the door of literary examinations.

This "forward movement" groups itself around a few names pre-eminently, among which are Rev. Timothy Richard,* secretary of the Diffusion Society; Dr. Griffith John (Richard's fellow Welshman), and Dr. Young J. Allen, of the Southern Methodist Church, America.

Dr. Richard is still on the staff of the English Baptist Missionary Society and is supported by them, but assigned to this literary work as secretary of the Diffusion Society. In this great national movement he is ably supported by his fellow officers, of whom are: Sir Robert Hart, Bishops Moule and Moore, Dr. Young J. Allen, Dr. Griffith John, Dr. Ashmore, and Dr. J. Edkins. That this movement has greatly impressed leading Chinese mandarins and merchants is manifest in many quarters. A Chinese official, at the last anniversary

* Timothy Richard—or Li Timotai, as the Chinese call him—was born on his father's farm in 1845, but prepared for a professional career. He became a pupil of Rev. George H. Rouse, who has been missionary in India for thirty years, and is now putting through the press in Calcutta the revised Bengali Bible. Richard determined to be a missionary, and went to China, landing at Chefoo 1869. He settled at Tsing Chou Fu, the only European among its 30,000 inhabitants. In the Shansi famine, which is supposed to have carried off twenty million people, he gained great influence with leading men of the empire by his efforts to relieve the suffering. In the eighties Chang Chih-tung sent to ask him to accept a position for developing the iron and coal resources of the province. In the winter of 1895-6 he was invited to become permanent adviser of the Chinese government. He was summoned by imperial decree to the consultations of state to consider the problems relating to the peaceful prosecution of missionary work in China. He is President of the Shansi University, and was asked to organize the *University of Tai Yuan Fu*. At the close of the Chino-Japanese war Dr. Richard was chosen to draw up a statement of the Christian religion, with the memorial to the throne, which was signed by leading missionaries of all denominations in China. Since the Boxer troubles no less than three governors of provinces have applied to Dr. Richard to aid in settling their difficulties of indemnity, and also for modern books.

of the society, bore strong testimony to the influence of this literature in enlightening the Chinese and raising their esteem for foreigners, and to cultivate friendly relations with them.

China's Protestant Centennial

In connection with what has been written about this Protestant literature during the past hundred years, we take from Gracey's "China" (revised 1903) the following condensed statement about the proposed observation of the centennial year—1907:

A mass-meeting held in Kuling, China, August 7, 1903, had for its central thought a three years' enterprise, looking to the celebration by some fitting movement of Chinese Protestant centenary year, 1907.

From this meeting went out an appeal to all Protestant Christendom throughout the world to join them in thanksgiving, confession, and prayer; the special object of prayer being that they may get reinforcement all along the line. The proposition is to secure in the next three years:

A large increase of members.
More Chinese workers.
Double the present missionary force.

A movement was inaugurated at Shanghai, July 1, 1903, looking to a proper memorial of the Protestant martyrs of all China. The form of memorial suggested is a great connexional building at Shanghai. This will commemorate the martyrs and perpetuate their testimony. It will be a perpetual witness to the world that China has a martyr church. The essential unity of the Christian Church will manifest itself in this united effort as a concrete example of how to honor the dead and bless the living. The committee having it in charge are composed of leading ministers and laymen, such as Rt. Rev. Bishop Graves, Canton; Bishop David H. Moore, Shanghai; Drs. Griffith John, Timothy Richard, Young J. Allen, A. P. Parker, and others.

THE GREATEST LITERARY ENTERPRISE OF THE CHRISTIAN ERA

THE WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY

BY F. KLICKMANN, LONDON, ENGLAND

One of the most important religious events for the coming year is the centenary of the British and Foreign Bible Society. This Society originated in the desire to supply Wales with the Scriptures in the language of the people, there being a positive famine of Bibles in the principality at the beginning of the last century. Rev. Thomas Charles, of Bala, appealed to the Religious Tract Society of London for a grant of Scriptures in the Welsh language. He showed the need and the eagerness of his people by telling of a little Welsh girl, who had come to him from a distance of between twenty and thirty miles, over the wild mountains, to purchase a Bible. In consequence of this appeal a thought suggested itself to Rev. Joseph Hughes, Secretary of

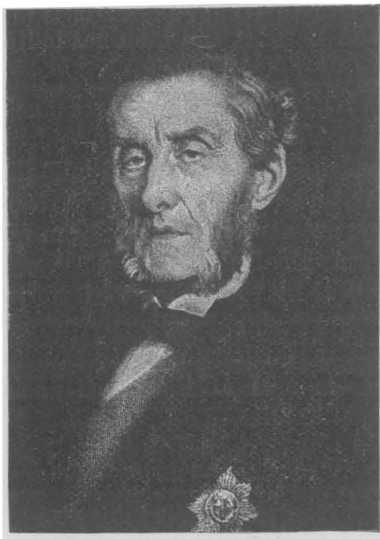
the Tract Society, that "if such a society were likely to prove useful to Wales, why not to the other countries of Europe—to the whole world?"

This thought was destined to result in what has been called the greatest literary enterprise of the nineteen Christian countries. The idea appealed to the little gathering of the Tract Society with singular force, and Mr. Hughes was appointed to embody their views in a paper entitled, "The Excellence of the Holy Scriptures: An Argument for Their More General Dispersion at Home and Abroad." It had for its motto these words: "Let us be the first institution that ever emanated from one of the nations of Europe for the express purpose of doing good to all the rest." On March 7, 1804, as the outcome of much careful deliberation, the British and Foreign Bible Society was born. Its purpose was the spreading of the Gospel of Peace, yet it sprang into existence in one of the darkest and most tumultuous periods in modern history. In the autumn of 1803 Napoleon had formed an immense camp at Boulogne, and prepared to invade England at the head of the army with which he had conquered Italy. The Battle of Trafalgar had not yet been fought, and Waterloo was still further in the future. Judging by external circumstances, it would be difficult to name a year in the last century when the national outlook was less propitious to the launching of such an undertaking.

The men who founded the Bible Society understood little enough of the strange new movements stirring round about them, but they brooded over the miseries and evils of mankind, believing profoundly that for these ills there was no remedy except the Gospel of incarnate and atoning Love. By a splendid act of faith they formed a society for the purpose of giving that Gospel to every human creature in his own mother tongue.

The financial support which enabled the Society so quickly to take shape came from that group of "holy and humble men of heart," sometimes designated "The Clapham Worthies," who, by their pure lives and untiring devotion to God's service, shine out as beacons in the dim light of the struggling century. Granville Sharp, Charles Grant, William Wilberforce, Zachary Macaulay, William Alers Hankey, and Joseph Reyner, men of great and diversified attainments, were united in this movement for the wider circulation of the Scriptures.

At that time the evangelical revival, tho deep and genuine, had kindled only a fraction even of religious England. But this spiritual minority displayed an astonishing ardor and self-sacrifice for the salvation of mankind. The Baptist Missionary Society was nine years old. Both the Church Missionary Society and the Religious Tract Society were five years old. Some of the staunchest adherents of these earlier organizations gave their hearty encouragement to the new venture.



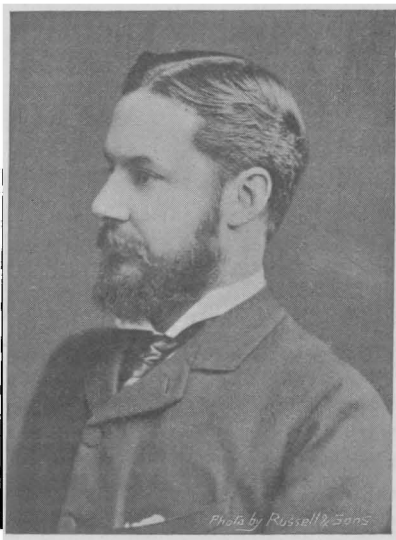
THE LATE EARL OF SHAFTESBURY
Third President of the British and Foreign Bible
Society (1851-1885)

From the first the object of the Bible Society has been to issue the Bible as cheaply as possible to all tongues and all peoples, *without note or comment*. In consequence, it has proved the broad platform on which Christians of the most diverse views meet and work in unison; and it is the chief religious institution that is able to associate and unify all Christian communions.* It endeavors simply to obey the Master's command and give the Gospel to all nations.

The Society has been singularly fortunate in its presidents. The first was Lord Teignmouth, who had been Governor-General of India from 1792 to 1798, and who for thirty years devoted the best of his energies to the cause. Lord Bexley followed Lord Teignmouth, and during his seventeen years of office the Society accomplished its splendid scheme of giving a copy of the New Testament and of the Psalms to every emancipated negro in the English West Indies who could read. This links, in a striking manner, the liberty of person and the liberty of conscience for which such men as Granville Sharp and William Wilberforce prayed and strove and prevailed in the early days of the Society. The Earl of Shaftesbury became president in 1851, and he writes of it as follows in his private journal:

I should have been grieved had

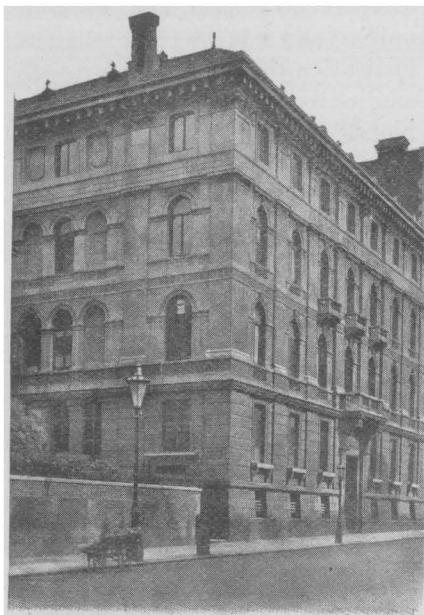
* The founders recognized that the management must commend itself equally to all denominations; therefore, three secretaries were appointed to represent respectively the Established Church, the Nonconforming Churches, and the Reformed Churches of the Continent. It was also resolved that the committee should consist of thirty-six laymen, fifteen of whom must be members of the Church of England, and fifteen members of other Christian communions, the remaining six to be foreigners resident in London. The same representative character has been faithfully adhered to through the hundred years of the Society's existence, and to-day a balance of denominational interests is maintained both in the committees and in the official staff.



THE MARQUIS OF NORTHAMPTON
President of the British and Foreign Bible Society

circumstances prevented my elevation to this high post. It is the headship of the greatest and noblest of societies, and I am not indifferent either to the honor or the utility of the position.

He was president for thirty-four years, and the Society owes much to his wise administration. The Earl of Harrowby became president in 1886. As a cabinet minister, versed in public affairs he brought ripened experience to bear on this work, and gave the Society fourteen years' devoted service. The vacancy by his death, in 1900, was filled by the Marquis of Northampton, who has already proved himself a worthy successor to these men of illustrious name and deed.



HEADQUARTERS OF THE BRITISH AND FOREIGN BIBLE
SOCIETY, 146 QUEEN VICTORIA STREET,
LONDON, E. C.

Translation and Revision

The work of the Bible Society is connected, first, with the translation and revision of the Scriptures into the various languages of mankind; and, second, with the printing and circulation of these books. The first volume issued by the Bible Society was St. John's Gospel, for the Indians on the Mohawk River. One of the earliest entries in the Society's books is the following: "To the Mohawk nation 2,000 copies of the Gospel of St. John (bound in calf), £204 9s 6d."

Since that small edition was sent forth to convey the glad tidings to afar-off people in their own tongue, over one-hundred and eighty million copies of the Scriptures have been distributed by the Society.

The following facts, will convey some idea of the immensity of the work accomplished during the hundred years of the Society's work. At the beginning of the last century the Bible was current in about forty different languages; to-day some parts of the Bible has been issued in over four hundred, including every great vernacular of the world. And toward this result the British and Foreign Bible Society has contributed more than all other agencies put together. Its list of versions now includes the names of three hundred and seventy distinct forms of speech. Eight new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese—have been added during the past year.

The work of translation and revision is usually supervised and financed by the Bible Society, generally through committees organized in the country where the language is spoken, and composed of representative missionaries and native assistants. Such work is usually laborious and often expensive. For example, the actual revision of the text of the recently completed Malagasi Bible (apart from printing) cost considerably over \$15,000. But this sinks into insignificance when compared with the expense of translation work at the first. The Society's grants to Dr. Morrison and his assistants, for producing the first Chinese Bible, amounted to \$50,000; while to William Carey



SELLING BIBLES FOR COWRIE SHELLS IN UGANDA

and his associates, in the various Serampore versions, the grants of money and material exceeded \$150,000. In contrast to this, the revision of the Lifu Bible (for the Loyalty Islands), altho it took three years to accomplish, and involved fifty-two thousand three hundred and ten corrections, entailed no more expense for the six natives who assisted the revisers than an annual grant from the Society of six suits of clothes.

One who is accustomed to find the English language sufficient for all his needs in the world's great centers, seldom realizes how limited is its scope. Scores of tribes in Africa, for instance, speak languages, the very names of which are scarcely known to us. The Lolo language is spoken by ten millions of people on the equatorial tributaries of the Kongo, and Galla is the language of a fierce tribe of about six millions. There are also vast tracts of country where different languages or dialects are met every ten or fifteen miles. A hundred years



THE FIRST BIBLE CART IN MANCHURIA

ago the Scriptures had been printed in but three African languages: Coptic, Ethiopic, and Arabic; to-day the British and Foreign Bible Society publishes the Bible, complete or in portions, in eighty of the languages indigenous to Africa, apart from those needed by the European or Asiatics who had taken up their abode in the Continent.

The diversity of tongues to be found in one country is often a matter of surprise. Last year the Society's agents sold the Scriptures in fifty-three languages in the Russian Empire, in twenty-eight languages in Burma, in over thirty in South Malaysia, in fifty-three in the Egyptian Agency, while in Capetown the Biblewoman alone sold copies in fourteen different languages.

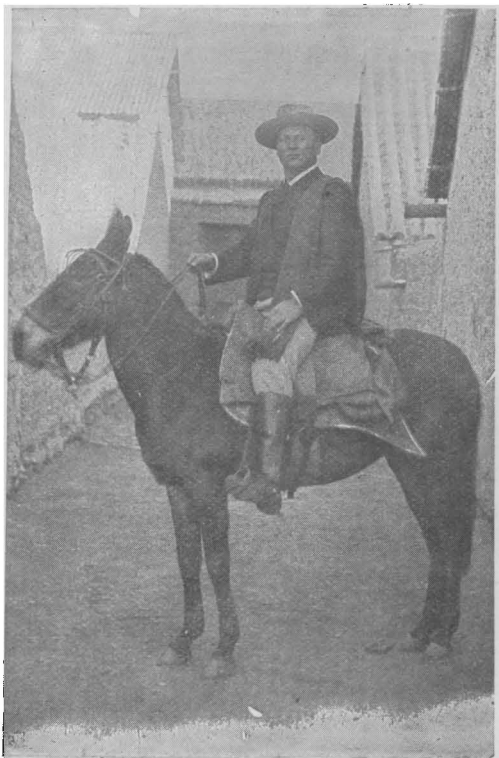
One of the Society's ideals has been not only to produce the Bible in every tongue, but to secure one accepted version in each language that shall be as correct as careful scholars can make it. There is a constant demand for revisions of versions already made, so that the great task of translating and revising the Scriptures never ceases. Of the Bible Society it may truly be said that the sun never sets on its labors. At the present time about a thousand representative missionaries and native assistants are at work in different countries under the Society's auspices and mainly at its expense.

Important and engrossing as is the work of preparing the Bible in all languages, the Society is content with nothing short of actually placing these same Scriptures in the hands of the people for whose supreme need they have been provided. The distribution is accomplished by

the Society's agents and sub-agents stationed at depots in the principal capitals of the world. Over eight hundred and fifty colporteurs were employed by the Society last year to carry the Scriptures even to the very outposts of civilization. No country seems too distant and no journey too hazardous for these men.

Many modes of conveyance are necessary to carry the Gospel to the ends of the earth.

The Society's sub-agent traverses the desolate plains of Mongolia with a small caravan of camels, visiting the nomad tribes in their tents. In this benighted region, where no other Christian organization is at work, he recently made a tour of about two thousand miles, taking with him all the provisions he needed, utensils for cooking, half-barrels for carrying water in the desert, leather for mending the camels' shoes, etc., since nothing can be bought in Mongolia but mutton. The Mongols have no money, so that he had to trade the Bibles for sour milk, rotten cheese, pieces of silk, or fuel. Another colporteur has recently



COLPORTEUR ROHRSETZER IN BOLIVIA

completed a fourteen months' tour in the equally neglected country of Bolivia. Only last year two of the Society's colporteurs suffered martyrdom rather than deny their faith. One, a converted Moor, was murdered by fanatical Moslems in Morocco; the other, an aged Chinese, who had been for many years in the Society's employ, was brutally massacred by Boxers in Szechuan.

Among the convicts and emigrants in Siberia the colporteurs labor indefatigably. We also find them scattering the seed among the opium dens in the East, the lumber camps in the far West, the negroes on the slave coast, and the miners of Klondike—in fact, wherever humanity stands in need of the One Changeless Hope.

On account of the large proportion of women in Eastern lands

who are doomed to spend their lives in the unnatural seclusion of the zenana, the Society supports over six hundred and fifty native Christian Biblewomen, who not only read the Scriptures to their neglected



A COLPORTEUR IN MADRID

sisters, but who patiently teach any who may be willing to learn to read for themselves. These devoted women work under the supervision of the missionaries in connection with nearly fifty different missionary organizations. The Society also contributes to the support of European Biblewomen in Canada, Brazil, North Africa, the Cape, France, England, and elsewhere.

The British and Foreign Bible Society has been called the handmaid of missions. From the first it has been linked with all the great missionary societies in the closest and most cordial relations. The bishop of

Liverpool has said: "If, owing to some great disaster, the British and Foreign Bible Society were blotted out of existence, it is no exaggeration to say that the missionary work of English Christianity would be utterly paralyzed, if not destroyed." The aim of the Society has ever been to provide all missionaries with the Book which is the fundamental basis of their work.

As a rule, Scriptures for the foreign field are granted on "missionary terms"—that is to say, the Bible Society sends out the books that are needed, free of cost and carriage paid, to the missionaries at their different stations; in return, the missionaries remit to the Bible House any proceeds arising from the copies which they sell, after deducting the expenses of circulation. At best, only a small fraction of what the Bible Society expends on the preparation and delivery of these missionary versions can ever come back to it as the result of such sales, while the missionaries obtain all the Scriptures they require without any cost whatever to their own societies.

Another interesting section of the Society's work is the providing of Scriptures in Moon and Braille types for the blind—not only in Europe but also in India and the East, where there are a far larger

proportion of these unfortunates than in our own country. Her late Majesty Queen Victoria took much interest in this work, as is evidenced by the following letter addressed to one of the staff:

Her Majesty is gratified to find how much is being done for the education of the blind in India, and also to know that these useful efforts were initiated chiefly by you. The Queen congratulates you on the admirable results of your labors, and trusts that you may be blessed with health and strength to continue them.

The Bible Society often acts as the pioneer, or, "the ploughshare" of missions, sending its colporteurs into new countries, and opening up the ground by means of a dispersion of the Gospel, so that when the missionary arrives he sometimes finds the people prepared beforehand and waiting for his teaching. Moreover, the Society can often work in countries that are closed to ordinary missionary enterprise. For instance, in the empire of Russia, Church and State alike give the Society's representatives encouragement and assistance, granting them free rail and steamer passes and free carriage of the Bibles. In the Sudan, also, since the defeat of the Mahdi by the British, it has been deemed inadvisable, for political reasons, to permit missionary work among the Moslem population, but the Bible Society has been allowed to establish a depot at Omdurman, in the market-place, just opposite the door of the new mosque. There for more than three years it has been selling the Scriptures in a dozen different languages, while native Christian colporteurs are also at work on the Blue and White Nile. The Society's work, which was inaugurated at Khartum in 1866, is thus restored once more. The experiences of the Arab colporteurs are of absorbing interest. One recently penetrated the Eastern Sudan as far as South Galabat on the Abyssinian frontier. He writes:

There I found some Abyssinians who had apostatized under the dervishes, and offered them a

New Testament in their own tongue. They took it, and then burst into tears. "Wherefore do you weep?" I asked. "Will Christ receive us now?" they cried. "Yes," said I, "at any time He will receive you."



A BLIND BIBLE-READER IN ALLAHABAD

Thereupon I read to them from St. Matthew. Then they were glad, and bought three Testaments, two Falash Gospels, and nine Amharic Gospels.

Abyssinia is another country that is closed to the missionary but not to the Scriptures. The Emperor Menelek has not only accepted

copies of the freshly revised Ethiopic New Testament, but requested that a consignment might be sent him, adding, "and I will see that they are distributed and a good price paid for them."

Even the mysterious city of Lhasa comes within the scope of the Society's operations, for altho the highlands of Tibet have been sealed for centuries against Europeans, the New Testament has been translated into Tibetan, while at Ghoom, on the slopes of the Himalayas, Tibetan Christians are at work printing the books for the Society. These are bought by traders, who carry them back to the impenetrable fastnesses of that great unknown land.

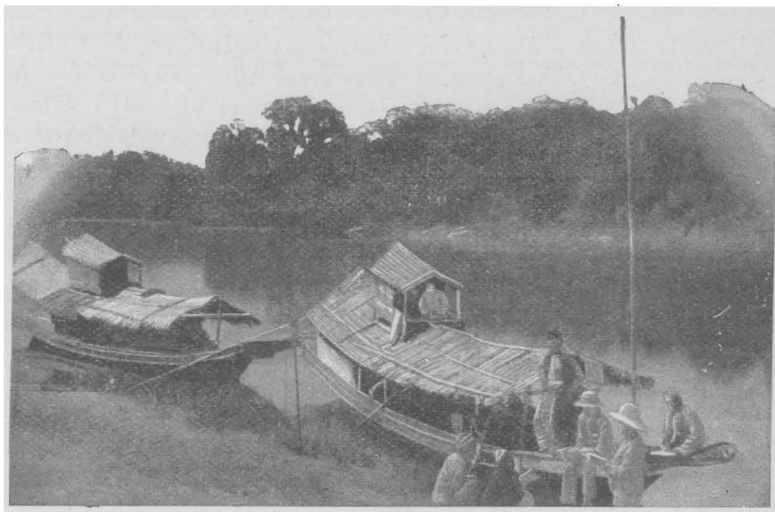
Nor does the Society lose sight of the claims of the English people. Generous grants of Scriptures are made

to public and philanthropic institutions at home, schools of all denominations, orphanages, hospitals, asylums, theological training colleges, barracks, prisons, etc. On this department of its work the Society spends \$50,000 annually. Large consignments are also frequently sent out for special objects. For instance, in times of war the Society spares no pains to put the Word of God into the hands of those who, at any moment, may be summoned to eternity. And in this no distinction is made between friend and foe.

In the Russo-Turkish struggle of 1877, 478,000 copies, together with the expenses of transit and colportage at the seat of hostilities, involved an outlay of \$120,000; while during the late war in South Africa over 133,000 Bibles, Testaments, and Gospels were distributed in 1900 and 1901 to belligerents on both sides, prisoners and families



THE BRITISH AND FOREIGN BIBLE SOCIETY'S COLPORTERS WHO ARE DOING PIONEER WORK ON THE NILE
The pillar commemorates the Battle of Omdurman



A BIBLE BOAT ON THE PAHANG RIVER

in the concentration camps, without counting the supplies provided for the contingents from the antipodes and Canada.

One great factor in the Society's success has been its policy of decentralization. Whereas most large organizations seek to focus themselves at one point, its aim has been to spread self-governing auxiliaries all over the world. In England these auxiliaries and branches number about 5,800, and 2,000 more lie overseas. In Australia, Canada, and New Zealand the Society's powerful auxiliaries not only defray their own expenses, and themselves undertake the printing and passing through the press of certain versions, such as those for the New Hebrides and New Guinea, but they also remit substantial contributions annually to the parent Society.

The American Bible Societies

The example of the British and Foreign Bible Society first took root in the United States in Philadelphia. The Philadelphia Bible Society was established on December 12, 1808, and the London committee at once voted a donation of \$1,000, and as the supply of Scriptures required in Welsh, Gaelic, French, and German could not be obtained in the States, consignments were sent out from England at cost price. Six years later the number of Bible Societies and kindred associations in the States had increased to sixty-nine. In May, 1816, a convention of delegates from the different societies in the Union was summoned by the Hon. Elias Boudinot, LL.D., President of the New Jersey Society. Thirty-one organizations were represented by sixty delegates, including Presbyterians, Episcopalians, Baptists, Reformed Dutch, Congregationalists, and Friends. But among them

all there was not a dissentient voice; and so great was the Christian harmony and love, that some of those least affected could not help crying out: "This is none other than the work of God!" Thus in its appointed season the American Bible Society was established, and Dr. Boudinot, tho prevented by ill health from being present, was elected president—the man who, three-and-thirty years before, as President of the Congress of the United States, had signed the treaty of peace which established the independence of the American people. The tidings of these events were received with great joy and thankfulness by the British and Foreign Bible Society, who testified to their good wishes by a donation of \$1,500 and a duplicate set of stereotype plates for the French Bible.

Despite the vast amount of work already accomplished, the needs of the nations are still unsupplied. The committee of the British and Foreign Bible Society therefore call upon all branches of Christ's Church to make its centenary the occasion of reconsecration in the work, which in the providence of God has been so manifestly committed to its charge.

The Anniversary Celebrations

It has been decided to celebrate the centenary not only by great public meetings, but also by the observance of March 6, 1904—the last day of the Society's century—as Universal Bible Sunday. The several convocations, unions, and conferences of the churches in England have with unanimity and cordiality recommenched the adoption of Bible Sunday in their respective churches as a day of thanksgiving for the possession of God's Word, and by emphasizing in sermon and addresses the duty of its wider dissemination among all peoples. The observance of Bible Sunday will not be limited to the British Isles. On the Continent of Europe, in Africa, in the East, in British North America, the United States, Central America, Brazil and the Argentine, Australia and New Zealand, Protestant churches have promised to cooperate in this universal celebration. And in order that the Society may be enabled to respond to the many imperious claims that are pressing upon it from every side, it is proposed to raise a special centenary fund of 250,000 guineas (\$1,312,500), which is to be devoted to the enlargement of the Society's work in all departments. All who have received help and comfort from the Word of God are asked to give, as a thank-offering, whatever sum they can afford to aid in sending to the millions of people who sit in the Shadow of Death this Book whose leaves are for the healing of nations.

THE RELIGIOUS AWAKENING IN JAPAN

BY KIICHI KANEKO

New York Correspondent of *Yorozu*, Japan

A year or two ago there were some discussions among the more intellectual classes in Japan on the subject of the religion of the new age. What is the future of the existing religions? What will become of Christianity? What can Buddhism or Confucianism do for the coming generation? Is there anything to be preserved in Shintoism? Such were the subjects of discussions, treated rather in an academic way by professors of various universities, scholars of high standing, and prominent writers. As the result, there were many publications on similar subjects, two of which are noted as representing strongly the two opposing sides. One is from the pen of Dr. Tetsujiro Inoue, head of the schools of philosophy in the Imperial University. Dr. Inoue's point of view was that of an ethical teacher, that the religion of the future must be based on ethical principles. Humanity is the only consideration in determining it, and this opinion was advocated by many other scholars as well as average public men. The other side was represented by Dr. Sensei Murakami, a Buddhist scholar of high reputation, who once held a chair on Buddhism in the Imperial University of Tokyo. Tho he had published no book on the subject, he wrote many articles, in which he insisted that the new religion can not be founded on ethical truth only. To be a religion, he asserts, there must be some sentiment in it—that is, it must have some object to be worshiped, it requires authority.

Thus the discussions ended as such; yet the tendency to seek after the new light did not stop, for the degeneration of national morality appeared to be the most serious defect of the country. Mammonism was worshiped by the great majority, including prominent politicians, educators, and even among the clerical circles of different sects, many of whom have changed their sacred career for the profession of money making. It was thought at one time that if this tendency continues for a while there will be no one in the ministry. Many Japanese Christian ministers who have had some English training went to the government schools to teach English instead of preaching the Gospel of Christ, because higher salaries could be obtained; other prominent preachers abandoned their ministerial services and went into banking business, where they have been treated with great hostility on account of their familiarity with Western manners and methods.

These and other tendencies have compelled the nation to think about the future of the national morality. A voice from the midst of the darkness was heard, crying: "Rise up to save the corrupted nation! Lift up your hands to fight with the degenerate influences of the times!" Such voices were heard here and there and everywhere, and

simultaneously a party named "*Risodan*"—or, "The Ideal" Society—was organized by the effort of editorial writers of the *Yorozu*, assisted by men of all ranks and professions. This organization secured immediately hundreds of thousands of members throughout the country. Its aim is to elevate the moral tone of the members in general and to apply the principles to their every-day life, regardless of their religious beliefs. It is decidedly an ethical and practical effort. Many local branches were formed all over the country, the main branch being located in Tokyo, which sends lecturers wherever required. This is, no doubt, one of the most remarkable features of the religious awakening in Japan. The society has had, and still exercises, great influence over the younger generation. On the other hand, Christianity and Buddhism began to be studied with great enthusiasm by the students in all schools. When Christianity was first introduced it was studied with some enthusiasm, as now, but the motives were entirely different. Some, in former days, studied it merely for curiosity's sake, while others thought it a good chance to study English and to obtain Western knowledge (as Mr. Ransome boldly stated in his most admirable book, "*Japan in Transition*"), but very few had faith to follow the teachings of Christ.

This is not, however, a matter of surprise, for the time when Christianity was first introduced was one of transition and conflict. Everything was upset, and one could have hardly a chance to *think* of the deep question of life. Men simply wanted to know something about new things—the new civilization, of which they were absolutely ignorant. To *know* was everything then, and to *think* was entirely unnecessary; they were busy acquiring and adopting new things. In this way the Japanese introduced many systems from the West, paying slight attention to the fact that there were many vicious elements in the systems. The time has come when Japanese ought to think of what they have done in the past forty years. Now they find their statesmen corrupted, their educationalists depraved, and their family life destroyed; in short, they have become conscious of their condition. Japan really needs to be evangelized. The religious development must always come from its inner side, just as men can not be forced to believe this or that creed unless his mental condition is ready to accept it. So with regard to a nation and to a country. Japan needs the new light, the new life, that will save her by reconstruction from the very foundation. She needs the same light which shines over the Western nations in this great century. The awakening of religious spirit in Japan to-day is the very consequence of her having walked down slowly the path of natural evolution. May Japan prepare herself for her future great spiritual awaking as she did in political and material things in contrast to her sister countries in the Far East!

THE RELIGIOUS CONDITION OF ITALY

BY THE REV. ALEXANDER ROBERTSON, D.D., VENICE

It is extremely difficult for people in England and America to form any accurate conception as to the religious condition of Italy, and as to the influence of the Roman Catholic Church upon that condition. Even those who come over and travel in Italy imagine that it is a real Roman Catholic country; that its inhabitants are sincere, if not bigoted, believers in their Church; that they attend church. They think that the priests are well-educated men; that they have a powerful influence over the people, and guide and direct them; that the people reverence them and obey them; and that they look up to the Pope as a being apart, representing the Savior on earth, and entitled to be revered almost in a spirit of worship.

Now, what do they find? If they study the conditions at all they find that Italy is a Roman Catholic country only in name; they see that its churches are almost empty of worshipers and filled with sight-seers; they find that the priests outside of Rome are comparatively few in number, and are men of the lowest appearance—even outwardly dirty and repulsive; they find that the Italians they meet in their hôtels, and whom they employ as guides, coachmen, gondoliers, speak in the most contemptuous manner of them; they find an entire lack of reverence for the Roman Catholic Church and all its doings; and they find that even the Pope is not particularly esteemed.

Let me state the cause or causes of this attitude of the Italians toward their Church and priests. Then we shall see whether or not they are justified in assuming it.

One cause is political. Italians see that the Church is the enemy of their country. Before 1870 it did all in its power to prevent the formation of the union. Again and again the pope brought in foreign soldiers to fight against the Italians. Then, since the union of Italy, the Church has never ceased to make war upon it. The pope claims the temporal power. He never speaks of King Victor Emmanuel as the King of Italy, but as the King of Sardinia. Pope Pio IX. spoke of him as the wolf of Savoy. So did the organs of Leo XIII. The Vatican is a great center of conspiracy. By the papal guarantees it can not be entered by the Italian police, and, therefore, it is the headquarters of a political agitation hostile to Italy that has its ramifications in every quarter of the country, and in foreign countries, too. It foments disloyalty. It subsidizes newspapers at home and abroad that will speak evil of Italy's king and government. It employs the priests to agitate against useful legislation. It is now fighting the new proposals regarding the regulation of marriages. The riots in Sicily, at Cararra and elsewhere, were all indirectly the work of the Vatican. Because, then, the papal Church is the enemy of the

country, therefore the Italians assume an attitude of hostility toward it.

A second cause is ethical. The Italians feel that the influence of the Church is on the side of immorality. Wherever it exercises power it brings about a low moral tone of life. They look upon it as an assurance society which guarantees salvation in another world, no matter how men may live in this. It is looked upon as an arrangement between man and man for immunity in evil. A paper published in Rome which I saw had a picture of a priest sitting at his writing-table with a "Tariff for Sin" card before him, making out accounts. Before him stood a gentleman who confessed to have done certain evil things, and the priest was making out the bill. Each sin was expiated at so many masses, and each mass cost so many francs, and the total masses were twenty, and the price of each 2 francs 50 centimes. Thus the man had to pay 50 francs to clear his conscience, in order that he might begin again his evil courses. In this way the papal Church is regarded as inciting to and encouraging evil, while seeming to prevent it. So, also, its system of indulgences is regarded as having the same object and tendency. An indulgence is defined to be "the remission of the temporal punishment due to sin which the Church grants for some good work," which good work generally is giving money in one form or other to the Church. Thus people are encouraged in evil doing; thus Italians regard it as not only not a Christian Church, but as the antithesis of Christianity. Wherever Christianity goes people are made better. Life is exalted. Materially, intellectually, morally, and spiritually there is advancement; but wherever the Roman Catholic Church goes, life is degraded—poverty, ignorance, and immorality abound. Italian thinkers are accustomed to contrast Roman Catholicism and Christianity, and to hope for the coming of a day when Christianity will destroy it. Charles Dickens once said in regard to the Protestant and Roman Catholic cantons of Switzerland, that in the former you found "neatness, cheerfulness, industry, education, continued aspiration after better things," while in the latter you found "dirt, disease, ignorance, squalor, and misery."

Another cause of the hostility of the Italians to their Church is that *it is simply a shop*. They call it the pope's shop, in which everything can be got for money, and nothing without it. "Give! give! give!" is the cry. When the pope had power in Italy every one had to pay heavily to keep up the Church. No will was valid in which there was not a legacy left to it. No one ill could see a doctor till he had first called a priest. In Italy, at the present time, as I have shown, sins are all expiable by fines for masses. The worship of the Madonna is only a source of gain. There is a Madonna in every village, and there are madonnas for "all the ills that flesh is heir to," and these madonnas can only be approached for the securing of their

help by money gifts. Saints' days are priests' "market-days." Saints' relics are shown and sold for gain. Religious services for the dead and the living are all sold for so much. A funeral may cost ten francs, or it may cost twenty, or, as it did in the case of a friend of my own, a thousand. The Roman Catholic Church fleeces its sheep, it does not feed them. Italians know that. They were poor when the Church had power, now they are becoming rich, as a nation and as individuals, because they have cast off the burdens of the Church. This explains also their hostility to it.

Now in Italy there has been a change of pope, and some people have hopes that there may be also a change of policy. This, however, is impossible, for the pope is only the nominal ruler of the Church; the real ruler is the general of the Jesuits, who is called the Black Pope. He it is who really directs the policy of the Church. Guiseppe Sarto, the new pope, is a contrast to Leo XIII., his predecessor. Leo XIII. was of good family, was educated, had traveled much, had held high diplomatic posts, had seen and spoken to princes and kings. Pope Pio X. is of peasant family; his father was the messenger of the municipality of Riese at a wage of eighteen cents a day, his mother was a tailoress, and his family now keeps the village inn and a shop. He is uneducated, altho he was a good student, because he only attended Roman Catholic schools; he has no university education; he has never traveled, and knows nothing of etiquette in good society. At the same time, he is a better man than Leo XIII. Leo XIII. was a miser; thousands of pounds sterling of gold were found in his bedroom; he never was known to give a penny in charity; he was a cold, unloved, and unlovable man. Pio X. is kind, generous, warm-hearted, obliging, self-denying, and is liked by all. But all the more his influence is to be dreaded, because he will be used by the Jesuits as a means of disarming Protestants against the papacy. They are already saying that he is a "religious" pope, and that, therefore, the Church will now be less political and more religious; but in fact it will be nothing of the kind. It will always be the enemy of Italy, of liberty, of education, of a free constitution, of human rights everywhere. Papal power rests on human fear, superstition, ignorance, and sin, and these it must encourage. Where truth goes, and liberty, and learning, and the Bible, and Protestant Christianity, it disappears.

Americans should therefore be on their guard when they visit Italy against papal intrigues. When in Rome they ought not to go to see the pope, nor ought they to attend his services in St. Peter's. Great mischief is caused by their doing so. Their recognition of the pope is an insult to King Victor Emmanuel; it is a betrayal of Italy that is giving them hospitality. The liberty they enjoy in Italy they owe to the Italian government. If the Papal Church had its will,

their liberty, as Protestants, would be cut down. Lastly, their going to see the pope and their recognition of the Church is chronicled not only in Italian but in American newspapers, and thus American Roman Catholics are encouraged, and American Protestants are perplexed. So and so, who in his native American town is a good Protestant, a Sunday-school superintendent, a helper of good works, an influence in politics, went, when in Rome, to see the pope, and he attended the services in St. Peter's. "Surely," they say, "it can not be such a bad Church after all, since he did that." Or they say: "What is the good of fighting against clericalism here at home when Protestant champions encourage it abroad?" Those thus weakly, perhaps from a false sense of liberality, yielding to the fascinations and attractions of the Papal Church when in Rome, damage themselves, damage Italy, and damage their own country and countrymen.

MISSIONARIES GETTING TOGETHER IN HUNAN*.

BY REV. GEORGE L. GELWICKS, SIANGTAN, HUNAN, CHINA
Missionary of the Presbyterian Church in the United States of America

The years have passed into centuries since Xavier, standing before China, cried: "Oh, rock, when wilt thou open to my Master?" It is but little over five years since the "closed" province of Hunan was opened in answer to prayer and persistent knocking and a Protestant missionary ventured to reside there. Less than three years after the first herald of the Cross began to live within the walls of the capital city, whose proud boast was that no "foreign devil" should ever enter its gates, the first conference of Christian missionaries met in Changsha (that capital), June 19-21, 1903. We went about the Father's business with perfect security and freedom at a time when crowds of visitors were attending one of the chief celebrations. The streets were thronged with the gorgeous processions of the great idol, and we were forcibly reminded of what God hath wrought.

This large, newly opened field appealed to many mission societies, so that an unusually large number began work within its bounds. This led to the conviction among many missionaries that a conference should be held to consider economy and cooperation in mission work in Hunan. The call thus stated its purpose:

In certain older mission fields the attainment of results sought by this conference has been impossible, because the work has become so fixed that any change involved considerable sacrifice. It is, therefore, deemed wise to afford the Hunan missionaries an early opportunity for consultation and cooperation.

* Tho this conference was held six months ago, its importance and the example it sets makes it worthy of particular attention.—EDITORS.

Twelve mission societies have resident missionaries in the province:

1. Christian and Missionary Alliance.
2. China Inland Mission.
3. Cumberland Presbyterian Mission.
4. London Missionary Society.
5. Mission of the Presbyterian Church in United States of America.
6. Mission of the Reformed Church in United States.
7. Mission of United Evangelical Church.
8. Mission of the Methodist Protestant Church.
9. Wesleyan Missionary Society.
10. Finland Missionary Society.
11. Norwegian Missionary Society.
12. Church Missionary Society.

Ten of these missions were represented at the conference by thirty-two foreign missionaries. The plans of another society to be represented were unavoidably frustrated, it being in full accord with the conference. The American Church Mission, which has only Chinese workers in the province, expressed regret at its inability to send a delegate. The missionaries present represented Australia, Canada, England, Finland, Germany, Norway, Scotland, and the United States. The spirit of love and oneness that characterized the entire conference bore testimony to the presence and sanction of the Spirit of God. On Sabbath afternoon, in a memorial service, the delegates all united in the observance of the Lord's Supper.

The work and results of the conference, perhaps, can best be stated briefly by reviewing the subjects considered and the resolutions adopted. The paper on "Affiliation or union of Chinese churches with respect to name, government, and statement of belief," led to the following resolutions:

Resolved, That the members of the conference pledge themselves to do all that they can to further the outward expression of the real inward unity that exists between the churches represented here. We advise that the Chinese terms for names held in common be, as far as possible, unified, and that matters in which we differ be emphasized as little as possible; and,

Resolved, That the conference recommend the following nomenclature: For Christianity, Chi Tu Chias (religion of Christ); for Protestantism, Fu Yin Chias (religion of the Gospel); for street chapels, Fu Yin Tang (Gospel hall); for churches where Christians worship, Li Pai Tang (worship hall).

The discussion of the subject of "A permanent organization representing Hunan missionaries to deal with questions of comity and general mission interests" resulted in the resolution that the secretary of the conference be empowered to request each mission working in Hunan to appoint a member upon a committee to prepare a plan for a permanent advisory committee, representing all the missions in the province.

After consideration of "Converts and the civil power," the resolution was adopted "that this conference of missionaries at present

working in Hunan wishes to record its opinion that the Church of Christ in China should seek in every way to avoid all intermeddling in Chinese litigation of any kind whatsoever."

As a result of the paper on "Mission interrelations regarding enquiries, members, and native workers," this resolution was adopted:

Resolved, That inasmuch as the Chinese are entitled to freedom of choice, previous attendance at other services should be no bar to membership in the churches of any mission. But no baptized or communicant member or Chinese worker of any mission should be received or be employed by any other mission without consultation with the first mission. Further, we suggest that when any unbaptized person transfers his attendance to a different mission, the missionaries to whom he comes inquire as to his antecedents. And it is considered a brotherly act for the missionaries from whom he goes to volunteer such information even if not asked.

After the paper upon "Division of territory for the purpose of making each mission society responsible for a given section," members of the various missions laid before the conference their present plans for the occupation of territory. Tho no formal action was taken, strong emphasis was laid upon the facts that the true principle of division is not a seeking to exclude others from a field, but a seeking to lay responsibility for a definite region upon a particular mission, and that our duty is to cooperate in evangelizing Hunan as speedily and thoroughly as possible, and to avoid the overlapping of forces in certain districts to the neglect of others. Already, as a result of this discussion, two missions have practically decided to yield two cities in favor of other societies and occupy more needy centers. And the other societies expect to adjust their work in accord with these principles.

As a consequence of the discussion of "Cooperation in educational, literary, and medical work," a resolution was adopted, extending an invitation to the Yale University Mission to establish an educational center in Changsha, and recommending the missions working in Hunan to entrust the higher education in the province in sciences, arts, and medicine to this mission, and to confirm their primary education, as far as possible, to the plan of higher education that may be adopted by the Yale Mission. This action was taken in answer to a request from the Yale Mission regarding the advisability of its locating in Hunan. A resolution was also adopted providing "that the committee prepare a plan for a permanent advisory committee be instructed to recommend at the same time a union hymn-book and union Lord's Prayer."

Will not all Christians in the home lands cooperate in all that helps to realize the Master's prayer "that they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

THE CHRISTIAN AND HIS MONEY*

BY REV. G. CAMPBELL MORGAN

This title is capable of two interpretations—a false and a true. Everything depends upon the significance of the personal pronoun. In the highest sense of the words the Christian has no money. Himself being now utterly devoted to his Lord, all the power by which he gets money is Divine, and all the money he obtains in the exercise of that power belongs to his Master. If the pronoun indicate absolute possession, the idea is a false one. If it indicate the possession and responsibility of stewardship, the thought is perfectly correct. That there is a vast amount of carelessness among Christian people on this subject of their relation to money can not be denied. This arises largely from a failure to recognize certain important principles. To understand these will be to correct much that is wrong. They may briefly be stated:

1. The Christian belongs to God—spirit, soul, and body—in all powers and possibilities.

2. All that the Christian has is to be used with a single eye to the glory of God in the accomplishment of His purposes.

These things being granted, the method of getting will be safeguarded. No person devoted to Christ will be able to follow any calling, or take up any business which is harmful to himself, or to others, merely for the sake of obtaining money. The method being thus conditioned within the sphere of loyalty to the will of God, the use of money will also be so conditioned. It is at this point that so many mistakes are made. Very much money that is properly obtained is improperly spent. The purpose of spending is too often that of ministering first to the desires of the self-life, then occasionally—and, alas! too often, meanly—gifts are made to God. This is wholly wrong. Another method, far better, is that of devoting a percentage—say, one-tenth—to the work of God, and then using what remains for the necessities of life. That is, however, far from being the highest ideal for the Christian in dealing with his money. The giving of the tenth under present conditions of life does not work out righteously. A person with an income of a pound a week, out of which two shillings are devoted to the work of God, is giving with a generosity that far exceeds two hundred pounds a year out of an income of two thousand pounds, or ten thousand pounds out of an income of one hundred thousand pounds. And yet the man who would give ten thousand pounds out of an income of one hundred thousand pounds would be looked upon as a princely donor, while he who gave his two shillings out of a pound would be considered as one of “those who are not able largely to help the cause.”

Applying the principles before laid down, how should a Christian deal with his money? Of whatever income he obtains, he should say, “This belongs to the Master. I am to discover by honest calculation how much I need for the proper maintenance of my life and home, that both may continue to glorify God. All the rest is to be devoted as He shall direct for the extension of His kingdom among men.”

Thus, upon receipt of income, the following items should be carefully and prayerfully considered:

1. Necessary for food to the glory of God.

* From the *Illustrated Missionary News*.

2. Necessary for clothing to the glory of God.
3. Necessary for shelter to the glory of God.
4. Necessary for mental culture to the glory of God.
5. Necessary for recreation to the glory of God.
6. Necessary for ministering to poorer members of my household to the glory of God.
7. All that remains for God's work.

Such a distribution of income would make a great difference in eating and dressing, in home, in mental culture, in recreative indulgence, in sympathetic ministry; and the church would no longer have to beg for assistance for its missionary enterprises from those who are living in rebellion against the Kingship of Christ. Spasmodic giving would be impossible, and the high and glorious ideal of partnership with God would become an every day reality. This method, moreover, would maintain the ideal of stewardship, and would demand a periodic readjustment of expenditure, according to the rise or fall in income. Here, as everywhere, no outside interference must be permitted, but there must be a constant and unceasing submission to the direction of the King. This will be carried out or not, according to the power which rules by love in the heart. If the love of the Lord be dominant, the delight of devotion will be permanent. If the love of money hold sway, the shameful meanness of giving will continue.

TEN YEARS' PROGRESS OF WOMEN IN INDIA*

BY MISS AUSTICE ABBOTT, BOMBAY, INDIA
Member of the American Board, 1888-

Our days fly as a weaver's shuttle. Ten years! What are they in the long web that has been spun in the loom of the ages? The dark, heavy web that has been turned out for thousand of years in conservative India—so dark the colors, with but a glint of gold here and there, and a gay, tiny spot at long, irregular intervals that we must believe that the prince of the power of darkness has stood at the head of the loom—the shuttle weaving forever and forever its woof of misery, ignorance, and shame, into the warp of superstition and wrong. How could the pattern change, darkness guiding the dark threads through the dark ages? Yet the pattern *has* changed. Fifty years ago new shimmering lines began to appear in the fabric, the lighter shades have increased, the designs are purer and more effective. The Designer has not changed. The Divine Designer of the ages remains unchanged, but the hand at the loom has changed. Some one is carrying out the God-given patterns in a truer fashion. It is the beginning of a new fabric—dainty, strong, light, and serviceable; the fabric of women that the Indian looms turn out.

The past ten years have seen the greater change. That the condition of women has improved in some places is universally conceded. It will be profitable to know in what parts of India the change has been more rapid; in what direction improvement has been made, and the trend of these improvements.

Improvements are under the heads of: 1. Marriage. 2. Education. 3. Industries. 4. Christian work.

*Condensed from a paper read before the Bombay Missionary Conference.

1. We take *Marriage* first, because marriage makes the woman of India. Her birth is an incident; the life she lives is merely an outcome of her marriage; the wedding is the pivotal point.

Twelve years ago the infant of ten years might enter the marital relation! In 1892, after great seethings in the vernacular press and boilings in the political pot, the age of consent was raised to twelve years! Two years more of child-life, two years more for physical development; how meager it is! And yet it was a change for the better.

The agitation of 1892 has, however, done more than this. Individuals and communities plead for fourteen years as the limit of the age of consent, but government headed the majority, which was mostly the mass of the ignorant conservative. The leaven of progress began to work, however, and is still quietly pervading thought and action in this direction. In the north some castes have not given their girls in marriage until fourteen, and in the south the Mysore State has led in this respect. Other states have already made or are considering the making of fourteen years the limit. There is agitation everywhere in the social congress, in states, communities, and individuals; and the leaven will work, we hope, until the whole is leavened, and the brides of India are women instead of babes.

Progress can be reported also in widow remarriage. Individual cases are increasing. In the Bombay Remarriage Hall weddings have occurred between high caste Hindu widows and widowers. In Ahmedabad also there have been remarriages. From 1860-1891 there had been sixty-six of these in the Bombay, Bengal, and Madras presidencies—in 1891, during the year, eleven remarriages; during the decade, 1891 to 1901, there were seventy-two remarriages. The agitation goes on feebly, but noble spirits are not deterred.

According to general opinion, the educated young men are not averse to marrying a young widow, but are prevented by the censure and threats of the women of their families. The women are ignorant, and stand in the way, also, of raising the age limit of marriage. They are ignorant because they are married too early to have an education. The late Justice Telang put it well when he said: "We seem to live in a vicious circle—we can not raise the age of marriage for girls among any large portions of the community without a widespread of female education; and, on the other hand, any considerable spread of education was hardly possible until the age of marriage was raised." There has been no great change in the last ten years, since the people are not ready to step out of this vicious circle. In large cities, however, there is a growing indifference to the entering wedge. A year or two added to child-freedom might create indignation and opposition, but months more or less are winked at. A remarried widow is looked at askance, but only for a while.

We believe that the telling influence upon child marriage will be more and more the adult marriage of Christian girls. As the famine and plague have greatly swelled this number of Christian girls during the last seven years, we believe that physical and mental improvement among the Christian women will appear to be so great that the Hindu can not but follow their example. There is no greater influence even now at work than the Christian home—the wife and mother a partner in the home, and not merely one of the servants or playthings of the mother-in-law.

2. What has been done, then, in *Education* the last ten years? Among

Hindus very little has been accomplished in general education. A year or two more of schooling is something, even tho not yet generally adopted, but it has not made itself felt in any appreciable way—no change to speak of in the Mohammedan community; among the Parsis, the percentage of literates has somewhat increased. The widows' homes and the orphanages for girls, however, which have brought thousands of women and girls under Christian influence, to say nothing of the natural growth of the Christian community, have raised the number of female literates.

The number matriculated or in college courses has but slightly increased, as far as we can judge from statistics returned. The number of women who are properly called educated women have increased 100 per cent., and yet the aggregate seems infinitesimally small in comparison with the Christian female population. The number of women in the professions increased in the Bombay Presidency 100 per cent. Of these 65 per cent. are in the Christian community. The increase under other religions is mostly in that of the Parsis, while there are some notable instances among the Hindus. Of women holding responsible positions, the increase is not only in numbers but in quality; for instance, the appointment of lady educational inspectors in Madras and in Bombay.

The increase in Hindu female education can only be spasmodic and individual until early marriage is a thing of the past. While we may be thankful that education is on the increase, yet this ability to read and write is not in itself an unmixed good; complaints have already been heard that many of our boarding-schools educate the girls beyond their station. They have just enough knowledge to despise work, and few, comparatively, can be used as teachers. It is for this reason that we see, with great hope, the tendency to teach women industries.

Ten years ago a Christian girl had, with but few exceptions, only three avocations before her: that of a wife, a teacher, and a Biblewoman. Now, for a bright educated girl there is open for her, besides the professions of nurse and doctor, lawyer, author, editor of magazines, inspector of schools, etc. Ability and perseverance seem to be the only limit for woman's honorable professional career.

3. *Industries.* For the thousands of girls who would have made third-rate teachers and Biblewomen there is something better adapted to their capabilities—work that will encourage self-respect, not self-conceit; activity, not indolence; prosperity, not poverty. Ten years ago industries for women were scarcely thought of. Lace-making in the south was giving employment not only to widows but also to the wives of Christians. In the north needlework was taught in some zenanas and in one or two homes for widows. Plain sewing and crocheting was taught in many schools and to a few Christian women—not so much as a means of support as a means of furnishing spending-money. Gold thread embroidery in the Madras district was an industry also ten years ago. The great army of women and children whom the famine brought to the missionary door has necessitated a serious consideration of the question of their support. And while necessarily dependent at the first on outside help, the obvious thing to be done was to provide for their self-support. With this aim in view many industries have sprung up: Rug-weaving, embroideries in silk and linen, drawn thread work and lace-making, weaving sarees, field-work and gardening, plain sewing, basket-

weaving and chair-making, chick-making, embroidery of shoes, rope-making, and bead-work.

Most of these are employments indigenous to the country, but taken from the men who had nearly the exclusive right and transferred to the women. In most cases the outcome will be natural and stable, and the income better assured if men and women fit their work into each other's hands and not each woman work independently for herself. Progress in this direction has not meant merely that so many thousand women and girls are learning things they did not know before, nor even that they are relieving their parents or husbands or the mission of the burden of their support by the annas of their daily wage. These industries keep them from the gossip of the street or the veranda of the chawl. It enhances their self-respect, in that they find themselves capable of doing things, and in being able to bear their own burdens and help bear those of others. Last but not least, this independence has often saved a widow from selling her soul and body for a piece of bread.

We consider the general opening of industries to women as one of the greatest signs of progress in the decade. It is still but an opening, a start; but it is in the right direction.

4. Our next inquiry would be whether there had been tangible progress in the line of what is called *mission work*, teachers, Biblewomen, nurses and assistants in hospitals? No general statistics are available; of those received from different parts of India, the rate of increase has been over 200 per cent. While the rate shows progress, still the most hopeful thing about it is that the quality has greatly improved. In 1891 the report was that many of the Biblewomen were untrained, now they are mostly trained; the grade of the teachers is higher in nearly every report, while trained nurses and assistants doing Christian work in hospitals are almost the product of the last decade. Bible schools, training-schools, and medical schools have more than quadrupled in the last ten years, which shows that while the increase in numbers is very hopeful, the efficiency is greater in proportion. The same state of things is true in regard to female education among all religions in India. The aggregate increase is encouraging, but the increase of those in professional avocations, and especially of those in places of responsibility and power, gives great hopes for the future of women in India.

After all, it is the spiritual progress of the women in which we are the most interested. Has it kept pace with the physical and mental progress, or has the growth in these directions had a retrograde influence on the spiritual? This last we can not believe, altho some missionaries have expressed this fear for their own women. It is life that gives growth; what is the new life that has quickened India? It can be no other than the eternal life, which is the Son of God. If this Power is working through head and hand, it can surely be doing no less through the Spirit, which is of its own substance. There may be less of Bible language freely used, but we believe there is a greater abundance of the fruit of the Spirit, a steadier flow of spiritual life in the heart and the home of the women, and a greater dignity of character born from the love of the truth that is in Christ Jesus.

ATTEMPTS TO ENTER HAUSALAND*

BY THE REV. A. E. RICHARDSON, B.D.

While the civilized world still shudders over the horrors and atrocities which yet abound on Africa's coasts, calling forth in our hearts eager ambition to adequately "take up the white man's burden"—while the man-of-the-world's complacency over the heathen's "primitive simplicity" and "childlike innocence" is rudely shaken by names such as Benin, Ashanti, and Aro, which bear, burnt into them, the memory of hitherto unheard-of abominations—the kingdom of Satan is being attacked at another almost impregnable quarter.

What pen can fully depict the great land of the Hausas—a land so unlike anything met with before? Looked at upon a map there is nothing to indicate a state of affairs differing much from that of surrounding lands. The mighty rivers, the Niger and the Binué, sweep down—the one from the northwest, the other from the northeast—and meet at Lokoja, three hundred and fifty miles above the sea, forming a majestic stream, even here five miles across. Embraced, as it were, by these giant arms, the Hausa country lies, bounded on the north by the Sahara Desert.

Well-watered, undulating, thickly populated, richly fertile, it affords a unique and heretofore unoccupied field for missionary enterprise; for the Hausas are the most remarkable people in the whole of that vast continent. As individuals they are fine, strong, healthy men, full of resource and of great ability—capable of enduring hardship and privation. Instead of a scattered, meager, heathen race dwelling in forest haunts and mountain caves, they form a mighty Mohammedan nation, comprising 15,000,000 people, living in vast walled cities, some of which contain 200,000 inhabitants. And they are as remarkable as they are numerous. Their cities are very bee-hives of industry, their land well cultivated. The noise of the looms, where their far-famed cloth is woven; the roar of the blast-furnaces, where their iron is smelted from the native ore; the countless little lakes of indigo, where their cloth is steeping; the fertile fields; the fine herds of milk-white cattle—all alike witness to the flourishing condition of the country.

The streets and market-places are thronged by well-dressed, stately people, who are courtesy itself, and move to and fro as tho they owned the very world itself. Nor do they lack culture. The babel of their schools is heard on every hand, for these marvelous folk possess a literature of their own. The boys are taught to read and write, to shoot and sew. There they dwell, the red turretted walls of their cities towering up toward the fleckless blue sky, their merry laugh and cheerful song ringing out in street and mart, in field and plain—a clever, intelligent, witty race, dwelling in the garden of the world.

But having said this, we have said all that can be said in praise of this people. "Are they not 'happy enough as they are'?" "Ought we to disturb so fair a picture by carrying religious controversy and strife into their midst?" "Is it right to make good Mohammedans into bad Christians?" Oh, the utter folly and blindness of such delusive queries! Good Mohammedans? The mention of only two of the curses of humanity which Mohammedanism not only tolerates but *teaches*—slavery and polygamy—ought surely to draw down condemnation upon that lifeless,

* Condensed from *The Spirit of Missions*.

paralyzing creed. The demoralizing, degrading effect of slavery upon master as well as man can only be felt by one who has dwelt in a slave-raiding country. There are probably 10,000,000 slaves in Hausaland, and who can estimate the suffering that this implies?

The people are so perverted that nothing appeals to their hearts and consciences. Tell them of the crucifixion of Christ (as the writer once did at the close of a sermon to 200 men) and a roar of appreciative laughter greets the description of the pains of the cross. Torture? I dare not recount the barbarous methods of killing victims in which the Hausas delight. There is dire oppression, and there is utter lack of redress. Their consciences are seared—nay, almost utterly destroyed. Instead of seeking good, evil is delighted in. Yet you would call them “religious”; but what an awful travesty of the word! If you secure the candid opinion of any thoughtful Hausa, he will tell you that the nation is corrupt, from the lowest slave to the highest Mohammedan priest. “Our hearts are as black as our skins” is the frank and frequent confession.

If ever a nation needed the cleansing Blood of Christ—if ever a nation needed the power of the Holy Spirit—of a truth the Hausa nation does. “We have those ten commandments which adorn *your* religion,” said a Hausa priest to me; “but there is this difference. You Christians have some power which enables you to keep those commandments. We Moslems have no power to resist breaking them.”

As long ago as 1857 Samuel Crowther endeavored to reach Sokoto, the religious center of Hausaland. He was wrecked five hundred miles up the Niger—a fitting type of the failure which almost every succeeding attempt to reach the country has met with. Of these many efforts space will not allow a recital. Early in 1900, however, five of us, under the leadership of Bishop Tugwell, were enabled to penetrate into the very heart of the Hausa states. The journey was one of extreme interest, and fraught with most important consequences; for failure probably meant many years’ delay, while success would act as a spur to missionary effort throughout the whole of tropical Africa. No one can gauge the far-reaching issues of a flourishing mission among Africa’s premier race.

We reached the great city of Kano—a city of two hundred thousand inhabitants, who confidently declared that at a week’s notice they could put 10,000 mounted warriors in the field. The king, fearful that the advent of the “praying men”—as we were named—would abolish that most awful of all trades—the slave traffic—refused to allow us to remain within his territory. “Seven days is given you by the king in which to leave his city” was the message delivered to us, after a very stormy interview.

So our six hundred miles march was futile, our hopes were vain, our efforts thrown away? No; that can never be. True it is we were compelled to retrace our steps and reluctantly leave that field ripe unto harvest. A brief stay was made at Gierko, thirty-four miles south of Zaria. One of our party died there, and another was invalidated home. After eight months’ residence in that small town of five hundred people an event took place which completely checked further work for the time being. One night a cry rang out on the still air—“*Wuta! Wuta! Wuta!*” Bishop Tugwell sprang to his tent door. He took in the whole situation at a glance. The midnight sky was lighted up by the glare from the burning mission house. “Fire! Fire!”—the alarm rang out again, calling to action the stupefied sleepers.

Burnt out of the mission house, our hope of remaining at Gierko was shattered. A retreat was necessary, and Hausaland was again without a messenger of Christ. In February, 1902, however, Dr. Walter Miller, one of the bishop's former party, again obtained permission to reenter the country. Accompanied by the Rev. G. P. Bargery, he journeyed up to Zaria and secured the necessary sanction from the king to resettle at Gierko. There he is to-day, fighting that superhuman enemy, Moham-medanism. In December, 1902, the British sent an expedition against the King of Kano, and captured the city. How this will affect the mission we can not yet tell. But one thing is certain: There is need for earnest, continuous, believing prayer on behalf of these Christless millions, and on behalf of the pioneer missionaries holding the fort against insuperable odds—nay, not insuperable, for "If God be for us, who can be against us?" Men are also needed. There is not an angel in heaven who would not gladly sweep down from realms of glory to preach the good tidings to the Hausas. That which is forbidden to them is allowed to us. Shall *we* refuse to come to the help of our God?

SOME SIGNS OF PROGRESS IN CHINA*

BY REV. A. J. BOWEN, NANKING, CHINA

Missionary of the Methodist Episcopal Missionary Society, 1897-

Since the utter failure of the Chinese to overthrow foreign influence by obliterating the foreigner in 1900, the people seem to have lost faith not only in the government's power to crush out foreign influence and to check the spread of Christianity in their country, but in their own ability to resist it. The result is that they believe Christianity will ultimately prevail, because back of and supporting it are all the forces of the modern world. The Chinese consider Christianity as the religion of the foreigner, and they feel quite certain that the foreigner is invincible. Believing that the Church represents the national and political strength of foreign powers, the people seek to join the Church in order to avail themselves of its prestige and power in their country. Thus in all sections numbers of people seek admission into our fold. This does not indicate greater spirituality on their part, but it does signify that the people believe there is irresistible power in the Church. To the Chinese it is quite strange that the missionaries do not open wide the Church doors and take them in. So again they are caused to realize the Church's power, inasmuch as it is independent of them, and they find themselves unable to use it for their own selfish purposes.

They are checked, and the shock causes them to reflect, and ask what this peculiar doctrine is and what these missionaries and their Churches really mean. There is thus afforded an opportunity to present the spiritual and moral side of our holy religion. So the people are becoming indoctrinated with the truths of Christianity before they enter into the fellowship of the Church. One of the sublimist spectacles of history is that of the unity among all Protestant missionaries in their desire and purpose to prevent the Christian faith from becoming paralyzed by the mighty tide of worldliness and sin that would otherwise flood its bounds and destroy its spiritual influence upon the people.

Another change taking place is, the Chinese themselves are recogniz-

* Condensed from *The Review of Missions*.

ing the difference between the methods of Protestants and of Roman Catholics. The Catholic Church has never scrupled to take under its care the characters who have sought its folds through selfish motives. The magistrates in all provinces have had great trouble with Roman Catholic Christians. The contrast between the opposing methods of Protestants and Catholics is so marked that the Chinese quite clearly and justly separate the two. The Chinese authorities, together with the more intelligent people, are quite well aware of the fact that the two branches of Christianity do not represent the same thing.

Again, great progress is being made in educational affairs. During the last year the people have come to realize as never before the imperative need of knowledge which they do not possess. They are conscious that the present situation demands modern thoughts and modern things. It is not a spiritual thirst that moves them, but a feeling that they are now face to face with a superior force, if not a superior race or races, and that their very maintenance as a nation depends upon a complete change in the prevailing *régime*; hence the great cry that is heard on all sides for foreign or modern education. The more intelligent students in schools and colleges condemn the ancient system of education as a thing of the past and totally insufficient to meet the present needs of their country. Our mission schools are overflowing with students, while the governors and magistrates take pleasure in urging on this work of education among their people. Two years ago it seemed that all efforts were about to fail through the destruction of school buildings and the slaughter of their occupants. In place of the former have risen, and are still rising, larger and more beautiful structures; while ten times the present number of modern teachers could find employment in this country.

The people seem to have but little confidence in one another, but they are willing to risk the promise of the missionary to almost any extent. We seem to have completely won the confidence of the Chinese merchant and banker in our financial ability and integrity. They appear willing to risk both their money and their children in our hands.

In political affairs much has been already accomplished, and there is a steady movement that is driving this nation along the line of political reform. The alliance between England and Japan brings to China and to all of us a feeling of security from foreign aggression that is truly encouraging. England's treaty with China will tend greatly to help relieve many of the hard and oppressive policies of this government.

In conclusion, let me refer to another encouraging feature of Protestant missions here—viz., the organic union of the various branches of the Protestant Church. The Presbyterian bodies have already agreed upon a basis of union, so that, if they are not forestalled in their efforts by the Church at home, there will be in the future but one Presbyterian Church in China. The Baptist divisions are earnestly seeking a similar basis of union. The Methodists are uniting their interests and moving along the same line. In fact, this spirit prevails and must eventually triumph in this country; the necessity of the situation demands it. Not only is this true among the different branches of the denominations, but there is also a spirit of fraternity and adjustment among all Protestants that causes them to rejoice in each other's welfare. It is the wish and prayer among all Protestants that this spirit of Christian union and church fellowship shall continue to move and inspire until the highest hopes be realized.

EDITORIALS

The Condition of Home Churches

Christians generally are agreed that home churches are far from taking the interest in the spread of the Gospel that Jesus Christ would have them. Few real sacrifices are made for the Master's work, and comparatively little attention is given to the subject by a vast majority of those whose first aim in life should be to "seek *first* the Kingdom of God and His righteousness." It is sometimes especially helpful to know the impression made upon one who has been away from the home land for a number of years and returns to visit the churches. Dr. J. P. Jones, of India, a man of clear judgment, high ideals, and practical service, recently returned to America on furlough, and traveled 20,000 miles, speaking in nearly 200 churches. He calls attention to the following facts and impressions which deserve prayerful consideration :

First is the appalling fact that so few of the members of the churches have any knowledge of, or take the slightest interest in, foreign missions. That there is not more giving commensurate with income is not due necessarily to penuriousness. The financial support and substantial benevolence of Christian people has largely passed out of the channels of direct churchly activity. Ecclesiasticism, with its direct calls and claims, is held relatively much in less esteem than formerly.

Second: The old doctrines upon which the missionary movement of a century ago was constructed have been either swept away or have lost their emphasis. The missions of to-day are not based upon our belief in the hopeless depravity and lost condition of the heathen so much as by loyalty to the last commission of our Lord and by a conviction that Christianity is essentially missionary in its character. The old motive having ceased to grip the Church of to-day and the new motive not yet having be-

come a working power upon the mass of Christians, the Church and her missions face a difficulty.

Thirdly: Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their ignorance of what might have been seen by cool assumption that the missions either do not exist or are practically doing nothing. The blasting influence of these traveled people upon the missionary cause at home is much greater than many think.

Lastly: Anti-missionary spirit has been fostered by the seeming ingratitude of alien peoples responsible for massacres of missionaries sent to do them good; moreover, the growing belief in evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

Doubtless a great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands. Much of the trouble lies in the ignorance of the church-members. The apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches.

On the other hand, there is a vastly better attitude of the clergy toward foreign missionaries than there was formerly. This is due largely to the changed attitude of the theological seminaries.

The educational aspects of the *renaissance* in interest in missionary enterprise are most encouraging, such as the preparation of manuals and text-books for study; the annual conferences of officers of various denominational societies; the Student Volunteer movement and the Y. P. S. C. E. movement, which have enlisted intelligent and consecrated youth as never before.

The Anti-Saloon Movement

The cause of temperance is inseparably connected with missions both at home and abroad; hence we call attention to a movement in this direction which has spread rapidly in America and Great Britain. One of the most remarkable manifestoes ever issued has recently been published in Great Britain, signed by over 200 prominent men from all classes of society. The signatories include 18 bishops of the Established Church and 1 Roman Catholic archbishop, as well as leading men of various professions, heads of universities, prominent politicians, statesmen, journalists, and editors. Such a body of signers naturally calls attention to the contents of the manifesto, which is an attempt to start a new temperance reform, and the program is definite and positive. For example, it is emphatically stated that "the present expenditure on alcohol can not be maintained except at a cost to the community, which imperils the progress and well-being of the nation." Then, for correction of this obvious evil, suggestions follow as to radical measures. First, a great reduction in the number of saloons; and in order to prevent needless injury to those who would thus be driven out of the business in which they have previously engaged, it is proposed that the money paid for licenses shall be diverted from other purposes of the treasury, and use it to compensate saloon-keepers deprived of licenses. At the same time it is proposed to fix a date after which withdrawal of licenses shall be without compensation.

Another measure proposed is to grant to all communities local option, so that the liquor trade may, in any local section, be entirely suppressed or conducted by municipal authorities, so as to preclude private or public gain.

We have seldom seen any scheme for the repression or suppression of strong drink marked by more signs of a great uprising. It has long been a mystery to the best men of the community that there should be such general apathy with regard to the ravages of strong drink. It is said that African slavery has caused the death of a sufficient number of victims, directly and indirectly, to make a double row of human bodies around the earth at the equator. Yet even this is small in comparison with disaster caused by drink. This is well known to the community, and yet both Church and State seem hitherto to have been absolutely unable to cope with this tremendous and growing evil, which fills prisons and hospitals, asylums and insane retreats, not to say drunkards' graves and accursed homes, with the trophies of its satanic triumph. We pray God for the success of any measures looking to the correction or amelioration of this awful curse.

The Need of a Native Ministry

Rt. Rev. James T. Holly, Bishop of Haiti, West Indies, writes as follows on this important subject as related especially to his own field of labor:

Neglect to raise up a *well-prepared* native clergy as soon as possible, to whom the propagation of the missionary work should be entirely confided among their own race, I think, is the real cause of the superficial results obtained by European missionaries among those people of a different branch of the human family.

Old Africans, seeing the *ruling* clergy all *white* men, say openly that the religion of which those missionaries are the ministers is the "*white man's religion*," and that their African traditions, coming down from their forefathers, are those of the "*black man's religion*." They insinuate those ideas into their children. Hence, Romanism here, kept up as it has been by white priests from France, has

not been able to root out those African superstitions which the natives practise, along with the Romish religion, as their real religion, and regard Romanism as a mere French embellishment that they observe to be thought Christian and civilized!

Racial self-respect demands that ministers should be of the same race as those to whom they minister. In the work which I and my colleagues are doing here, we have succeeded, under God, in converting a voodoo priest, whom we have employed to convert others as lay missionaries, and we count over 20 of them solidly converted to Christianity; 25 of their mystic temples have been destroyed by the hands of these converts, and their *gris-gris* burnt up. So far as I can find out, no other denomination here has done as much to make inroads upon the African superstitions, and we could have, under God's blessing, done vastly more of this kind of work if we had not been confined to an annual pittance of about \$7,000.

The central fact of the incarnation justifies this idea of a homogeneous racial ministry of the Gospel. Our Lord took not upon Him the nature of *angels* to convert men, but our *human* nature. The apostles ordained ministers among their converts everywhere, and left them charged to carry on the work of the Gospel among their congeners. A great mistake in this respect has so far been made in our modern missionary operations, and this mistake is responsible for what is to be deplored in the faulty religion of our converts, not only in the West Indies, but everywhere else where the Gospel has thus been persistently kept up among undeveloped races by a ministry of a different branch of the human race among them.

Dr. Jessup's Advice

We commend the "words of the wise" in the November issue, by Dr. Jessup,* not only to all out-

*There are such demands for a reprint of Dr. Jessup's admirable paper that a reprint is issued for wider circulation. Copies may be had at 5 cents each—2 cents by the half hundred, with corresponding reduction when a still larger number is ordered at once. Application may be made to the Editors, or to Funk & Wagnalls, 30 Lafayette Place, New York.

going missionaries, but to all workers for God, as worthy of a modern Solomon. We could wish to lay stress on Dr. Jessup's warnings about *common sense* and *care for bodily health*. In God's eyes, piety often runs into fanaticism and folly. It is not a "zeal," according to knowledge, that leads any one, through absorption in "the Lord's work," to treat plain laws of health with indifference. Mr. Stanley thinks most fatal diseases among missionaries and travelers in Africa have been due to ignorance or wilful violation of such laws—eating food, wearing clothing, or persisting in habits unsafe in that climate. They walk miles in the hot sun, or build dwellings in deadly districts, and wonder that the fatal fever cuts them down. Faith trustfully says, "My times are in Thy hand," but it is presumption that exposes a life to needless peril. Our Lord's first temptation was to distrust His Father's providence, but the second snare was to presume upon miraculous power in an act of virtual suicide. He who promises to keep what is committed unto Him, forbids us to "tempt" Him by putting Him to unwarranted tests. It is the devil who says, "Cast thyself down."

Mrs. Charles Spurgeon and Her Book Fund

The messenger of death has been very busy of late, and some who have been called home have been among the conspicuous leaders of the Church militant.

Mrs. Charles H. Spurgeon's work was for God and men. Mrs. Spurgeon was taken away in comparatively the prime of life, and her friends had hoped that many years might be added to her period of service. Since her husband's departure in 1892 she has suffered much from ill health, and has been more secluded and sad. Mrs. Spur-

geon's life, we hope, may be written for the sake of the many lessons of great value which it would suggest to the living. What is known as her peculiar work is, perhaps, the most conspicuous and the most extensive. She conceived the idea of collecting and redistributing useful volumes, booklets, and tracts among needy ministers, missionaries, and theological students. She carried on this work for many years over increasing territory and enlarging usefulness.

The so-called "Book Fund" of Mrs. Spurgeon originated in 1875 in a very simple way. After reading the proofs of her husband's first series of "Lectures" to his students, he asked her how she liked it, and she said, "I would like to place it in the hands of every minister in England." "Then," said he, "why don't you do it? How much will you give?" She had a little sum laid aside which she decided to use for this purpose, and which paid for one hundred copies. This led to the organizing of a definite work. She made known the need and her purpose to supply it, and the public response was such that the next winter she made extensive grants of "The Treasury of David" and of her husband's sermons. Within a year she had received about \$2,500—enough for over three thousand books. Correspondence disclosed the need, especially of country pastors with very small incomes, which she had never previously conceived, and this led to the enlargement of effort. In ten years over twelve thousand ministers from all Christian bodies had been helped with useful books, covering a much wider range than her husband's publications. In 1886 Mr. Spurgeon declared that his wife's strength was no longer able to cope with the growth of this work unaided. Around the main fund there grew up one for

the translation of his sermons into foreign tongues, called the "Fund for General Use in the Name of the Lord"; so, likewise, a "Pastors' Aid Fund." Mrs. Spurgeon's motto was: "Just do a thing, don't talk about it."

India's Missionaries

We have received a quiet rejoinder from George H. Hamlen, missionary of the Free Baptist Conference, with regard to the statements in the September (1903) REVIEW, page 698, which he thinks calculated to injure the work in India. They are quoted from James Monro, Esq., but, he says, "are likely to mislead, and need qualification." Some missionaries may be carried away by Higher Criticism, but he thinks very few. "As a whole, Indian missionaries exalt the Bible, and wisely use it fully as much as the ministers at home; and they know it far better and practise it much more perfectly than the majority of Christians in the home land."

He refers also to the statement on page 712, as to "What India Needs"—namely, to see a Christian life—where it is stated "that there is not so much difficulty in the acceptance of Christianity, but that India is in need of seeing a multitude of Christian lives in her midst."

Mr. Hamlen rejoins that "no more Christian lives can be found than in the ranks of the missionaries and among native disciples, and that the native Hindus would not recognize Jesus Christ Himself as an embodiment of holy living if he were again incarnate among them. It may be true that the missionaries need more Christlikeness, but Hindus need the open eye and the unprejudiced mind."

Donations Acknowledged

No. 286. Industrial Evang. Mission... \$25.00
No. 287. Pandita Ramabai..... 5.00

BOOKS FOR THE MISSIONARY LIBRARY

THE NEW ERA IN THE PHILIPPINES. By Arthur J. Brown, D.D. Illustrated. 12mo, 314 pp. \$1.25, net. Fleming H. Revell Co. 1908.

Dr. Brown, the able secretary of the Presbyterian Board of Foreign Missions, who has recently returned from a tour of the Asiatic missions, has given us far and away the best book yet published on the Philippine Islands from a Christian and missionary point of view. He rightly considers the advent of American rule in those islands as the dawn of a new era, with great opportunities for progress, but still uncertain in its outcome. He wisely says: "It is not a time for national glorification or for appeals to greed or passion, but for thoughtful, solemn consideration of our duty. . . . The real issues of the new era in the Philippine Islands are not so much political and commercial as moral. It is a grave error to imagine that they can be settled right without the active and prayerful cooperation of the Christian churches of the United States."

This quotation gives the spirit and purpose of the book, but it scarcely shows its wide scope. After giving a brief sketch of the early history of the Philippines and the story of how the United States took possession, Dr. Brown describes his own tour of the islands and the many interesting things he saw there. In separate chapters he discusses also the Labor Problem, the Chinese Problem, the Character of the Roman Catholic Church and its Relations to Filipinos and Americans, Protestant Missions, Education, the Real Philippine Question, etc. In describing the Roman Church Dr. Brown frankly acknowledges the good they have done, but as frankly states their evil influence and failure to really Christianize their converts.

Dr. Brown's style is clear, candid, and convincing. His narrative is brightly told and full of interesting incidents; his facts are important, and, we believe, trustworthy; his suggestions and conclusions are such as to command respectful consideration. We heartily recommend Dr. Brown's book, not only as instructive, but as entertaining, and of permanent as well as present value. It is essential to all who would understand the religious conditions and need for Protestant mission work in the Philippines.

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TO-DAY IN SYRIA AND PALESTINE. By William Eleroy Curtis. Illustrated. 8vo, 524 pp. \$2.00, net. Fleming H. Revell Co. 1908.

This book is made up of letters to the *Chicago Record-Herald* written during a tour to the Holy Land in the spring of 1901. The writer went through the land from Beirut to Jaffa and Jerusalem, and gathered an amount of information which is remarkable. He says in the Preface that he dictated on an average 2,500 words a day to his son while on the journey.

He devotes 28 pages to the "Protestant Mission Work in Syria," and speaks with admiration of the Christian missionary institutions in Beirut and vicinity. It is refreshing to hear from an old newspaper correspondent such glorious language with regard to the Mission Press, the Syrian Protestant College, and the medical work of Dr. Mary Pierson Eddy. He says:

If any gentleman in the United States has a few thousand dollars he would like to invest in a noble and useful enterprise that will pay him bigger dividends than the Standard Oil Company, he may apply to the president of the board of trustees, Morris K. Jesup, of New York, for a block of stock in the Syrian Protestant College.

Yet on page 53 Mr. Curtis uses

an expression which is liable to mislead the reader. In speaking of the non-sectarian character of the college, he says that, while the students are required to attend chapel daily, public worship, and Sunday-school on the Sabbath, and Bible study as a part of the curriculum, "no evangelical work is attempted." He probably means *proselyting* work. The whole spirit and work of the college is evangelical and largely evangelistic. The professors and teachers believe in preaching the Gospel, living the Gospel, and leading their pupils to a saving knowledge of Jesus Christ. Yet there are no special favors granted to one professing Protestantism. All are free to accept or reject the Christian faith, and the result is that the majority of the graduates are men evangelical in sentiment and belief.

Mr. Curtis is wide of the mark in his statement in regard to Moslem converts in Syria. There have been many, but most of them have been obliged to leave the country. I have, however, the names of at least a dozen now living in Syria known as Christians, and of not a few others who are Christians in secret. Owing to the espionage of the government, it is extremely difficult for a Mohammedan to profess Christianity.

There are a few other errors in the book which would have been avoided by greater care on the part of the author and proof-reader. For example, besides misspelled words, the writer speaks (page 38) of the possibility of "seeing Mount Hermon, 30 miles away," from Beirut, whereas the range of Lebanon hides it completely from view. He probably meant Jebel Sannin.

He errs in making the number of Mohammedans in the world 300,000,000 or 400,000,000. There are not over 200,000,000.

He speaks of the Maronites as rejecting the dogma of the "resurrection of the body." This is incorrect. The Maronites claim to accept all the creeds of the Roman Church.

On page 95 is a curious error, in which the Moslem population of Damascus is put at *one-third*. It should be *four-fifths*.

The author accepts Mount Tabor as being, without controversy, the Mount of the Transfiguration, altho Mount Hermon was probably the place. On page 379 Mr. Curtis ventures the statement that the Moslems of Silwan carry water in *pig* skins! An ordinary Moslem would prefer death to touching a pig skin!

But the book is worth reading, and above the average. The author's good humor, kindly charity toward all, quick discernment of shams, his honest and cordial appreciation of the good being done by Christian missions, and his habit of close observation have made his work one of the best books of the pilgrim literature on the Holy Land. Those who have been there will be glad to revisit the Land with such a keen and genial guide, and those who have not been there will be impatient to go.

J.

PIONEER MISSIONARIES OF THE CHURCH By Rev. C. C. Creegan, D.D. Illustrated. 12mo, 313 pp. \$1.25 American Tract Society, New York. 1903.

These sketches of prominent pioneer missionaries are scarcely more than appetizers. The character and main events in the lives of 26 men are outlined in 300 pages. They are really too brief, for there is scarcely enough to give any adequate idea of the importance of the work of these men, much less to show their character and the influences which molded them. Dr. Creegan has, however, shown much discrimina-

tion in selecting the main point in each career, and has succeeded in including a number of interesting incidents which mark the lives of these great men. Most of the material in the volume is not new, but it furnishes a source from which much information can be gathered by those disinclined or unable to read more extended biographies. We hope they will serve as an introduction to lives that have already furnished inspiration to multitudes at home and abroad.

Among the heroes whose life-story is sketched are Reginald Heber, the missionary bishop and hymn-writer, who studied Latin at six and wrote poetry at seven. Robert Morrison, the first Protestant missionary to China, as a lad was pronounced a dunce, but could repeat Psalm cxix without an error when he was twelve. He became a renowned Chinese scholar and translator, and labored amid innumerable obstacles, having gained only one convert after seven years of labor. We read also of John Eliot and David Brainard, apostles to the American Indians, one dying at eighty-six and the other at twenty-nine, but both accomplishing a great work. There are also Luther Halsey Gulick, missionary to many lands; Martyn, Duff, Scudder, Miller, Murdoch, Clough, and Schwartz, of India; Hamlin, Bliss, Wheeler, and Riggs, of Turkey; Verbeck, Brown, and Davis, of Japan; Parker, Gilmour, Taylor, Williams, of China, etc. If one could master even the facts here briefly set forth they would furnish him with a great amount of missionary information and inspiration to courage, energy, faith, patience, and spiritual living. *

A HUNDRED YEARS OF MISSIONS. By Dr. D. L. Leonard. Revised edition. 12mo, 448 pp. \$1.20. Funk & Wagnalls. 1903.

We welcome a new edition of Dr. Leonard's book. In the ten

years since the first edition was prepared many changes have taken place. The facts and figures have been brought more nearly down to date, and a chapter on "One Hundred Years Ago and Now" has been added. There are still some corrections that need to be made—*e.g.*, "until within a decade Korea continued to be a hermit nation" (page 426), and a few similar changes that have been overlooked, but as a whole the revision has been carefully made. The book is valuable alike for reading, study, and reference. The Index might have been enlarged to advantage.

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PROGRAMS FOR MISSIONARY CIRCLES. Arranged by the Ladies' F. M. S. of the First Presbyterian Church, Augusta, Ga. No. XI. 1904.

These programs are designed for the use of any society, and contain Parliamentary rules (not, however, all in parliamentary phraseology), suggestions to leaders, a missionary creed, constitution, etc. The program proper takes up various monthly foreign missionary topics, with suggestions as to hymns, Scripture passages, order of service, sub-topics, and references to the subject of the month.

NEW BOOKS

CHINA'S BOOK OF MARTYRS. By Luella Miner. Illustrated. 12mo, 512 pp. \$1.50. *net*. The Pilgrim Press, Boston, and the Westminster Press, Philadelphia. 1903.

TRE WOMEN OF THE MIDDLE KINGDOM. By R. L. McNabb. 12mo. 75c. *net*. Jennings & Pye, Cincinnati; Eaton & Mains, New York. 1903.

TUFTS AND TAILS. By Archdeacon Moule. Illustrated. 12mo, 72 pp. 1s. Church Missionary Society. 1903.

EVOLUTION OF MY MISSION VIEWS. By Rev. T. P. Crawford. 12mo, 160 pp. 75c. J. A. Scarboro, Fulton, Ky. 1903.

INDIA, PAST AND PRESENT. By C. H. Forbes-Lindsay. 2 vols. 8vo. \$4.00. *net*. Henry T. Coates, Philadelphia. 1903.

HIGHER HINDUISM IN RELATION TO CHRISTIANITY. By T. E. Slater. 8vo. 6s. Elliot Stock, London. 1903.

ISABELLA THOBURN. By Bishop J. M. Thoburn. 12mo, 373 pp. \$1.25. Jennings & Pye, Cincinnati. 1903.

THE NEW ERA IN THE PHILIPPINES. By Arthur J. Brown, D.D. Illustrated. 8vo. \$1.25. Revell. 1903.

ADAORA. The Romance of a West African Girl. By Mary E. Bird. Illustrated. 12mo. 50 cents. Revell. 1903.

CHILD LIFE IN MANY LANDS. Edited by H. Clay Trumbull. 12mo. \$1.00. Revell. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

President Roosevelt on Home Missions Our Chief Executive has recently made this declaration:

It is such missionary work that prevents the pioneers from sinking perilously near the level of savagery against which they contend. Without it, the conquest of this continent would have had little but an animal side. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the Nation will ultimately depend.

Commenting upon these words, *The Outlook* adds:

No armies ever achieved so thorough or so speedy a triumph as the American pioneers did. And among the pioneers none were more courageous, none were more steadfast, and none more in earnest, or, on the whole, more successful in attaining their purposes, than the men who went not for the sake of extracting wealth from the soil, but for the sake of establishing righteousness in the new communities.

New England as a Mission Field Dr. E. M. Bliss, New England field secretary of the American Tract Society, says that New England has become in a large degree missionary ground. Somewhat more than half the entire population of the six New England States is of other than native New England stock. In the cities the proportion is fairly startling. In Boston the percentage of foreign parentage is over 70; in Cambridge, 69; Fall River, 86; Holyoke and Lawrence, 83; Hartford, 62; New Britain, 74; New Haven, 63; Providence, 70; Woonsocket, 83. It does not, indeed, follow that all may fairly be called alien, as out of the total foreign-born considerably more than one-fourth are English and Scotch,

or English Canadian, while if we add 71,831 Germans and 59,415 Swedes, not to speak of Finns, Norwegians, and others of high grade, we find that not far from one-half are of a character that easily accepts American ideas. In the remainder, however, there are certain elements of anxiety. Thus there are 387,570 Irish, 299,712 French-Canadians (thrifty, indeed, and by no means dangerous, yet not entirely sympathetic with our ideas); 61,297 Italians, 16,701 Portuguese, 42,916 Russians, 35,739 Poles, and so on.

Baptist Home Missions The Baptists of the United States are making proclamation of the Gospel in nearly two dozen tongues—that is, to so many nationalities. The men and the money expended are divided as follows:

Americans	\$177,185
Swedes	20,260
Germans	17,906
Mexicans	11,334
Porto Ricans	9,905
Cubans	8,082
French	6,014
Negroes	6,237
Indians	6,078
Norwegians	5,090
Danes	5,841
Chinese	4,707
Italians	4,115
Jews	1,033
Poles	871
Japanese	683
Bohemians	440
Hungarians	390
Portuguese	346
Russians	300
Finns	273

Total for Home Missions.....\$327,152

Where the Mormon Mischief Centers Many things are said and penned about Mormonism which have but slight relation to the weighty facts in the case. But every word in the emphatic allegation which follows is based upon the bed-rock

of truth. Professor Richard T. Ely says:

The Mormon organization is the most nearly perfect piece of social mechanism with which I have ever in any way come in contact, excepting alone the German army. It moves with the impact of trained regulars and with the zeal of fiery fanatics. It moves to Western coasts, to Eastern capitals. Its hypocrisies blindfold a nation, while it chases, paralyzes, and strangles. With what easy indifference we regard its advance! If we were told that there were two thousand men going through the country, every one of them infected with smallpox, the nation would flee or would grapple with the danger. But to be told that there are two thousand men abroad trying with the deffest tact to infect a nation with a religious system that is blasphemous, and with practises that are subversive of social morality and destructive of the national conscience, is to awaken a mild protest here and there, or even to call forth as an apology: "Are not Mormons industrious? Look at their schools, their irrigating ditches, their commercial prosperity!" We go to sleep while their system spreads and its apostles hasten toward their avowed goal—the control of the western states and territories, the ultimate holding of the national balance of power."

The Importance of Winning Utah for Christ After personal connection with the work of establishing Christian institutions west of the Mississippi River from 1858 to the present, and during those 45 years dealing with Mexicans, Indians, Mormons, Eskimos, and whites, of many nationalities extending over an area from Mexico on the south to Alaska on the north, and from the Mississippi River to the Pacific Ocean, the matured judgment of my life and experience is to the effect that relatively Utah is the most important, needy, and urgent mission field in the United States—the storm-center of home missions, the plague-spot of the re-

public. An enlightened public sentiment may modify and cause to be concealed the grosser practises of Mormonism, Congress and the law may lop off polygamy, but only Christian mission schools and Christian academies, and a Christian college, baptized with the Holy Spirit, can destroy Mormonism and change its deluded followers into happy Christians, and prosperous, law-abiding citizens. *

SHELDON JACKSON.

American Board Receipts for Fifty Years The financial history of the American Board is an interesting study.

With marked regularity dark days have appeared when the Board has suffered from the general financial conditions which prevailed in the country. Afterward the receipts have risen to a higher plane not to go back again. It has not been unusual for men to predict the limit of receipts for foreign missions; in fact, this occurred as far back as 1837, and has been prophesied many times since. The average contributions by decades for the last ninety years, in round numbers is as follows: \$16,000; \$66,000; \$168,000; \$255,000; \$298,000; \$451,000; \$462,000; \$645,000; and the last decade, including the financial embarrassment of 1893-1895, \$701,000. For the past few years the question of whether there should be a debt has depended upon the receipts from legacies.—*Congregational Work*.

Do Foreign Missions Pay? The report of the A. B. C. F. M. shows that it has in foreign mission lands 535 native churches under the care of 275 native pastors and 519 native assistants (unordained). The additions to these 535 churches were 5,902 new members, an average of more than 110 to each church. Can we find 500 churches in any denomina-

tion in this country which report more than 100 accessions during the year?

The Episcopal Church and the Negroes This body of Christians now contains 85 negro clergymen—that is about

1 in 58 of the whole number, ministering to 15,000 communicants. In all, 146 colored men have been admitted to holy orders in the Church, 2 of whom are the present bishops of Cape Palmas, in Liberia, and of Haiti.

Methodist Recruits for Foreign Fields *The Christian Advocate* of November 11th reproduces the faces of 60 missionaries recently gone, or soon to go, to the foreign field. They are about equally divided between the sexes. Of this number, 16 are destined to India, 11 to China, and the others to Burma, Korea, Mexico, South America, etc.

Bishop Thoburn on What Ought to be Done This is what this eminent authority says with exclusive reference to his own Church, the Methodist:

If asked for an estimate of the men needed, I should say that we should enlist at least 250 missionaries within the next twelve months. Do not be startled in that this number seems large. If you had the view which I possess of the actual extent and imperative demands of the work, you would wonder at my use of so small a number as 250. The painful fact is that we have become accustomed to figures which are altogether out of proportion to the vastness of the work which we have in hand. We should send 75 new missionaries to southern Asia, 75 more to eastern Asia, 50 to Spanish America, and 50 to Africa. I say nothing of the women, in addition to the heroic wives who would go out with these men. Our woman's society should send a force of at least half as many more—that is, 125 unmarried lady missionaries. Of course, a statement of this kind will occasion more surprise than approval. It

will seem to many entirely wild and impracticable, but I do not use these figures lightly. I have become somewhat familiar with the condition of things in the missionary field, and I feel quite sure if the above large reinforcement should be sent abroad, it would not at all suffice to meet the present demand.

The Lutheran Church in America The Lutheran Church Almanac for 1904, authorized by the General

Council of the Evangelical Lutheran Church in the United States, presents the following summary:

Synods in the United States.....	66
Ministers.....	7,290
Congregations.....	12,221
Communicants.....	1,689,385
Sunday-schools.....	6,072
Officers and teachers.....	58,894
Scholars.....	541,659
Contributions for missions, etc....	\$1,684,895.56

The following is the growth for the past year:

Ministers.....	185
Congregations.....	245
Members.....	97,896

The Almanac gives also a table of Lutherans (by countries) in all lands. The following are the totals:

Pastors.....	35,868
Churches.....	56,170
Members.....	69,169,821

E. L. TUCKER. *

The Industrial Evangelistic Mission, India A United States council of this mission was recently formed to forward and control the interest of the work. There is already a council in Great Britain. The members of the American council are: Mr. Frank H. Marston, president; Rev. Dr. Le Lacheur, vice-president; Rev. C. C. Cook, 150 Nassau Street, New York, secretary; Hugh R. Monro, Esq., 156 Fifth Avenue, treasurer; Rev. W. J. Mosier and D. L. Pierson. Mrs. J. C. Lawson is this year acting as field secretary in America, Mr. Lawson having returned to India to take charge of

the work there. One hundred and fifty famine boys are now being taught trades at the same time that they are learning Christian truth. They are thus being developed into industrious self-supporting Christians. *

Anti-Protestant The American Bible League, Brazil Society has recently received from Brazil the following information in regard to a proposed Bible-burning which is announced in *A Provincia*, one of the daily papers of Pernambuco, Brazil. From this we translate a few extracts:

Occurring on the 27th of the present month the first anniversary of the Providential inauguration of the League against Protestantism in the Penna Church of this capital, and desiring to celebrate it with the greatest pomp and religious devotion, the Central Directory and its respective council in extraordinary session have resolved to observe the following program (here is given the order of the celebration of the mass by the bishop the diocese, etc.).

There will be on a table under the majestic dome of the same church a considerable number of false Bibles, books, tracts, and papers rotten with the grossest errors and revolting Protestant heresies, that were voluntarily delivered to those reverend Capuchin missionaries by many Catholics, to whom the ministers and pastors of this new sect sold them fraudulently, or offered them gratis, as the true Word of God!—and which are already destined to the flames.

It is respectfully requested of Catholics who may have in their possession such little books and cards, that they send and deliver them at once to the said missionaries in order to give them their proper doom, seeing that they can not continue to possess them without incurring the canonical penalties thundered by the Holy Mother Church.

There are invited to attend this religious festa, besides the illustrious members of the council, all the distinguished members of the league and all true Catholics of the

great Pernambuco family, without distinction of class or sex. Recife, FRET CELESTINO.

September 20, 1908.

This proposed Bible-burning was telegraphed to the daily papers in Rio de Janeiro, and the authorities were appealed to to put a stop to it. Several excellent articles by competent and liberal-minded men have appeared in the papers, strongly denouncing such proceedings. The utterances on the subject which have made the profoundest impression of all were in a speech made before the House of Federal Representatives by a member from the State of Rio Grande do Sul. He argues that the existence and work of the league against Protestantism, and especially the Bible-burning, is a violation of the Brazilian Constitution, which guarantees perfect religious liberty and protection alike to men of all creeds. *

EUROPE

The London Missionary Society This organization, which dates from 1795, has now 275 European missionaries laboring in foreign lands. There are 106 in India, 72 in China, 31 in Madagascar, 31 in South Africa, and 35 in Polynesia and the West Indies. The official summary which has recently been issued shows that in addition there are 943 ordained native ministers, 3,672 native preachers, 1,579 teachers, and 268 Biblewomen. The church-members number 69,607, and there are 196,026 native adherents. Over £29,000 was raised in the past year at the mission stations, the sum including medical mission receipts and school fees.

A Notable Bequest to Missions Some months since rumors were abroad, which now are found to have been founded on fact, to the effect that a Welshman, Mr. Robert

Davies, had bestowed upon the Welsh Calvinistic Church no less a sum than £135,000 (\$675,000). The money consists of debenture stocks in two of the great English railways. These stocks were originally of the value of £118,000, but they are now quoted in the market for £17,000 more. There are 12 trustees, all of them being deacons of the Calvinistic Methodist body, and, in pursuance of the terms of the document, resident within a radius of thirty miles of Bangor. Another stipulation is that the money is to be exclusively confined to the Khassia mission, to which Mr. Davies has already devoted several thousands. His present benefaction is reported to yield an income of £5,020 annually.

A Worthy Mission in a Barren Field Its name tells where its field of operation is found. The North Africa

Mission has 6 male and 20 female missionaries in Morocco; 5 male and 13 female missionaries in Algeria; 5 male and 20 female missionaries in the Regency of Tunis; 2 male and 4 female missionaries in the Dependency of Tripoli; 5 male and 6 female missionaries in Egypt—altogether, 23 male and 63 female missionaries. This includes wives of missionaries.

The Friends of Armenia A company of Christians in England, organized in 1896 under the name of the "Friends of Armenia," in a multitude of ways have rendered valuable assistance to the orphans in Turkey. The money collected has been distributed quite largely through our missionaries, or by those with whom our missionaries have been in happy fellowship. Since their work began, in 1897, they have forwarded over \$220,000 to the distressed districts, and during the last quarter not far from

\$10,000 represent their contributions.

A Queer Midnight Service

A Saturday "midnight" service, from 11.30 P.M. to 1.30 A.M., is the

latest departure of a mission attached to Holy Trinity Church, Cloundesley Square, Islington. It is held in the church mission hall, and a hearty invitation is extended to "the homeless, destitute, despairing, and sorrowful." Describing one of these interesting séances, the *Daily Chronicle* says:

On entering the hall each visitor is handed a cup of coffee and some cake, and while attention is being paid to this a party of lady vocalists sing some of Moody and Sankey's well-known hymns. There was a large gathering after 12 o'clock. For the most part the audience was made up of men of the humbler class. If their walk was unsteady they were assisted to seats by the stewards, and quickly waited upon with refreshment.

United Free Church Jewish Mission

About 60 Christian agents are directly employed by this Church in the work of the Jewish Mission, of whom 7 are ordained. During the last year 1,296 boys and girls (in the proportion of about 1 to 2) were enrolled as pupils in the schools, besides 236 boys and young men in evening classes, or 1,532 in all (which implies a daily attendance of probably 1,000 young people), who receive, along with the elements of a sound general education, a knowledge of the facts on which the Christian faith is based. In some 60,000 cases opportunity was given to the medical missionaries and their assistants to apply the healing art and to minister the Word of Life under favorable conditions. Hundreds of Jewish men and women attended the places of public worship and evangelistic meetings.

M.

The Jews in Kishinef The work among the Jews in Kishinef, Russia, which has been carried on by Probst Faltin uninterruptedly since 1859, has ceased to exist, because Probst Faltin has removed to Riga to enjoy a well-deserved rest in his old age. Many Jews have been led to Christ through the instrumentality of this devoted servant of the Master, among whom are found the well-known Jewish missionaries Gurland, Friedman, and Rosenstrauch (the able writer of tracts for Jews), Pastor A. R. Kuldell, of Allegheny, Pa., and the faithful Pastor E. E. Gruenstein, of Monticello, Iowa. Thus Kishinef, infamously known through its massacre of Jews in 1903, is left without a missionary worker among its 40,000 Jews—at least, at present! However, we understand that Peter Rabinowitz, the son of the unforgotten Joseph Rabinowitz, was in England a short time ago to interview friends of the Jewish work with regard to its future. M.

A Heroic Facing of Deadly Peril As a fine illustration of the splendid stuff of which missionaries are commonly made, it is worth while to note carefully the following incident. Late last September Mr. Leishman, American Minister at Constantinople, sent a letter to the American Board calling attention to Macedonian conditions, and suggesting that it would be wise for the missionaries to withdraw from that region until quiet was restored, because safety could not be assured to American citizens in that part of the country. A copy of this letter was sent to the missionaries at Monastir, and Rev. Lewis Bond, a missionary, replied as follows:

While appreciating the interest thus manifested by our Minister, we sincerely hope the missionaries at this station may not be re-

called simply because they are in danger. "Absolute security," for that matter, can not be guaranteed to anybody anywhere. We missionaries are fully persuaded that we are just now at the post of duty, and therefore the safest place for us—if safety be an important consideration—is this particular spot. It is possible, of course, that we may be massacred—very much against our personal desire—but we indulge a strong hope that for a while, at least, we may comfort and strengthen the hearts of many native friends who are in a measure depending on us. Besides, the two boarding-schools for girls which are reopened—one here and one in Kortcha—and the prospect of participating in relief work for more than 50,000 starving, naked, homeless refugees, forbids the thought of flight. We would rather perish in Macedonia, if it be the Lord's will, than to prolong our days outside somewhere and be ashamed of ourselves.

An Appeal for the Macedonians Miss Ellen M. Stone, who was released from the brigands of Macedonia

by American Christians, has written to *The Christian Herald*, appealing for help for the Macedonian refugees who have been driven from their homes by the "Unspeakable Turk." She forwards an appeal from the Bulgarian Evangelical Society, which is, in part, as follows:

The present assassination of thousands of Christians, and the destruction of hundreds of villages with their Christian church buildings, is a triumph of Mohammedan fanaticism over the Christianity and Christian civilization of the twentieth century. Will God's people all over the Christian world remain silent and irresponsive to the bitter cries of the dying ones in Macedonia?

Dearly beloved in Christ, through the native Bulgarian Evangelical Society, which for twenty-eight years has been a power for good among the European provinces of Turkey, the Protestant churches in Bulgaria pray you most earnestly to take such timely measures as

shall put a stop to the horrible atrocities and the rapid extermination of the Christian population in Macedonia.

ASIA

Light on Dufferin College,
Lebanon Schwifat, Mount

Lebanon, was founded by Miss Louisa Proctor and Mr. Tanius Said (a native gentleman) for the education of the youth of Syria, in memory of the benefits derived from the wise and statesmanlike conduct of the late Lord Dufferin, by which the district of Lebanon enjoys greater freedom than any other portion of the Sultan's dominions in having a Christian governor. The school was opened in 1895 with 20 boys; now over 100 are educated within its walls. Among the pupils are Mohammedans, Druses, Greek Christians, Maronites, and Protestants. Side by side they study God's Holy Book. The fame of the education given has spread throughout Syria, Palestine, and Egypt, so that last year there were over 150 applications for admission. At the present time, 45 who have been trained in the schools are teaching for other missions in Egypt, Palestine, and Syria, giving satisfaction to their employers.

Medical Dr. A. J. Brown, in
Missions the course of a tour
in Syria through Asia, was
deeply impressed
with the value of medical missions.
He says:

Healing the sick is an important phase of mission work in Syria. The antipathy of Moslem and Catholic to the Protestant preacher does not bind them to the fact that the medical missionary can cleanse their ulcers and set their broken legs. Thus as the educational work opens up wide avenues of influence among the children, so medical work opens up equally wide avenues of influence among the sick and injured.

He visited Tripoli, and there saw Dr. Harris, one of the missionaries of the Presbyterian Church, who had charge of a large hospital in which good work was being done, as well as outside its walls. He continues:

In the ancient city of Hums I saw the sick flock to Dr. Harris as of old they flocked to Christ. He had with him only a pocket-case of medicine and a few instruments. The receiving-room was our little church, the operating-table a board laid across a couple of benches. But amid those primitive conditions, the missionary gave such relief to scores of sufferers that their gratitude knew no bounds, and men who would have stoned a preacher reverently listened to the doctor while he talked to them of Christ. The work of Dr. Mary Eddy among women and children is also representative. Thohitherto nominally a member of the Beirut station, she has itinerated throughout the entire mission field, and even beyond it. With her Biblewomen and her camping outfit, she journeys on horseback to some outlying village and pitches her tent. A surprising number of the sick and injured speedily appear. It is pathetic to see the trustful confidence of that diseased and crippled throng, some of whom are plainly beyond all help that man can give.

Bibles not The Persian gov-
Allowed to ernment has re-
Enter Persia cently prohibited
the introduction of
Bibles into Persia. A number of cases of Scripture are lying in the custom-house at Bushire, which the officials will not release. They also stopped a number of Persian prayer-books sent out by the Church Missionary Society, but they were afterward released. Even the Turks are better than that, for they permit Bibles to pass the custom-house—provided they have been properly "expurgated."

The Koran enjoins the reading of the Bible, altho Mohammed was uneasy when he found that one of his chief disciples was devoted to it,

saying to him: "It may be dangerous." The subterfuge of the modern Mohammedans is that Christians and Jews have corrupted the Scriptures, altho the Koran makes no such charge.

The Persians, altho accounted heretics at Mecca, being Shiites instead of Sunnites, are in some respects more intolerant than the Sunnites. For instance, the Sunnites admit Christians into their mosques, but Mr. Benjamin, formerly our minister to Persia, says that there, if a Christian should make his way into a Shiite mosque, no rank and no considerations of policy would save him from death. †

Industrial Training for India's Orphans Rev. James Smith, of Ahmednagar, thus answers the question why he believes in industrial training for orphan children in India:

1. Because for nine years I have tried it and found that in general my most intelligent and resourceful pupils are those who have had a simple course in manual training, in addition to their other work.

2. Because it fits boys and girls for life.

3. Because it saves many "block-heads," turning them into men of ability, much to the surprise of some of their teachers.

4. Because it seems to develop faithfulness and truthfulness better than arithmetic and spelling and other forms of mere book-work (in which cramming and whispering make deception and superficiality so easy)

5. Because it makes boys more self-reliant and manly.

6. Because it develops originality. There is no class where there is so much independent and original thinking done as in the class in manual training.

7. Lastly, because working men and working boys must have an education suited to their future. They must be fitted for earning bread. If we simply give them book-learning they will despise manual labor and be unfitted for such occupation. *

A Hindu Thanksgiving The great community connected with the American

Board Mission in Ahmednagar observed June 20th and 21st as days of thaksgiving for God's care during the recent epidemic of plague, from which at least 3,500 deaths occurred among the populations of the city. There were but 11 deaths among the Christians of the American mission and the same number from among the handful of Christians in the Salvation Army. If the Indian Christian community had lost their share of the 3,500 who died, 210 Christians would have been the number instead of 11. "They were about nineteen times as immune as the other communities." If we include those from the Salvation Army, the Christian community lost 22, or "ten times as immune as the rest of the community." Certainly there was sufficient ground for the thanksgiving meetings. The reasons are easily discovered. Among the Christians cases were promptly reported, and they maintain better sanitary conditions.

Books for the Blind The numerous friends of the late Miss Annie Sharp will be interested to learn that her lamented death has caused no interregnum in the management of the North India Missionary Institute for the Blind. She had worked for many years at Amritsar with her sister and Miss Hewlett. The latter lady was with Miss Sharp when she died, and without delay has taken control of the work, and is now resident at Raipur. One of the latest efforts of the departed worker was to draft a letter to *The Christian*, giving details of progress in the adaptation of the Braille type for the blind. At the close of the letter she says:

I can not sufficiently thank my

faithful band of Braille writers and other helpers, and I would ask them and others to note these four facts: (1) On our shelves to-day are some 70 English books, also the whole Urdú Bible, almost triplicated, and many copies of the Gospels and Psalms; also a few good Urdú story books. (2) At Rajpur we shall number (excluding Europeans) over 70 souls. About 5 of these will be sighted boys and women helpers; the rest are, for all practical purposes, blind, and 7 of them mentally defective. (3) We have sent out 9 workers—2 Bible women, 2 preachers, and 5 teachers of the blind. (4) There is not one pupil (except the sick ones) who does not work according to his or her ability.—*The Christian*.

Giving by Hindu Christians A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura mission. I discovered that 5 rupees (that is, \$1.66) was the average monthly income of each family of that congregation. And that meant only 33 cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over 2 rupees (75 cents) per church member as their offering for 1900. For all the Protestant missions of South India the average offering per church member during 1900 was 1 rupee and 9 annas (52 cents). For South India this represented an aggregate sum of 248,852 rupees (\$83,000), or about seven and one-half per cent. of the total sum expended in the missions during that year. An American can easily realize how much this offering is as an absolute gift; but he can not realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day.

REV. J. P. JONES.

Self-support in India The Church Missionary Society

probably to a larger extent than other missions, is developing self-support on sound, aggressive lines. The *Madras Diocesan Record* informs us that all the C. M. S. congregations in Madras and its neighborhood are financially independent of any foreign aid. The affairs of the church are managed by a council consisting wholly of Indian clergy and laity, and the bishop's testimony that this state of things has grown up on very sound and solid lines, will very much encourage these Indian pastors and people to renewed efforts for their own spiritual growth, and for the extension of the Kingdom of God. The C. M. S. has paid much attention to native church organization, and it is a great encouragement to have so clear and valuable a testimony given by the bishop of the diocese to that system as it is at work in the Telugu mission.

Trouble in Tibet For some time past we have received

from India disquieting letters as to the relations of the Indian government with Tibet. There are constant rumors of impending military operations, an army of Nepalese being stationed on the frontier. Some years ago a commercial treaty was arranged with Tibet, Sikkim being taken under British protection, and a line of boundary was fixed upon. Herein lies the source of the present trouble, it being alleged that the Tibetans have not fulfilled their part, but have repeatedly displaced the masonry pillars erected on the boundary.

The Indian government, after negotiating with China, appointed a commission to treat with Tibet, and the members by appointment entered the Chumbi Valley some

months ago, but have waited in vain at Kamba Jong for Chinese and Tibetan officials with proper credentials to meet them.

Preparations have, therefore, been made for a forward movement, a large supply of military stores having been collected in readiness. Whatever the true inwardness of the situation may be, it is a call to the people of God to intercede at the throne of grace that a peaceable way may be found out of the *impasse*, and that we may not become involved in another of our "little wars." We remember, too, that brave and devoted missionary, Miss Annie R. Taylor, who is in that country alone, as the representative of the Tibetan Pioneer Mission.—*The Christian*.

An article appeared in this REVIEW for April, 1903, giving an account of the missions to Tibet. *

Missions and the Treaty with China In Article 13 of the English treaty with China of September 5, 1902, Great Britain agreed to join in a commission to secure peaceable relationships between converts and non-converts in China. In the American treaty, signed Oct. 8, the question has been dealt with more fully. This is of such interest that we give it below in full. There is no doubt but that all Protestant missions will heartily approve of this article:

The principles of the Christian religion, as professed by the Protestant and Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them.

Those who quietly profess and teach this religion shall not be harassed or persecuted on account of their faith nor in any way discriminated against. Any person, whether citizen of the United States or Chinese convert, who, according to those tenets, peaceably teaches and practises his religion and the principles of Chris-

tianity, shall in no case be interfered with, or molested in person or property on account of his teaching or his religious belief. No restriction shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offense they may have committed before or after their admission into the Church, or exempt them from paying the legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practises contrary to their faith in which they shall not be required to take part.

Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace. Missionary societies of the United States of America shall be permitted to rent and lease in perpetuity, as the property of the said societies, buildings or land in all parts of the empire for missionary purposes, and after the title-deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for the carrying on of their good work. *

Missionaries and Magistrates in China	In view of the unfounded charges sometimes brought against Christian missions in China,
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without discrimination between Protestant and Roman principles of action, the following extracts from a recent Protestant manifesto deserve careful reading. The manifesto has been sent, in Chinese, to all officials throughout the empire. It reads:

Chinese Christians, tho church-members, remain in every respect Chinese citizens, and are subject to

the properly constituted Chinese authorities. The sacred Scriptures and the doctrines of the Church teach obedience to all lawful authority and exhort to good citizenship; and these doctrines are preached in all Protestant churches. The relation of a missionary to his converts is thus that of a teacher to his disciples, and he does not desire to arrogate to himself the position or power of a magistrate.

Unfortunately, it sometimes happens that unworthy men, by making insincere professions, enter the Church and seek to use this connection to interfere with the ordinary course of law in China. We all agree that such conduct is entirely reprehensible, and we desire it to be known that we give no support to this unwarrantable practise.

On this account we desire to state for the information of all that: (a) The Protestant Church does not wish to interfere in law cases. All cases between Christians and non-Christians must be settled in the courts in the ordinary way. Officials are called upon to administer fearlessly and impartially justice to all within their jurisdiction. (b) Native Christians are strictly forbidden to use the name of the Church or its officers in the hope of strengthening their positions when they appear before magistrates. The native pastors and preachers are appointed for teaching and exhortation, and are chosen because of their worthy character to carry on this work. To prevent abuses in the future, all officials are respectfully requested to report to the missionary every case in which letters or cards using the name of the Church or any of its officers are brought into court. Then proper inquiry will be made and the truth become clear. *

Not a Divine grace bears
"Rice Christian" the same fruit in
 all lands and
 among all peoples, crowding out
 selfishness, and installing self-sacrificing love. So that we wonder
 not when we read that one of the
 Chinese teachers in Pekin University, who was receiving a salary
 of \$15 a month, was recently offered
 \$100 a month to go into commercial

life. He replied: "I believe I ought to be helping to prepare young men for the ministry, and ten times the salary you offer would not take me from my work."

A Martyrs' Memorial for China A committee has been formed in China to raise a fund of \$250,000 to

erect in Shanghai a Chinese "Exeter Hall" and Missionary Union in memory of the foreign and native Christians who gave their lives for Christ during the Boxer outbreak. Rev. D. MacGillivray, the secretary of the committee, writes as follows:

The movement is taking hold on the China missionaries. Instead of some dead stone, we purpose erecting a building which may be a great evangelistic center, a place of unions, a house which will in many ways serve the cause for which the martyrs died. Some would rather see the money expended for living agents. But we believe that living agents will be sent out in large numbers by the various boards. The missionary body could not as a united body administer any fund for the sending out of missionaries. During the century some 200 died (not counting natives) from 18 different societies in America and England and elsewhere. The whole idea in this movement is a fascinating one to us who are situated at the door of China. The hand of God has been seen in its progress, and we go forward in hope that He who began will finish.

This movement is heartily endorsed by missionaries of all the societies in China, and a number of contributions have already been received. The hall is to be built on a prominent site, and used for religious mass-meetings of natives or foreigners. It is hoped that it may contain the offices of the Bible and tract societies, a missionary library and museum, and many would like to see a missionary guest-house added. The chairman of the com-

mittee is Bishop Graves, and the treasurer E. S. Little, Esq., of Shanghai. *

False Chapels In the course of an in Hunan 800 miles' trip in

Hunan Province, last summer, about half of it made on foot, Rev. W. H. Lingle discovered considerable spurious work doing in the name of Christianity. Heathen men had set up chapels bearing the sign "Presbyterian Mission," and, in that name, would appeal to the courts with their lawsuits. Mr. Lingle says that he closed more chapels than he ever opened in his life. The Chinese are keen enough to appropriate terms of the Christian religion whenever there is gain to be squeezed out of them, and, for this reason, Protestant missionaries are careful to avoid interference with courts of justice even in behalf of Christians. — *Woman's Work for Woman.* *

Then and Now The "two pictures" in Korea given in the following lines were written by Rev. D. C. Rankin, December 15, 1902, during his visit to Pyenyang, and are nearly the last words he penned.

Then

In early summer of 1896 Messrs. Moffett and Lee first undertook to preach to Korean women. He had previously had only men in the first little building. The women had often stood outside and listened through the keyhole. Mrs. Lee came in 1896. The "kitchen" room was opened into the church by removing the wall and hanging a curtain. Mrs. Lee came in with four or five women, who had been "keyhole listeners," and these sat very quietly beside her; but a number of others in dirty clothes would keep walking about and talking. As Mr. Moffet preached he would

clap his hands and say "keep quiet while I talk to you," and the elders would call out, "Shut up!" Such were the circumstances under which the Gospel was first preached to Korean women.

Now

But how changed now! Yesterday I, with Mr. Moffatt interpreting, preached in the great new church to 600 women, besides 900 men, all respectful and quiet, and of the 600 women, 550 sat on the raised seats just outside the platform. Nothing I have ever seen in heathen lands impressed me more. Among this wonderful company was a former sorceress, a brave old woman of eighty-six years. Six unkept, dirty women six years ago; now 600 Christians.

The Forward Movement in Japan The latest report of this movement received by the American Board in Boston is, in brief, as follows:

The results of the Forward Movement are not by any means limited to the number already received into the churches, altho that is a most gratifying and encouraging result. There are, in addition: 1. The new attention which Christianity has awakened among all classes. 2. The union of heart and hand (all nations and denominations) in prayer, and purpose, and work. 3. The quickened life of the Church, so that it feels its responsibility to evangelize the empire as never before. 4. The workers have received a wider view and have a deeper realization of the immense work to be done in Japan. 5. A new consecration of pastors and Christians, a new sense of the power of the simple Gospel, and a new assurance of victory. 6. Many are led to examine Christianity, and many thousands, especially of young men, are studying the Bible. 7. The value of thorough preparation and method have been emphasized. 8. An impulse toward self-support has been given. 9. It has given new courage and hope to the churches in the home lands with reference to the work. *

**A Union
Hymn-book
in Japan**

Japanese missionaries have united in the production of a union hymn-book which is about to issue from the press of the Methodists. It was promised for use October 1st. Congregationalists, Methodists, Presbyterians, Baptists, and Disciples all took part in its compilation; and it expresses the common faith and common hope of the universal church. It will contain 450 hymns, 125 of which appear also in the newly revised Episcopal Hymnal.

**Japanese
Christian
Printers**

In Yokohama is a large Christian printing company which has 220 persons in its employ, and all these are gathered every Monday morning for a religious service before beginning the work of the week. The manager is an elder in the Presbyterian church, and the company has a large business, not only through Japan, but in Korea, China, and the Philippine Islands.

AFRICA

**A Loud Call
from Egypt**

The missionaries in Egypt of the United Presbyterian Church of North America have sent an appeal to their home church for 280 more missionaries. The church to which this appeal has been made has a threefold record in foreign missions for the year: the largest foreign mission offerings, the largest missionary party sent out, and the largest ingathering of souls in any single year of its history.

**Great Britain
and Missions
in the Sudan**

The British policy of exclusion of Christian missionaries from the Sudan was recently defined by Lord Cromer, British agent for Egypt and the Sudan, as follows:

Let me testify to the special

pleasure which it afforded me to visit the admirably conducted establishment of the American missionaries on the Sobat and that of the Austrians on the White Nile—one Protestant, the other Roman Catholic; but I make no distinction between the two. Both are admirably conducted. I entirely concur with Sir Reginald Wingate, and with, I believe, every responsible authority in this country, in thinking that the time is still distant when mission work can be permitted among the Moslem population of the Sudan. But such efforts as are now being made among the pagan tribes in the southern provinces deserve, and shall certainly receive, any reasonable amount of encouragement and assistance which can be afforded to them.

It is less than two decades since Khartum, the Sudanese capital, was abandoned to savagery and Mahdist tyranny. It was reconquered by Lord Kitchener in 1898. According to Lord Cromer, we suppose that the northern Sudan, strongly Mohammedan, has not yet recovered sufficiently from the ravages of war for the spiritual onslaught of Christians. This is not the case with the natives of the Bahr-el-Ghazal and others of the southern tribes who are not Moslems. It seems strange that this southern field has been occupied by but two agencies, one of which, we are glad to remember, is American.

—*Outlook.* *

**The African
as a Beggar**

A missionary writes that the native African is decidedly fond of begging, and will beg at every opportunity, and for everything upon which his eyes may rest, from a pin or nail to the very clothes you wear, and under any pretense whatever he will ask for a gift. If he points out the road to a village, it is: "*Fundis, 'ngi tuse*" (Missionary, give me a present). If he shows you a stream of water, or comes to your meeting, it is the same thing.

A certain traveler tells about a native who was saved by a missionary from being killed. He came to the mission later, not to thank the missionary for saving his life, but to ask for a piece of cloth because his life was saved. This would not be unusual for an African. We have had natives to ask us for presents because we had done them some service. We suppose they thought that one good turn deserves another. This shows their simple childlike mind. In order to have any peace along that line, one must let them know at once that no presents will be given, except in exchange for presents. To exchange presents is a sign of friendship.

Growth in the Zulu Mission The statistics for the last year of this mission of the American Board make an excellent showing. The native force, consisting of 531 preachers and teachers, draws no part of its support from the Board. Of the 23 churches in the mission 18 are entirely self-supporting, and the other five are provided for from the home missionary fund gathered by the native Christians. The membership in these churches is 4,298, against 3,555 reported last year. Of the 67 day-schools in the mission, 18 are self-supporting, and the others are supported by private funds or government grants. The total contributions from native sources to the work of the mission were \$7,964, while the total appropriations from the Board for the same purpose amounted to only \$4,300.

The Word in Uganda The love for the Bible is one of the most marked traits of the people of Uganda. A missionary writes: "A chief who has gone to build a church in a distant part of the land, where one is much needed, will receive no earthly reward for his labor, but I promised him that when he had finished I would give him a Bible, the better

to teach his people, and he was overcome with joy. Friends at home would be surprised to know how much they deny themselves clothes and other things that they may get books. Two of the porters who were with us on a recent itineration, when they received their well-earned wage, returned the whole of it to me, that they might buy a testament, prayer-book, etc.; and this is no uncommon case."

The Growth of Within the Uganda Two Decades British Protector.

ate a recent census shows 1,070 church buildings with a seating capacity of 126,850, and an average Sabbath attendance of 52,471. It is only twenty years since the first Christian baptism took place in that country. Verily, this is a wonder-land for the spread of the Gospel, and bids fair soon to outdo even Hawaii or Madagascar.

ISLANDS OF THE SEA

A Wedding in A New Guinea A missionary's experience at his first wedding in New Guinea is described in an interesting way by the Rev. J. H. Cullen, of Port Moresby:

It was Wednesday, and we had our usual service at six o'clock. Service ended, Ruatoka sent the non-church members outside, while he inquired of the church whether they thought Ikua Laka was a fit woman to make a wife for Deacon Kevau. There was quite a chorus of assent. He asked several other questions to the same end, and the answers being satisfactory, the public was readmitted and the service proceeded. I had not been in this country six weeks, but everything I had to say, Scripture, prayer, and all, was printed, and having got it up well the night before, I managed finely. Kevau wore a black cloth waistcoat and trousers, and the bride a somewhat dirty red frock. They both stood stolidly at the table, answered the questions readily and distinctly,

and took the whole thing as the most ordinary business.

Progress in the New Hebrides John G. Paton writes as follows: "The converts at the mission stations in Malekula have built a Christian village in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object lesson to the heathen of the joy and peace of Christianity. To their village they welcome all new converts, teach them and help to protect them; and if they resolve to live there, all unite and assist in building a new house for them after a given plan on straight streets running parallel with each other, and with streets at right angles. All houses are built on strong wood foundations, wattled, plastered with lime, and whitewashed. The cottages are neat, and are all kept clean—a great contrast to the heathen villages. The village is on a healthy site, bought for the purpose near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care.

Samoans Giving to Missions It appears that these Christians have a foreign mission in Fiji, and when recently an appeal was made in its behalf this is what occurred:

One after another of that great gathering rose up and made promises of money, ranging from \$1 to \$20, and, in one case, \$50, each fresh offer being received with great cheers, the cheers being changed to laughter when some would-be wit announced his gift as 100 cents, followed by another who promised its English equivalent of 48 pence; and not to be outdone, the "German" Samoan called out

his subscription of 400 pfennigs—sounding a large sum, but in reality being, if anything, less than the others; and, to crown all, one man announced his offering as a "kini" (guinea), his wife's as 4 marks, and his child's as 12½ cents! For two hours at least we sat, busy recording the names and amounts promised, and in some cases receiving the cash. At last we had to close, owing to the lateness of the hour. But next morning still more promises were made, so that before our meetings closed we were assured of the success of Kuresa's appeal; for more than £300 was promised or given.

MISCELLANEOUS

Lessons of Forty-eight Years' Experience Rev. Henry H. Jessup, D.D., the veteran missionary to Syria, gives the following as the lessons that he has learned in his missionary life. They are worth noting:

My first lesson is one of gratitude to God that I have been enabled to live so long in such a blessed work.

The second is that, if I could live my life over again, I would choose the missionary work above all others.

The third is one of sorrow and humiliation at my many mistakes and failures, and of strong desire that I might try again with new purpose, new wisdom, and new consecration.

The fourth is the inadequacy and worthlessness of the human element in the missionary work unless vitalized, inspired, and controlled by the Divine.

The fifth is the vantage-ground occupied by the new missionary of to-day, over those who went out fifty years ago.

The sixth is that the great convulsions, wars, and massacres which desolate mission fields such as the Syrian massacres of 1860, and the Chinese Boxer outbreak of 1900, are the ploughshares upturning the soil for the good seed, and preparing the way for reconstruction, regeneration, and reformation.

The seventh is that the Bible is bound to supplant the Koran, the Vedas, and the books of Confucius.

The eighth is that the world

needs the Gospel and will not be at rest until it has received Jesus Christ.

The ninth is that the most precious service of the missionary is the oral preaching of the Gospel. *

Self-support and Independence of Slow Growth *The Missionary Record*, of the United Free Church, has these sane cautions:

The development of independent native churches is one of the most difficult problems of foreign missions. The aim is clear enough—to establish in every separate field a self-supporting, self-governing, and self-extending church. The difficulty does not lie only in bringing the native churches to the point of independence; it lies also in this, that when they seem to have attained self-support, the result of granting independence has often proved disastrous. The London Missionary Society found it so, years ago, in the South Sea Islands; the American Board has made a similar experience; and now the Wesleyan Methodist Conference, at its meeting at Camborne in July, has had to confess to a similar result in the case of the West Indies. In 1884 the Yearly Conference constituted the mission districts in the West Indies into two independent conferences—the Western, including the Jamaica and Hayti districts, and the Eastern, including the Antigua, St. Vincent, and British Guiana districts. The West Indies were the first mission field of the Wesleyans. The extension and success of their missions there form one of the brightest pages in the history of the expansion of Christianity; and it seemed as if now that enterprise had reached its goal in the starting of the local churches on an independent career. But the step has proved premature. At the moment it was taken these churches were not absolutely self-supporting; it was affirmed, however, that self-government was the one thing needed to make them so. Notwithstanding their independence, repeated grants have had to be made to them. And now, after nineteen years' experience, the

West Indian Conferences have felt constrained to ask the Yearly Conference to abrogate the constitutions granted them in 1884, take over again the work in the West Indies, and place the several districts under the immediate charge of the Missionary Committee. It is painful to add that this involves the liquidation of a debt which has run up to £62,000. The independence of the native churches on the mission field is a most desirable end, but it ought not to be formally determined until the life of the native churches is tested and proved equal to the task.

OBITUARY

Colonel Henry H. Hadley, H. H. Hadley of New York, died at the Colorado Sanitarium December 2d of consumption. He leaves a widow and a son, an Episcopalian clergyman at Richmond, Ind. Colonel Hadley was a native of Ohio, and during the last fifteen years has been well known as a mission worker and lecturer. He was educated in the public schools, and in 1862 became a private in the Ninetieth Ohio volunteer infantry. He was mustered out as captain and brevet lieutenant-colonel in 1866, and in 1875 he was graduated from the National Law University at Washington. He became a member of the New York bar and also of the bar of the District of Columbia.

In 1888 Colonel Hadley was converted and began mission work. He organized 60 rescue missions and several total abstinence societies, and raised over \$250,000 for their support. It is said that he addressed over 5,000 audiences on the subject of total abstinence and rescue work. His brother, S. H. Hadley, is the Superintendent of the Water Street Mission, New York. Many friends rejoice in his life and mourn his loss. *