



A STREET SCENE IN MULBERRY BEND, ONE OF THE CONGESTED FOREIGN QUARTERS OF NEW YORK CITY

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## THY NEIGHBOR THE IMMIGRANT

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Secretary of the Bureau of Missions

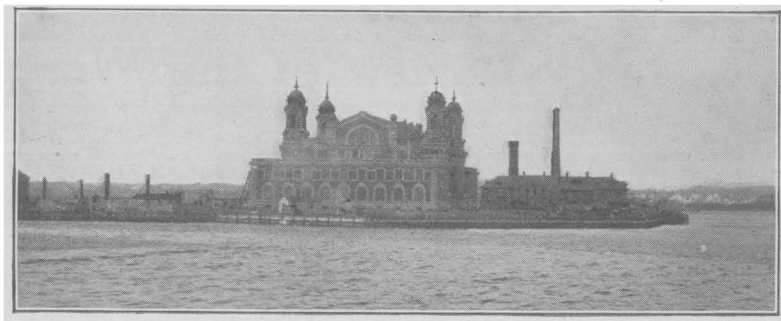
Some years ago—quite a number of years ago, now that I think of it—it was my fortune to be at a mansion in the beautiful town of Northampton, Mass., when a charming, silver-haired, cultured lady returned from a long residence in the South. She had pride in the home of her childhood as a place untouched by the turmoils of a sordid world, simple in its aims and interests, and precious because of ineffaceable memories of its delicious seclusion. This dear old lady had scarcely caught breath after the first glad greetings when she said to her sister, also well on in years:

“Oh, Mary! What do you think? I saw an *Irishman* on Main Street as I came up! It seems as if there could be little pleasure in living here now, if they are here too!”

The cause of the charming lady's grief was her inbred assurance that New England was the almost perfect model of all well-ordered and well-tested social organizations. Any alien with unauthorized peculiarities of dress, speech, or habit must be looked at with repugnance, if not with horror. To have such come to Northampton placed Northampton on a level with foreign lands, to which one sends missionaries but not invitations to a house-party.

Repugnance toward foreigners that rests on the fact of their being foreigners is natural. It is in some degree general. But, nevertheless, it is essentially a pagan emotion. It is one of the innate tendencies of the pagan heart that Jesus Christ sought to drive out, because it is inconsistent with the establishment of His kingdom. Happily, Christianity has had this much of effect upon us, that we no longer kill an alien on sight, as did the Philistines of old.

There have been few years since the advent of the Irishman in Northampton when this repulsion from foreign immigrants has not been rampant among some of our people. What we have to show for cherishing such feelings is knowledge of their impotence in the matter of staying the tide of immigration, and of the fact that they do not depend at all upon the quality of immigrants whose arrival calls them forth. Last year Dr. Ives, at the annual meeting of the Congregational Home Missionary Society, told a great audience that fifty differ-



THE IMMIGRANT STATION AT ELLIS ISLAND, NEW YORK

ent nationalities are crowded into New England to-day, driving native help from the factories, buying up farms sanctified by the prayers and the labors of the forefathers of the nation, holding the balance of power in political and moral questions, and making the future of even the churches of some sections dependent upon their favor. Ninety per cent. of the people of Woonsocket and Fall River are of foreign parentage; Holyoke has 83.2 per cent.; Lawrence, 83.1 per cent.; Lowell, 77.9 per cent. of foreign population; and even in New Haven 25 per cent. of the people are Italians and Hebrews. In 1903 about a million of immigrants came to America as full of assurance in their enterprise as tho coming up to the promised land to possess it.

A peculiarity of the attitude of many of the good people of America toward these immigrants is that this feeling of repugnance is not confined to the class to which our Northampton lady belonged. The grandchildren of the Irishman whose entrance upon these well-restrained streets seemed so shocking have doubtless many times expressed the same feeling toward the later arrivals. Ezra Brudno, writing of Hebrew immigrants\* not long ago, points out that the first Jews to come in numbers to America were from Spain or Portugal, and their coming caused serious forebodings among our people. After becoming established in the land, the Spanish Jews raised an outcry of disgust and doleful anticipation when in the fifties German Jews began to appear in large numbers. Later, when the German Jews had acquired a domicile as Americans, from their vantage-ground of citizenship and solid business success, in the eighties they in turn raised protesting clamor when the long-haired, cadaverous Russian Jews began to flock into our cities.

The fact is that the people of the United States own a gold-bearing land. The lower caste multitudes of Europe, who have received neither the gold due to faithful toil nor the jewels of liberty and intelligence, will come, whether they are wanted or not, whether loved or hated, just as surely as those who hear that gold nuggets may

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\*In *World's Work*.

there be dug out of the ground will flock to Cape Nome and scatter over the tundras beyond. To cherish our natural repugnances against these aliens is quite useless; it is also in some degree ludicrous, for, as an Italian in New York remarked to Mr. John Foster Carr not long ago, "Americans are not a race; they are just a society of different races, and I have a right to join them too." Furthermore, it leads to clumsy devices, like those of the ancient king whose monumental disaster through injustice to immigrants grew from his decision: "They are becoming more and mightier than we; come, let us deal wisely with them, lest they multiply."

Wholesale denunciations of races or nations are sure to be unjust, and it is important for the purpose of this article to prove at once that denunciations of aliens are not exceptions to this rule. The Syrians are among the immigrants deemed least "desirable." Why, is not so evident. One finds it hard to specify conclusive facts. They have dark skins; they peddle laces, embroideries, and kimonos; they dress in costume fashioned early in the last century, and speak a language which is not American street slang. But these reasons do not prove them undesirable colonists. Such reasons are like that of the sick man refusing to eat wine jelly "because it wiggles." All that is proved is that they have not the habits and customs of native-born Americans.

Mr. Lucius Hopkins Miller has lately made a minute study of the Syrians of New York, and has written a valuable monograph upon their condition and their prospects. Mr. Miller shows that the Syrians arrive in New York in small numbers—as yet not more than 4,500 arrive in one year. They are scattered all over the country, with their



NEW ARRIVALS ON THE WAY TO THE "IMMIGRANT CLEARING HOUSE"



largest mass in New York (2,500), but with groups of some size in Fall River, Worcester, and Lawrence, Mass., in Cleveland, Chicago, and St. Louis. They are officially called "Turks," and are commonly supposed to be Mohammedans and looked upon as generally uncanny.

In New York Mr. Miller found the largest group of Syrians established in the worst tenements in Manhattan, between West and Greenwich streets, from Battery Place as far north as Cedar Street. Here they are huddled together, two-thirds of the three hundred and five families paying from \$1 to \$9 per month rent for their unwholesome quarters. This is the poorest of the Syrian colonies in New York. A smaller colony at South Ferry, Brooklyn, is somewhat better off, and another group in South Brooklyn is decidedly more comfortably established. Mr. Miller regards these three colonies in New York as illustrating the progress of the Syrian immigrant. The newcomer lives in the Manhattan colony. After some time and much hard work he is able to rise a little into the class represented by the South Ferry colony. Then after a time he attains to success, of which the South Brooklyn colony is an example.

Examining the colony in Manhattan in detail, 68 per cent. of the poorest of the Syrians were found to be really *clean*. Few of them are so unclean as some Polacks, Italians, or even Irish of the same district. In the colony of South Ferry, Brooklyn, 93 per cent. are to be classed as clean. In South Brooklyn all the Syrians are clean in appearance and habits. Mr. Miller's investigations dispose of the impression that Syrians as a class are dirty creatures.

Looking at these immigrants from the point of view of their worth as members of the community, of the colony in Manhattan a little over 46 per cent. are classed unhesitatingly as of worth, and 51 per cent. as being still of doubtful worth; less than 3 per cent. are fairly classified as positively worthless. In the South Ferry colony 76 per cent. are clearly of worth, and in the South Brooklyn colony more than 92 per cent. are of tangible worth and none may be classed as worthless. Here, too, Mr. Miller shows conclusively as the result of a long, careful study that the Syrian immigrant is of more value than popular prejudice would admit.

The possibility that some good may come from the Syrian immigrants is fed by their attitude toward education. In the poorest group—that living in Manhattan—nearly 75 per cent. of the children of school age are enrolled in schools: 36 per cent. in the public schools, and the rest in Roman Catholic or Protestant parish schools. In the South Ferry colony 89 per cent. of the children attend the public schools. This general impulse of these Syrians toward educating their children strikes a chord of sympathy in every heart that loves America and the general principles known to European conservatives as "Americanism."



EUROPEAN EMIGRATION TO THE UNITED STATES, CONTRIBUTING DISTRICTS, COLLECTING POINTS, AND ROUTES FOLLOWED, 1900.

Compiled after M. V. Safford, M. D., U. S. Marine-Hospital Service.

Each dot represents 250 emigrants, stars represent collecting points, solid and broken lines show main and subordinate lines of transportation.

—From Report of the Industrial Commission, 1902.

Another point established by Mr. Miller is that the Syrian immigrants, as a class, are among the law-abiding people of New York; that they become naturalized as American citizens, and that they work, make a living, get on in the world, and do not become public charges. Nearly one-half of the eligible Syrian men in New York are naturalized citizens, and one-fifth of the remainder have made their declaration of intention.

As to the work which these people find to do in a land of which they know nothing, the earliest step toward independence is petty trading. As peddlers the Syrians scatter over the country in the spring and return before winter has set in. Another large part of the colony find employment in factories. Others become shopkeepers or clerks in mercantile establishments, while some are professional men (doctors, lawyers, and teachers). Six Arabic newspapers are published in New York by Syrians. Some of the Syrians are thoroughly established in business as wholesale dry-goods merchants or importers of Oriental goods. They sell to Syrian dealers all over the United States, Canada, West Indies, and South America, and turn over from \$60,000 to \$100,000 worth of goods in a year.

From a religious point of view the Syrians of New York may be chiefly classed as Roman Catholic Greeks and Maronites, the next largest group being Orthodox Greeks (Eastern Church), and the smallest, but most prosperous, group being Protestants. There are about one hundred Syrian Jews in the city, but they are not classed with Syrians, preferring to live in the Hebrew districts. The average New York Syrian is much more religious than the average New York American. The Orthodox Greeks and the Maronites have their own places of worship, and the New York City Mission provides a chapel (on Washington Street) for the Syrian Protestants of Manhattan. It is clear, however, that this is only a temporary arrangement. As the Syrians become established and learn English, they attend American rather than Syrian churches. The children become Americanized in the public schools, lose the Arabic language, and have to attend Amer-



AMERICAN BORN NEW YORKERS AND THEIR NEIGHBORS\*

The proportion of American and other nationalities in New York is shown by the relative size of spaces in which the Old World sovereigns are represented—England, Germany, Scandinavia, Russia, Austria, and Italy. Those of American parentage are represented by Washington

\* By courtesy of the Federation of Churches.

ican churches if at all. Mr. Miller is of opinion that the Maronites and Roman Catholic Greek Syrians will be absorbed in the American Roman Catholic churches, the Orthodox Greeks will become members of the Protestant Episcopal Church, and the Protestant Syrians will

soon be lost to view among the Presbyterians, Congregationalists, Methodists, and others.

The case of the Syrian immigrants has been presented in detail, because they are generally considered to be among the most undesirable of the nationalities now rushing into our open doors. If the point has been made clear that these despised Syrians are not unclean, shiftless parasites, but people with aspirations, it is also clear that they are in a fair way to grow into useful citizenship, altho at the time of arrival



SALVATION ARMY SCANDANAVIAN BRANCH IN  
BROOKLYN

they were ignorant, superstitious, and amazingly deceitful.

The Syrians are not alone in possessing more weight than our eyes allowed. Italians are coming into this country in a stream which threatens to swamp all existing institutions. Perhaps they receive, next to the Syrians and other people of the borderlands on the Asiatic side of Europe, the most sweeping condemnation in popular prejudice and in the name of contumely applied indiscriminately to every creature of Italian blood. Yet the unchristian quality of such sweeping judgments can be proved from their history as immigrants. New York has about four hundred thousand Italians, and more coming. The Italian is often ignorant, often afflicted with moral blindness, but he is not a burden on the country for a single day. If he includes beggars among his kin, he takes care of them. If he has no place to work, he makes one; and then makes a better. One has only to look about the city and see the rise of sturdy Italian business houses, the number of able Italian professional men, the swarms of Italian children becoming 'Americanized' in the public schools, and especially the number, variety, and efficiency of Italian benevolent enterprises, to realize that in this race, too, there are elements of growth which our people can not afford to ignore. "This New York is such a sad city," said an Italian boot-black the other day. He was homesick; tired of being left in isolation; resentful at being known to Americans only as a "Dago," and downcast at the injustice that does not meet half way the man that means to do the best that he can.

The Russian Jew is another specimen of the so-called "undesir-



# NEWSPAPERS PUBLISHED IN FOREIGN LANGUAGES AND SOLD IN NEW YORK

These are the titles of some of the 10 foreign papers indexed in the New York City Directory; 25 are daily, and 46 weekly or semi-weekly. The languages represented by the papers here shown are as follows: (1) Danish, (2) Japanese, (3) Hebrew, (4) Scandinavian, (5) Arabic, (6) Greek, (7) Hungarian, (8) German, (9) Chinese, (10) Italian, (11) Polish, (12) Slovak, (13) French.

able" class of immigrants. In language, dress, habits, and aims he is outlandish, an alien of the aliens on the day of his landing. The average American looks at his coming to the United States as intolerable. It is the straw added to the citizen's burden which brings it near to the crushing point. Yet here, too, judgment of the mass by appearance is unfair. The Russian Jews who land in New York are chiefly of the very lowest class of their kind, held down by a restrictive environment until their development has become hopeless. Yet they, too, coming to New York by the hundred thousand, have not become a public charge. The Jew begins without a trade, but with a set purpose of finding a footing, and he finds it. At first he works as a push-cart man or a peddler on borrowed capital, then on earned capital; then living in the poorest quarters on the east side, he works for the one object of winning a better place in the world for his children. The man himself is a conservative, and can not take up new habits. But because he has chosen America to be his own country, and has determined to have his children educated as American children should be, he makes a contribution to our population that none can brand as without value. For the second generation of Jews is American through and through, differing from other Americans only in the degree to which enforced isolation has prevented their gaining full knowledge of what Americanism implies.

Each of these examples of the immigrant who is "undesirable" weighs in forming the conclusion that in these crowds that are coming to possess the land we have to do with men. The outlandish dress, foreign language and unsavory habits, the unstable moral equilibrium and detestable ignorance, are not essentials. They are the slag that fills much space in the crucible, but underneath it all is the button of precious metal of true manhood. The short-sighted only will propose to throw away the whole mass of rough ore because it requires thought and care and work to save and use that which is of worth.

#### **The Threatened Dangers**

Let it not be supposed that these suggestions imply any belittling of the danger which threatens our national life, our future, and the very character of the American type of manhood through the ceaseless streams of immigrants which pour into the land. Many of the immigrants are taken from the commonest people—the masses of Eastern and Southern Europe. In the lands bordering on Asia and in diminishing degree as one goes westward along the Mediterranean axioms among the common people are that deceit and falsehood are a necessary part of every man's equipment, essential to personal advancement, and that government is the tyrannical enemy of all the people; and these ideas are fostered by unimaginable superstitions and impenetrable ignorance. Only a few months ago a party of gypsies

detained at the immigrant station of Ellis Island were thrown into commotion that threatened desperate deeds by a rumor that their children, taken to a hospital sick with measles, had been drowned by the authorities. The only way by which these poor creatures were quieted was by allowing a deputation of mothers to visit the hospital and see that their children were actually alive and well cared for. Among the immigrants who took refuge in America last year 230,000 were Italians, and of these those from the north of Italy included 13 per cent. who could neither read nor write, while of those from the south of Italy 48 per cent. were illiterate; 206,000 were Austro-Hungarians, and of these 24 per cent. could not read or write; moreover, they were split up into a medley of different races, consisting, in the illiterate part of the group, of no less than thirteen different brands of ignoramuses. There were 136,000 Russians—Jews and Poles—and of these again 25 per cent. could neither read nor write.



A RUSSIAN JEWISH PEDDLER

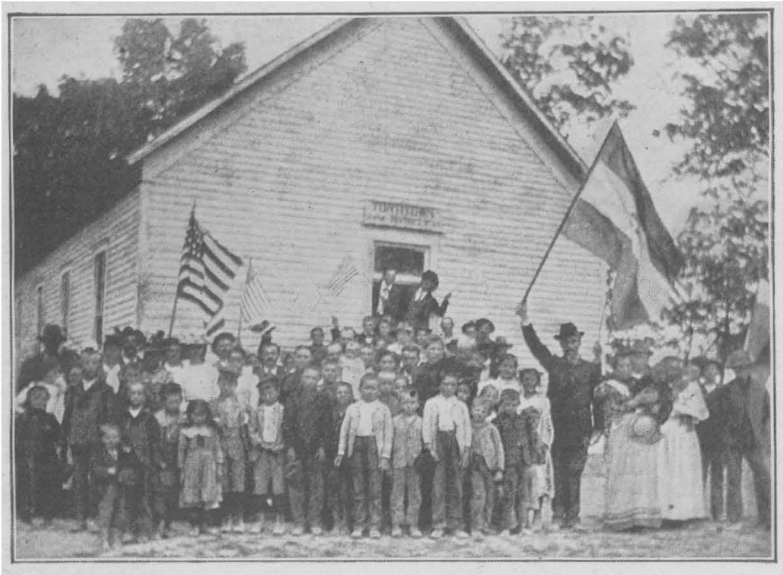
Viewed from the standpoint of their capacity to earn their living, to be independent, to serve the public by their labor and then to find well-being as citizens, these immigrants can not be truthfully classed as undesirable. It is from the standpoint of their ignorance of the principles on which the power of America has grown up that such people of arrested development may become a danger to the nation. The founders of the nation lived and breathed in and were nourished by the Bible. These immigrants of the later landing know neither the Bible nor its morals. It is for us to see that they are kindly and patiently taught. Otherwise they will tend to retain their ignorance and their wrong theories and standards, and gradually to lower the mental and moral and spiritual tone of our own people by the sheer weight of example. The grave national and social problem which their coming places before us is thus stated in its simplest form: "We have succeeded in absorbing Saxon and Scandinavian; can we now digest Latin and Slav and Hun?"

The favorite remedy proposed by writers in the secular press is that, repeating the folly of the Chinese exclusion laws, we proceed to "fearless enforcement of drastic and intelligent restrictive legislation." Such a proposal might apply to anarchists or other actual criminals,



to idiots, and to the victims of contagious or chronic disease. But it is superficial and short-sighted as to the mass of immigrants, because the greater part of these people, being anxious to learn and to adopt and apply the secret of the power of Americans, can be developed into worthy and useful citizens whose loyal devotion to their new homeland will be proportioned to the degrading influences from which it has given them release. If they are to be despised and jeered at as "undesirable" by the people of the land, being dismissed from thought as "dagoes" and "sheenies" and "niggers," they are simply thrust back into separation from influences which might hasten their Americanization, and which many of them already dumbly crave in vain.

One of these "undesirable" immigrants, after ten years or more of



AN ITALIAN PUBLIC SCHOOL AT TONTITOWN, ARKANSAS \*

The teacher is an enthusiastic Italian and the pupils are enthusiastic Americans

struggle in New York, told me of his own feelings in regard to the isolation which natural repugnance on the part of our people had made him feel.

"You see," he said, "Americans do not care to make friends with foreigners—at least, not with one whose tongue is as stiff as mine. The children who come here from abroad learn the language and are treated like any other Americans; but the parents always remain strangers in a strange land. In my first year I used to think this country a perfect hell. Now I know better; I know that there are angels as well as devils here. There is heaven and there is hell, and the one is just over the other.

"Curiously enough, the most of those in the heaven do not know

\* From the *World's Work*.





*Courtesy of The Home Missionary*

**THE CHILDREN OF THIRTEEN DIFFERENT NATIONALITIES IN NEW YORK**

that there is a hell just below them, while those in the hell suppose that the whole nation is gnashing the teeth as they do. Yet the people of the heaven are kind in giving to the poor, and they are always ready to give one a chance to climb up. But these kind people think kindness means help in money. They have never been helped with money; how should they know that such help never goes to the heart? Many a poor fellow from outside dies here without knowing America, cursing it because kindly people just a little above his reach do not think of the hungry hearts of those below them—at least, they do not speak to those whose hearts ache for one kind word."

What this man meant by his discovery of angels in New York was that after long, lonely groping for some friendly guide, he had stumbled upon one of the many Christian enterprises that lead such as he to that which they all seek—the knowledge of the source of the manliness of Americans. Once taught, he was convinced that in the simple Gospel lies what he sought. From that moment he became an interpreter to explain to immigrants like himself what actually underlies the busy, careless, unthinking life of the people of the country, so strangely attractive and yet so unsympathetic.

#### Seeking to Save

Deep in the soul of every one of these immigrants is that inextinguishable craving after God which prepares the way for a new life so soon as the word is spoken that clears away doubts and superstitions. It is the appeal of Jesus Christ which has power to draw these "undesirable" ones to a higher level and a useful citizenship. This is proved again and again in the work of different branches of the Church among the immigrants. We find all over the country churches composed of the most unlikely material where the crust of ignorance has been broken, the improvement has progressed, and the power of loving service to foster a better life has been proved. Foreign missions have come to us. The Congregational churches of Massachusetts have renewed to-day the gift of tongues; Germans, Swedes, Norwegians, Poles, Italians, Syrians, Greeks, Armenians, French, and Finns in the homes of the Pilgrim Fathers hear the Gospel preached in their own tongues. The Congregational churches in Connecticut have thirty-three nationalities upon their rolls, and one-sixth of their church-membership is of foreign parentage. In Pennsylvania among the rough miners of the coal regions—the most hopelessly unapproachable foreign laboring population—there are two or three Congregational churches composed of Slovak Bohemians, with services in the Slovak dialect. This is what one denomination is doing, and all denominations have a part in the work of winning the immigrants to Christian Americanism.

Few can realize, who have not tried to learn, what services the



SOME OF THE TRACTS USED BY THE AMERICAN TRACT SOCIETY FOR WORK AMONG FOREIGNERS IN NEW YORK

1. Bohemian; 2. Hebrew; 3. French; 4. Swedish; 5. Armenian; 6. Danish; 7. Polish; 8. German; 9. Portuguese; 10. Italian; 11. Serbian; 12. Spanish; 13. Greek; 14. Arabic; 15. Chinese; 16. Finnish

churches of New York and their various offshoots are rendering the country in Americanizing these people. Beginning at the Battery Park where immigrants land, and where are the well-known establishments of the Lutherans and Methodists, and extending to the Bronx, there is a long chain of lighthouses to guide and comfort the foreigner. The Salvation Army halls and refuges, the Italian Mission of the New York City Missionary Society, the New York Foreigner's Mission, the various neighborhood settlements, and literally hundreds of similar enterprises are at work upon the problem, while the Tract Society, with its polyglot abundance of inspiring literature, and the Bible Society, with its Scriptures and portions in every tongue, are reaching the seclusion of those who will not venture their skins within the doors of a mission.

Every one of these enterprises has become an illustration of what Christian kindness can do in this field. Even the Russian Jew confesses that he is powerless to resist sympathy, kindness, and love. The feeling with which one comes from any examination of the subject, however, is a more intense dismay at the extent and gravity and complexity of the problem thrust upon America by the rush of nations. As Mr. Jerome said the other day, theory will not solve the problem; men and women must work, and the workers must follow the simple rule: "Whenever you see a head, hit it." The need of a more universal grasping by Christians of the fact that an opportunity has been laid upon them is the truth most needing to be proclaimed, for it is few only in proportion to these teeming populations who give even the most transient kindly thought to the immigrant.

The multitudes of the common people in Poland and Lithuania, Western Russia, and Hungary and Bohemia and Italy, are not of the stuff that fosters enterprise. Yet they break out of inertia, come to America, and are still coming, following one another like sheep, and only waiting to see that the first comer seems safe. Such a migration is one of the marvels of the age. Are we not justified in seeing in it the hand of God. Long years He has waited for the learned and powerful of those lands to take in hand the culture of the mental and spiritual nature in these ignorant peasants, that they may have liberty to grow and kindly stimulus in growth. He has waited in vain; and this twentieth century of the era of Jesus Christ sees these poor people still in ignorance of the essentials of the free manhood that Jesus came to teach. Is it presumption to see in this great movement a remedy provided by the Almighty? He will move them for their good across the ocean to a land where there is opportunity for the downtrodden to rise. He places them at our doors as a revelation of His will; it is for us to rise and do His will by giving them the kindly help they sorely need in order to be men.

## THE MIRACLES OF MISSIONS—NO. XXXIV

### THE SILVER JUBILEE ON THE KONGO \*

BY THE EDITOR-IN-CHIEF

How convincing the logic of facts! In July last, at Wathen, on the Lower Kongo, the twenty-fifth anniversary of the establishment of the Baptist Kongo Mission was appropriately celebrated by a sort of Feast of Tabernacles. The success of missions had a practical demonstration.

Like the gathering of the tribes of old at Jerusalem, the people came from far and near. The area now worked from Wathen embraces about three thousand square miles. Some came from the State frontier, almost a hundred miles distant. The total attendance was upward of thirteen hundred, of whom three hundred and fifty were station scholars and a hundred, villagers adjoining the station. But the harvest thank-offerings came in before the people, some of them the products of the earth, others the proceeds of sales, because it was easier and cheaper to send money than bulkier gifts. The chapel was becomingly decorated with palms and flowers, and the plantains, yams, and other harvest gifts were heaped up in front of the platform. Let us not forget that all this was in the heart of the Dark Continent and the tribute of native converts.

What a joy to those missionary workers to welcome these throngs, whose radiant joy made even their weariness to be forgotten! Now a troop of women and girls that had come sixty miles, some of them for the first time visiting the station, and curious to see the premises and all the novelties there presented. Then perhaps a band of young men, some of them teachers, leading their converts or advanced pupils; or a deacon of some local church, with some members and inquirers. The missionaries greet those for whom much prayer has been made, who will be their crown of rejoicing at the Lord's coming, and they have a few fitting words for each, of comfort, encouragement, exhortation, or, it may be, caution and reproof. They grasp hands of former converts and pupils, now pioneers in new districts, coming back to tell of God's blessing on their work, or of new openings and opportunities and demands for more workers. How blessed to see a growth which, like that of a healthy boy, makes all previous equipments, like outgrown clothes, inadequate. A healthy progress always brings new straits.

The happiness of the pilgrims can scarcely find expression. Smiles are not enough, or laughter; they must clap in unison, after the native custom.

The Lord's Day comes, and opens with a sunrise meeting for prayer. Then a ten-o'clock meeting, with Mr. W. Holman Bentley in

\* For fuller account, see *Baptist Missionary Herald*, October, 1904.

charge. The chapel (80 x 37 ft.) is crowded, and the wide veranda takes the overflow; indeed, mothers with their little ones are seated in the yard outside. Mr. Bentley has prepared, in dark green cloth, a bold map of Africa, marking the evangelized districts in white, so that at a glance it may be seen how gross darkness still wraps the people. The northern part is nearly all under Islam's sway, and the central and southern portions are covered with a pall of paganism.

Then Mr. Bentley traces the story of the quarter century of mission work. He tells of the lamented Thomas Comber and his persistent efforts to reach Stanley Pool, and how, tho the Tungwa people were friendly, he was shot two hours beyond, at Makuta. This was seventeen years ago. Some thirty or forty Tungwa and Makuta people are present, and, in that part of the district which in those earlier days obstructed all progress toward the interior, there is now a church of nearly two hundred members. Further back than Mr. Comber, Mr. Bentley rehearses the story of the settlement at San Salvador in 1879, and the attempts to penetrate by that route to the heart of the continent. Further back even than that, he traces the story of Africa's exploration, of the work of Livingstone and Stanley, and Robert Arthington's suggestion of the mission now keeping its jubilee.

To many of his hearers this story is new. The heavy mortality of past years has swept off many early workers and converts, and the rapid progress of the work has brought many new converts whose connection with the mission is recent. Mr. Bentley's historic discourse reminds them of the slow toil of mastering the language, writing hymns, and translating the blessed Word, and the first hymn of all, written by Comber himself in 1880, is sung. How interesting the tale of the opening of new roads, the building of the mission boat, *The Peace*, the exploration of the upper river, etc., and the planting of new stations for one thousand three hundred miles inland and one hundred and twenty miles south, to Zombo. How pathetic the story of the *cost*, not in money only, but in *life*: in twenty-five years, forty-nine in all—thirty-three men and sixteen women—having bought, like Hannington, with their blood, the road to the heart of the continent.

Sunday afternoon witnesses a communion scene, where three hundred and seventy partake of the bread and the cup (more than half of the entire church membership), while a host of non-communicants look on from outside the thronged chapel. Do "missions pay"? Let any one dare to ask a question so profane who remembers that, of these nearly four hundred now commemorating Christ's dying love, the most were engulfed in heathen darkness ten years ago, and six new converts join this solemn feast for the first time!

Rev. Frederick Beale, who was present, says: "I shall never forget the scene as I viewed it from the platform—the reverent worshipers

thronging the building, filling every available space, the communicants occupying the center, a large number of people being compelled to stand outside and listen through the open windows. It was a sight to thrill one's being, and to almost force the lips to frame the 'Hallelujah' which welled up in the heart. As I looked along the row upon row of Christians from all parts of the Wathen district, and even beyond, and reflected on their past condition compared with what the present scene represented, and from that scene looked forward to that time when these people with others of 'every kindred and people and tongue' shall stand before God and swell the Great Hallelujah Chorus, I felt deep gratitude to God for what I was permitted to see, and for the high privilege of being His messenger to these people as soon as I am able to break silence in Kongo."

The evening gathering is a *missionary* one—when the work of the Swedish, Kongo Balolo, and other missions is discussed, and Mr. Moody, of Lukunga, tells of the work on the upper and lower river, and Mr. Gordon, of the Arthington district. This was followed on Monday by a rehearsal of the work at Wathen itself—of the early persecutions, the martyrdom of Ntetela, of Vunda, the native preacher who for his zeal was caught and drowned in the Kongo. Mr. Cameron told a curious story of the boycott which broke up the first school, and of the opening up of the whole district far and near. It was interesting to all, and, moreover, elicited a piece of information from one of the teachers, explaining the boycott. It was always thought that it was a *bona fide* famine, but from him it was learned that it was a "boycott." The missionaries were making bricks to build their first permanent house. When the natives learned what they were doing, they decided that since such a thing as *burning the earth had never been heard of before, it must be a bad business; so the word was passed round to stop the supply of food.* They were in great straits. Now, for the first time, they know why!

After this there was a spirited auction of the harvest thank-offerings that had been brought in in kind, which realized 412 francs (\$82.00).

This "sale of gifts" was a most exciting and interesting scene. Messrs. Frame and Stephens, assisted by one of the deacons, acted as the auctioneers. The church-members exhibited a very worthy spirit of rivalry and a determination that the things should fetch good prices. Mr. Beale tried to buy, but with commendable competition they outbid him again and again, even altho he offered three times the market value! Nguba, kwanga, bananas, plantains, paw-pew, sugar-cane, eggs, live fowls, peppers, cloth, mats, fish-traps, plates, knives, etc., rapidly went under the hammer, until the varied expressions of "thanksgiving" had been disposed of and the auctioneers retired exhausted, but glad at heart.

### Gospel Triumphs in the District

On Monday afternoon several leading native Christians spoke on "What the Gospel had Done for the District."

Nlemvo, who has helped Mr. Bentley for twenty-four years in literary work, told how he came to him in 1880, and went to England with him in 1884. He spoke of the compilation of the dictionary, and after that the translation of the New Testament, and showed what a blessing this new literature was, especially the New Testament. He recalled the time when he had to learn to read without books. How could the country make real progress without literature, without the Bible? It was a happy work for him, tho he was only a helper, and in that way did his share. A nut has a kernel and a shell. "Mr. Bentley," said he, "is the kernel and I am the shell, and so between us we have worked long, and, please God, we will work together for many long years more."

Mayenda, a leading evangelist of the American mission at Lukunga, said: "I went as a soldier for the State, but God protected me in many dangers. On my return home I went to school. My relations would have nothing to do with me because I was learning to read. They took all my pay for my soldiering. I said: 'Never mind, God has given me ten fingers.' I went as a teacher to Kasi. They were wild people, but I worked there until they were tamed. After that I started work at Ntombo. There are eighty there baptized and many inquirers. My nephew, who was a magistrate, when dying, wanted me to succeed to his chieftainship. I would not. The kingdoms of this world pass away; I seek the heavenly Kingdom." He concluded: "See what the Gospel has done for us. But for that we should be strangers and enemies, but now we are friends and brethren in Christ, and we joy together with you."

Budimbu, also of Lukunga, followed. Then Mbandila, one of the best teachers, showed what the Gospel had done for this land. "Formerly violence, robbery, and murder were rife; they sold each other. He himself had been pawned into slavery for a debt. The mission had come to teach them to love one another, to cultivate friendship, mutual help, and kindness. Still, in the dark districts, the old style of things prevails; but where the Gospel is there is light and kindness. With Christ we have light and love, and where the Gospel is the great change has come. We have great cause for thankfulness."

Kuyowa, a deacon, showed how in the old days all was enmity, and many in his town had never been in Kindinga, only an hour away. "A woman was married as you might buy a pig; she often knew nothing about it. The mission has brought the light and a great blessing. In the dark days we did terrible things; now the change has come, thanks to God!"

Diankulu, another Lukunga evangelist, told that, when he first



went out to teach, the people came out to kill him, and drove him away. "We went elsewhere near Kimoko, and were driven away again. Then I went to help my brother who was a teacher, and when he died carried on his work. Mr. Moody sent me to another town. The people round were going to burn the town because they received me. They hated me because I protested against their murderous ways. I was shifted to Nkama, and the people there gave me 'medicine,' which should do me great harm, and make all my hair fall off, but it did me no harm. The people were much impressed. Now there are ninety Christians there, and two hundred in the district round."

Mabilama, a deacon at Tungwa, spoke of the friendliness of their elders to Thomas Comber in the early days. Their friendliness, indeed, nearly destroyed the town. A caravan of ivory was also attacked in consequence. He told how Mr. Bentley went to his town and got some boys to come to Wathen. Since then the work has increased and widened. For a long while he was indifferent to the Gospel, until he learned that even if his brother was saved it would not help him; he must receive the Gospel into his own heart. Now that he had the light he had become fearless, and his townfolk had made him their spokesman in all their troubles. The road to Wathen used to be full of danger, and on the plateau they had many enemies; but now all was friendliness.

Mbala, a teacher, closed with some interesting reminiscences of the early days, when there were no Christians, and no one wanted to be taught. When he left the station to go home, in 1895, there were forty members in the church; now there are six hundred and seventy-seven.

### The Old and the New

In the evening Mr. Bentley spoke on the contrast between the old and the new. He said: "The times of violence when there were no State authorities to whom to appeal, when every one did what was right in his own eyes, and wrong as well—when it was right as far as he was concerned. This is a well-nigh forgotten state of things, and we need to be reminded of it sometimes." It was a terribly dark picture.

"The great darkness and ignorance in the hearts of all resulted in the grossest folly—the folly of those wholly under the influence of the evil one. Fear of all that was good—fear of the Gospel, education, and right ways. With all this there was the reign of violence—the strong oppressing the weak; the roads closed, and only traversed by the payment of blackmail, while those who could be safely robbed had their goods seized. People were attacked, robbed, and killed in revenge for wrongs in which they were in no way concerned. Sometimes travelers were killed for the fun of the thing, or even in reckless boastfulness, that the murderer might become notorious for his wealth and the indifference with which he paid a huge fine for the violence com-

mitted. All this violence has passed away over the greater part of their own district in the Kongo Free State, altho in full sway on the French side of the river.

"Then, too, fetishism reigned supreme, with its nameless fears, the perpetual dread of witchcraft, and senseless fury toward those who were suspected of the imaginary crime. The chief, Lutete, of Ngombe, the town nearest, *killed his own mother*, because suspected of having bewitched her nephew. Mr. Cameron found an execution in progress in one of the towns he visited in Mbamba, and could do nothing to stop it. At Vivi, years ago, a canoe overturned, and six men were drowned. It was considered so serious an affair that two witches were found for each death; so twelve more had to die. I knew some who were killed, and tried to persuade them to run away. The ordeal of poison was frequent; every one's turn came to take the Nkasa ordeal. Fetishes were a man's only hope of health or security.

"Then, too, the people were always on the lookout to work up a lawsuit, and to get others into trouble, in spite of the fact that there was no such thing as justice. Bribery and corruption were the rule, and the most cruel wrongs were done. A man dies suddenly, leaving a sack of salt unpaid for. The owner of the salt works up a case, and gets the chiefs to fine the relatives two hundred francs. A man's wife dies, and her friends abstain from attending the funeral, so that they can work up a case, and get the husband fined two hundred francs for burying her on his own account. These are two fairly recent cases in out-of-the-way corners of the district, where no one would think of appealing to the State.

"Marriage customs, not yet set right, but improved, were a fruitful source of lawsuits and extortion. Polygamy was rife, with its jealousies and murder of the rival's children.

"Dirt in many towns and households, inadequate clothing, unsanitary ways, and absence of all comfort made life wretched. There are one hundred blankets in use now for every one that was used twelve years ago, and the clothing in the enlightened districts is far beyond the possibility of the past. Better houses, some of them very fine, are the order of the day.

"Many cruel punishments are no longer heard of. Mutilation—ears cut off for some indecorum, burial and burning alive, beating to death (as they still do their pigs in many market-places)—belong to the past. Slaves were substituted for capital punishment in the place of rich rascals. In this neighborhood, if any one was to be put to death, his arms and legs would be broken, and he thrown down a precipice—this is stopped. Wars and fighting, constant until a few years ago, are not heard of. Slavery, the reckless murder of slaves, enslavement on the smallest pretext—even a debt of twopence not promptly paid—were everywhere the rule; large families and their connections were en-

slaved *en bloc* over a small matter. Drunkenness, debauch, and obscene dances have not yet wholly disappeared, but the temperance and other Christian work has wrought great changes. Quarrelsomeness, greed, jealousy, cruel hatred, and unmerciful natures are still to be found, but not as they used to exist."

#### The Future of the Work

On Tuesday, at eight o'clock, Mr. Stephens spoke of "The Future of Our Work." He urged that each must do his duty, or the district would not be evangelized. There needs to be much more general industry and activity. Work is slow, and there so many excuses for not working. There is too much laziness. School work should be more appreciated, and the schools better attended. Scholars should complete their course; the elders should look after this. He advised that they should be liberal in God's work, persevere, be earnest in prayer. It was a call to energy and activity, and earnestness in Christian work and life, that the district be won for Christ.

In the afternoon Mr. Frame preached from Luke xvii. 17-19: "Were there not ten cleansed? . . . thy faith hath saved thee"; and Mr. Moody, of Lukunga, afterward addressed the meeting on God reconciling the world to Himself, and making us His ministers.

At the close Mr. Frame spoke of the desire of some to send a contribution for Mr. Cameron's work at Mbamba, as a thank-offering to the society, worthy of the occasion. Nlemvo spoke in support of the project, and laying down twenty francs as his share, asked for a liberal collection. Promises were sent in, and 220 francs (£8 16s.) were remitted as the Wathen natives' contribution toward the Silver Jubilee Station at Mbamba, to commence which Mr. Cameron was just leaving Wathen.

In the evening there was a meeting for praise and thanksgiving, several natives taking part.

On Wednesday morning addresses were delivered by Mr. Jennings and Mr. Gordon, of Arthington Station, Stanley Pool. At the close Mr. Cameron gave thanks for the donation for the work to which he was going, and asked prayers and practical help in the manual work, and that some would go as the first evangelists and teachers—this to be the foreign missionary work of the church, which, it is hoped, will be done. Four go with Mr. Cameron, engaged to help him. As yet the time has not come for the church to support an evangelist there.

Then followed a feast: sports in the afternoon, swings, football, etc., and in the evening a magic-lantern and phonograph entertainment.

During the proceedings the Wathen brass band played in a very creditable manner at fitting times, while four native bands of ivory horns played in season and out of season for the glory and magnificence of this festive occasion.

There has been much to stimulate thanksgiving and praise—from those who have been privileged to carry on this work, and from those who have been brought from darkness to light and from the power of Satan unto God, having received remission of sins and an inheritance among them that are sanctified by faith in Jesus.

Thus closed these memorable gatherings, so full of interest to all, but how great to those who have toiled for the salvation and enlightenment of these people for so many years, oftentimes amid well-nigh heartbreaking discouragement and disappointment!

Those who have “come out” in order that others may be “brought in” rejoice with full hearts, and pray that those at home who read this account of the commemoration of twenty-five years of labor for Christ in Kongo, may have their hearts so stirred as they see “what God hath wrought” that they shall, “out of their abundance,” give in prayer, effort, and money for the coming of Christ’s Kingdom in this dark land.

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## HOW SOME HEBREWS HAVE FOUND CHRIST\*

BY REV. LOUIS MEYER, HOPKINTON, IOWA

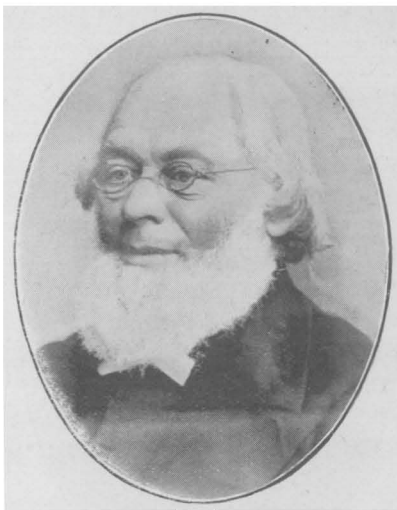
The great Church historian, August Neander, called David Mendel before his baptism, attended the Gymnasium Johanneum in Hamburg. Its president, Dr. Gurlitt, tho himself a rationalist, pointed the young Jew, who stood at the head of his class, to the prophets and to the wonderful history of the Jewish people. Helped by the prayers and counsels of some Christian fellow students, David Mendel became convinced of the truth of the Christian religion, and was publicly baptized in 1806. He received the name Johann August Wilhelm, to which he added Neander (new man), to express that he had been born again and become a new creature.

The missionary martyr Isidor Loewenthal, who was murdered by a fanatical Mohammedan in far-away Afghanistan, once was a Jewish peddler. He had not heard of salvation in Jesus Christ until in the hospitable home of a pious Presbyterian minister in Delaware, at family worship, he had the first glimpses of Christianity and of a Christian home. The Jewish peddler became a student at Lafayette College, where God’s providence caused a pious Hebrew Christian, Victor Herschell, to become the roommate of the Jew, in whose heart truth and Jewish unbelief were struggling. The prayers and the earnest words of his roommate, together with the prayers of the minister in Delaware, brought Isidor Loewenthal to Christ.

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\* The purpose of the following sketches is not so much to show the value of missions to Jews as to illustrate, by specific instances, what it was that influenced these eminent men, once enemies of Christ, to become His disciples. All these Hebrew Christians, except one, have finished their course and have kept their faith. May the sketches of their conversion brief as they must be, prove helpful to the earnest reader.—L. M.

Theodore J. Meyer, whose pupils are scattered over the earth and found in many missions and English-speaking countries, was a rabbi in Mecklenburg Schwerin, when the seed of the truth, sown by a pious Christian teacher in his early youth, took root. In the time of sore struggle God brought him again into contact with the pious teacher of his youth. At his suggestion the New Testament, which had been read before by the inquiring Jew, was earnestly studied. The Messianic prophecies of the Old Testament were diligently compared with the life and works of Jesus. Slowly, by the help of God, after years of struggle, the truth was made known, and the Jewish rabbi acknowledged Jesus Christ in baptism.



REV. THEO. J. MEYER

Joseph Wolff, Hebraist, traveler, and missionary, was the son of a Jewish rabbi in Bavaria, and was taught to despise Christianity as the worship of a cross of wood. At the age of seven the precocious boy began to feel that he was a great sinner, and he was in great distress every time he committed a fault. A Christian barber and his wife tried to show the way of life to the Jewish boy, who firmly believed that the Messiah would appear very soon. "Oh, my dear child, Jesus Christ, whom your ancestors did crucify, was the true Messiah," said the compassionate barber one day. The boy listened intently, pondered over the statement, believed it, and two days later went to the Lutheran clergyman of the town. He said: "I will become a Christian."



JOSEPH WOLFF

The clergyman answered: "You are yet too young; return to me after a few years." Four years later Wolff received private instruction in Latin and universal history from a teacher who was a

Roman Catholic. One day the teacher spoke about the future state, and said: "It is an impossible thing to be a moral man without God, without Christ." He then began to read the Gospel with his pupil. The boy was delighted, and soon declared publicly: "I will embrace the Christian faith." After many mistaken steps and a most erratic



RIDLEY HERSCHELL

course, the young Jew, who never gave up his decision to follow Christ, was baptized into the Roman Catholic Church in 1812. Recognizing the errors of popery, Wolff joined the Church of England in 1819, and, by the grace of God, became a "meteor upon the missionary heavens." Sir Henry Drummond Wolff is his son.

Ridley Haim Herschell, father of the late Lord Herschell, Lord Chancellor of England, was the son of pious Jewish parents in Poland, but wandered far away from home and God. A New Testament, given to him by his Christian landlady in London, he threw aside without looking at it. The

news of the death of his mother made a deep but brief impression upon him. One morning he purchased an article in the shop of an unbeliever. It was wrapped up in a leaf of the Bible which contained a portion of the Sermon on the Mount. Struck with the sentiments contained upon the leaf, Herschell was desirous to read the, to him, unknown book from which it was torn. A few days after, he saw a New Testament upon the table of a friend. He took it up, impelled by curiosity, and soon beheld the passage which he had read upon the leaf. He borrowed the New Testament, and read chapter after chapter with great avidity. Soon he faced the question, Is Jesus of Nazareth the promised Messiah, or was he an impostor and deceiver? Intellectually he became speedily convinced of the truth as it is in Jesus, but only after a long struggle came peace and happiness into his soul. After his baptism Herschell became a successful and widely known minister of the Gospel in London.

Christian surroundings in the school which he attended at Munich, his native town, exerted some influence upon Frederic Julius Stahl, the son of a Jewish banker. When he entered the Philosophical Institute of Professor Thiersch, this pious Christian man had a deep influence upon his inner life. Protestant Christianity corresponded to the longing of his heart, and appeared to him the highest spiritual

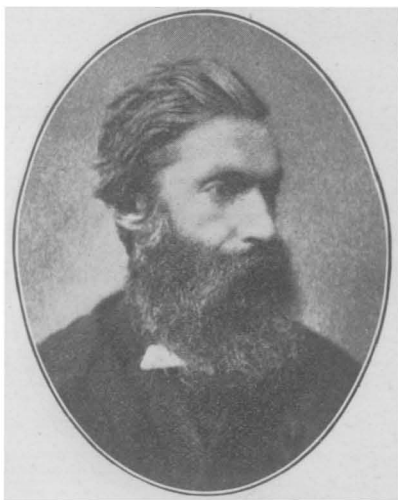
force. When seventeen years of age he came to a decision for Christ, and in due time became the famous Prussian statesman and scholar.

Joachim R. H. Biesenthal was a well-known Jewish scholar in the University of Berlin when a strong friendship sprang up between him and the great Orientalist, Vatke. The latter's liberal ideas caused the pious Jew to search the Old Testament the more diligently. At the same time Biesenthal discovered that the most respected ancient rabbis had believed in the suffering Messiah. A faithful and prayerful search of the New Testament followed, and soon Biesenthal accepted Christ as his Savior.

A young Jew read the open pages of some Christian books which were exhibited in a missionary's show-case in Hamburg. Thus he gained his first ideas of the Christian religion. Later he found his way to Palestine Place Chapel, in London, where, after many discussions with the missionaries, he was persuaded to study the New Testament. A tremendous struggle ensued in the breast of the young Jew, but the truth prevailed, and Henry Aaron Stern, afterward the well-known traveler and missionary and captive of the King of Abyssinia, was won to Christ.

Alfred Edersheim, whose "Life and Times of Jesus the Messiah" has given him a most prominent place as an interpreter of Jewish history and New Testament times, became acquainted with the truths of Christianity through Rev. Wingate, the celebrated missionary of the Scotch mission in Budapest. He diligently searched the copy of the New Testament which Mr. Wingate gave him, and the sincere seeker soon found the light.

As a little child, Adolph Saphir read the national history of the Jewish people in the books of Moses, the Psalms, and the Prophets, with great diligence, and often wondered why the God of Israel was not now with them, known, loved, and followed. One day he read the title of a book in his father's library, "Immanuel: God with us," and he exclaimed: "Oh, if it were true that God should appear in human form, what a blessing it would be!" Thus prepared for the entrance of the truth, he heard the celebrated missionary, Dr. Schwartz, preach on Isaiah liii. The veil was taken from his eyes. He joyfully

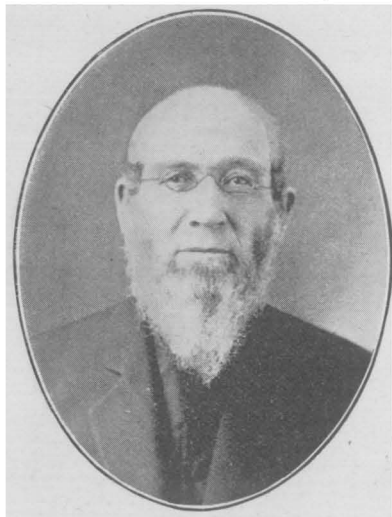


ADOLPH SAPHIR

told his family: "I have found the Messiah." The boy's decisive stand helped the other members of his family, who had believed in Christ for some time, to overcome their hesitation, and all were baptized at the same time.

The founder of German Methodism west of the Missouri, Lud-

wig S. Jacoby, was baptized in Germany, simply because as a Jew he had little hope of gaining a higher position than that in which his parents were found. A few years later he came to Cincinnati, where, under the preaching of the well-known German Methodist, Dr. Nast, he was converted.



JOHN LEOPOLD LICHTENSTEIN

A young Jewish rabbi, Leopold Lichtenstein, was forced to spend a Sabbath in Basel. Some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism, and was now preparing himself for missionary labor in the mission house in Basel. Lichtenstein's heart was moved with pity

that a son of Abraham should be thus misled, and he decided to visit the apostate and prove to him that all the claims of Jesus were wrong. Boerling received the young rabbi most cordially, and both went into the garden of the mission house, where they could talk without being molested. The conversation lasted from before noon until nine o'clock at night, and its one subject was the question, "Is Jesus of Nazareth the promised Messiah?" None but God overheard it, and it was carried on in calm and devout manner. Its effect was marvelous, for when the stars appeared in the heavens Lichtenstein had found Christ. He who had come to conquer was conquered, but happy. John Leopold Lichtenstein became a prominent Presbyterian minister, writer, and lecturer in Cincinnati.

The first Anglican Bishop of Jerusalem was Michael Solomon Alexander. When, in his twenty-first year, he came to England to be a teacher of the Talmud and of the German language, he did not even know of the existence of the New Testament. Soon, however, a handbill of the London Jews' Society aroused his curiosity. He obtained and read the New Testament, but did not become convinced of its truth. At Plymouth, where Alexander settled as rabbi, he gave lessons in Hebrew to the Rev. Golding. The faithful minister of the Gospel spoke to his teacher of Christ, and the rabbi almost came to



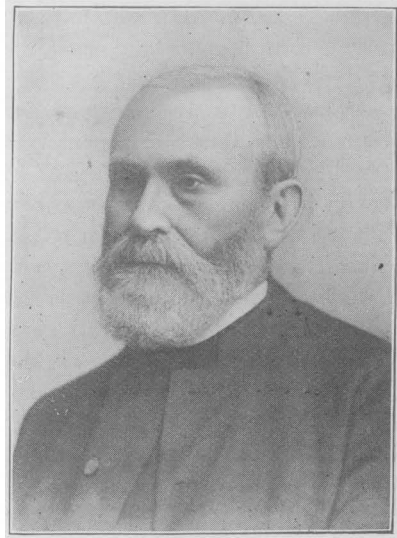
the conviction of the truth of Christianity. He used to steal silently down to Mr. Golding's church on the evening of every Lord's Day, to listen outside the building to the little of the service which he could hear. Finally his congregation became aware of his inclination toward Christianity. He was dismissed, then began to attend the services of the church regularly, and soon was converted.

The late Bishop of Huron, Isaac Hellmuth, was a student of classical and Oriental literature in Breslau, when he became acquainted with the pious Professor S. Neumann, a Hebrew Christian and agent of the London Jews' Society. He drew his Jewish scholar's attention to Christianity. Isaac Hellmuth became convinced of its Divine origin, went to England, and was baptized.

The still-living translator of the Bible into Chinese, Bishop S. I. J. Schereschewsky, received a Hebrew New Testament when a student of theology. He read it carefully, and, becoming persuaded that Jesus is the Messiah, he went to the United States to acknowledge him there in public baptism.

The name of Paulus Cassel is better and more favorably known among the Jews of Germany than that of any other Hebrew Christian, and the sincerity of his efforts to help them and to do them good was never doubted by them. He was a well-known journalist and politician when the influence of the Christian men by whom he was entirely surrounded became apparent in his heart and in his writings. He studied carefully the history of Israel, and, at the same time, diligently read the New Testament. The spirit of the Gospel made a deep impression upon him. He sought the society of earnest Christians and talked with them about religious matters. Thus, assiduously searching for the truth, he found Christ.

The conversion of several friends led John Moses Eppstein, of Jerusalem, to study the question at issue between Christianity and Judaism. He began to read the Old Testament without any commentary, which was quite against the Jewish custom, and prayerfully compared Scripture with Scripture. The students of the London Jews' Society's Hebrew College at Jerusalem and some of their teachers assisted him in his search after the truth, and they supplied him with a Hebrew



S. I. J. SCHERESCHEWSKY  
Missionary and Bible Translator; Bishop of the  
American Protestant Episcopal Church

New Testament and several tracts. He was obliged to study these in secret, and in their study became more and more convinced of the Messiahship of Jesus. One day some of these tracts fell from his sash while he was going to the reader's desk in the synagogue. The Jews quickly recognized their Christian origin. A storm of wrath arose, and the persecution drove Eppstein to the house of Rev. Nicolayson, a missionary of the London Jews' Society in Jerusalem. He sought instruction, became converted, and served the society in faithful and successful service.

The leading missionary author of Scandinavia has been Dr. Christian A. H. Kalkar, of Copenhagen. Son of a prominent rabbi, he entered the University of Copenhagen to study law. There he came in touch with fellow students who were true followers of Jesus Christ. Their influence caused him to search the Scriptures of the Old and New Testaments, and after a struggle of three years he came to Christ.

The last of the eminent Hebrew Christians whom we would mention to-day is Professor Carl Paul Caspari, the Norwegian theologian and champion of soundness in the faith. His early religious education was that of a Reform Jew, and he did not believe in the Divine inspiration of the Old Testament. The New Testament was entirely unknown to him when, more than twenty years old, he entered the University of Leipzig to study Oriental languages. There his friend Gaul (afterward the President of the Leipzig Evangelical Lutheran Mission) persuaded him to read the Acts of the Apostles. He commenced with the story of Paul's persecutions. That seemed historical truth to him, and he read on. The Gospels made a mighty impression upon him, and he was drawn to Christ. Gaul and other Christian friends, among them Franz Delitzsch, helped the inquiring Jew with counsel and prayers, and after years of hesitation Caspari followed the Savior.

We could increase, almost *ad libitum*, these sketches of the way in which eminent Hebrews have found Christ, for the number of Hebrew Christians is exceedingly large. But these few will suffice to show the reader the marvelous influence of a consistent Christian life and the power of the private presentation of the truth as it is in Christ. Well do these sketches illustrate the lasting influence of pious teachers upon the young. And grandly do they prove that "the Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

## THE PROBLEM OF REFORM IN INDIA

BY REV. WILLIAM B. BOGGS, D.D.  
Missionary of the American Baptist Union

The time of India's long dead calm is past, and that ancient, wonderful land is now passing through an intensely interesting transition state. It can no longer be called "the changeless East." Hitherto its deep contemplativeness and imperturbable indifference to the world's movements have been proverbial, and are well expressed in the lines:

The East bowed down before the blast,  
In silent, deep disdain;  
She let the legions thunder past,  
Then plunged in thought again.

This has no doubt been the attitude of India until a comparatively recent period, but she is at last awake. While the awaking and activity and the progress of reform in India are less rapid and intense than in Japan, yet the slumber of ages is certainly broken and will return no more. So great an authority on Indian affairs as Sir W. W. Hunter said, in an article in the *Contemporary Review*, twelve years ago: "The uprising of the Indian intellect, the awakening of Indian thought and Indian aspirations are such as the world has not seen since the Revival of Learning in Europe."

If we search for the causes of this great change, we call to mind the fact that Great Britain has been powerfully influencing India, for upward of two hundred years, through her firm rule and manifold masterly administration. Western life and civilization, with their principles of justice and freedom and progress, have been poured into the midst of India's multitudinous population. The light of Western education has been shining, the vigor of Western intellect has been working in their midst, while science and commerce have been breaking down barriers and making stagnation no longer possible. Five great universities, at Calcutta, Bombay, Madras, Allahabad, and Lahore, with one hundred and forty-one affiliated colleges, and tens of thousands of schools all over the land, represent the educational forces which have been at work, and have contributed so much to the awakening of India. But the cause above all others which has helped to quicken the mind of India, to arouse the spirit of inquiry, and to cause dissatisfaction with the old conditions, is the work of Christian missions. This has been frankly acknowledged in the highest official circles.

The problem of reform may be regarded as threefold—viz., political, social, and religious.

The Indian National Congress, a purely native movement, organized eighteen years ago, represents and gives utterance to the political aspi-

rations of awakened India. It meets annually in one of the great cities of the land, and is composed of some five thousand educated native gentlemen, delegates from all parts of India, the vast majority of them being non-Christians. It discusses questions of state, and criticizes the government, and airs its views in English speech that would do credit to any assembly. While young India (and especially the conceited and discontented) may have much to say in this gathering which appears extravagant and foolish in its proposals and demands, yet the congress voices the opinions of many mature and enlightened minds. Some of the measures which they have proposed for the government's sanction and adoption seem reasonable and just. Among those which the government has already approved and granted are the following: That the natives shall be more largely represented in the legislative councils of the provinces of Madras, Bombay, Bengal, and the Northwest, and in the council of the viceroy; that municipalities and district boards shall have the privilege of *electing* their own representatives to the provincial legislative councils (hitherto they have been directly appointed by the governors of the provinces), and that the native members of these councils shall have the right to ask questions in council, as members of the British parliament do. The British government, while too cautious to grant at once all requests of the National Congress, is yet so fair and just as to give due consideration to whatever appears right. A large degree of political privilege has already been granted, and will, without doubt, be increased as fast as the people are able to use it wisely. All district and taluk and municipal boards are composed chiefly of native men. In the provincial services 2,449 natives are employed in high judicial and administrative posts. To all offices below that of governor of a province natives are eligible. There are native judges of the high court, and the Indian civil service, so long reserved exclusively for Englishmen, is now open to natives.

To show how highly the English *raj* is appreciated by the most enlightened men of the land, I may quote from an address recently delivered by a well-known political leader in Bengal (Babu Surendra Nath Banerji):

"Our allegiance to the British rule is based upon the highest considerations of practical expediency. As a representative of the educated community of India, I may say that we regard the British rule in India as a dispensation of Divine Providence. We are anxious for the permanence of British rule in India, not only as a guarantee for stability and order, but because with it are bound up the best prospects of our political advancement. Marvelous as have been the industrial achievements of the Victorian era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Under English influences the torpor of age

has been dissipated; the pulsations of a new life have been communicated to the people; an inspiring sense of public duty has been evolved; the spirit of curiosity has been stirred, and a moral revolution, the most momentous in our annals, culminating in the transformation of national ideals and aspirations, has been brought about."

In addition to the Indian National Congress, the aims of which, as we have seen, are political, there is the Indian Social Conference, which also meets annually, and at the time of the congress, and which aims to bring about reforms in the social and domestic life of the people. It is composed of Hindu social reformers, who recognize the great evils of this kind which exist, and are striving for the emancipation of their people from the debasing influence and the bondage of these things. Among other things, they are asking the government to refuse to recognize child marriage as binding, and to remove by legislation the restrictions imposed by custom on the remarriage of Hindu widows. In the Madras Presidency alone there are over 87,000 *widows* between the ages of ten and fourteen, 16,270 from five to nine years old, and 3,600 under four years. To bring these social reforms to pass is not so simple a matter as one might suppose, because the illiterate of the people, the vast, overwhelming majority of India's population, and all orthodox Hindu's, stand solid against all innovations. They reverence the past, and hold sacred all customs which have come down from antiquity. They even regard it as impious to call in question either the wisdom or the rightness of any custom which has long held sway. And, moreover, child marriage and the enforced celibacy of widows are virtually requirements of the Hindu *religion*, and the British government is pledged, by the queen's proclamation of 1858, not to interfere with the religion of the people. Government can not, therefore, *directly* grant either of these requests, but it is indirectly doing what it can to meet the wishes of the enlightened men who form the Social Conference. The Hindu Widows' Remarriage Association is *steadily* promoting its objects and is seeking to cultivate a reform sentiment, but meets with strenuous opposition from the orthodox and conservative Hindus.

Under the powerful search-light of Western civilization and education many respectable educated Hindus are becoming ashamed of the great evils and glaring absurdities connected with their religion—*e.g.*, the utterly false and fabulous cosmogomy; the senseless superstitions, almost inconceivable in their absurdity; the consequent stagnation of the Indian intellect until aroused by Western education; the debasing influence of idolatry; the ignorance of woman; the cruel bondage imposed by the caste system, than which nothing ever separated man from man more cruelly and completely; the *shameless, indescribable* abominations sanctioned, supported, and defended by orthodox Hinduism.

Many of the thinking men of India see clearly what is coming; they know that Hinduism is gradually tottering, and must eventually fall unless they can succeed in buttressing it up. Not a few of them frankly acknowledge their conviction that Christianity is destined to supplant all other religions in that land and become the prevailing faith of the people. But they want to make as good a stand as they can and to uphold their ancestral faith as long as possible.

There is much religious unrest in India. He who has declared "I will shake all nations" (Haggai ii: 7) is shaking India. He who shook Baal and Moloch and Ashtoreth and Osiris and Zeus and Odin from their thrones, and brought them and their altars and worship down to dust and oblivion, is shaking Vishnu and Siva and all the Hindu pantheon from their ancient seats, and they too will eventually become only a memory. Hinduism is doomed; it is a vanishing religion, and no power on earth can hold it up. But a religion which has held sway for three thousand years, and embraces upward of two hundred millions of earth's inhabitants, will die hard and slowly, as the religion of ancient Greece did.

One of the earliest and most conspicuous movements in the line of religious reform in India in recent times is the Brahmo Somaj (Divine Society). This, or, more accurately, a movement out of which this grew, was founded in 1830 by a learned and devout Hindu named Rām Mohun Roy. It originated in a desire to reform Hinduism, and to purge it from the two greatest evils which disfigure it—viz., idolatry and caste. He believed it possible to combine Hinduism and Christianity, and the society which he founded was an attempt to do this. He died at Bristol in 1833, during a visit to England for the purpose of enlisting the sympathy and help of English people in his work of religious reform. A deep interest was awakened by his personality, his religious views, and his public addresses. After the death of this noted man a great schism occurred in the body, and there have since been other divisions.

The number of members of the Brahmo Somaj, never large, is steadily decreasing. It is now not more than four thousand. This eclectic society may suit the tastes of a few learned liberal-minded Hindus, but it affords no haven of rest for the poor, sinful, sorrow-laden masses. Nor can any religion which has no Redeemer be a help to them. The Brahmo Somaj has been weighed in the balances and found wanting. It can never meet India's need. There are various other kindred movements, differing more or less in the tenets or practises of Hinduism, which they reject, and the elements of other religions which they adopt.

There is the Arya Somaj (Aryan Society), founded by a Brahmin named Dyānaud Sarasvati, born in 1825. This is a more popular movement than the Brahmo Somaj. Altho at present it has no friendly

feeling toward Christianity, chiefly because it is a foreign religion, yet it may prove to be one of the stages in the transition of India's people from Hinduism to Christianity. It numbers forty thousand members.

Then we may briefly mention the Ahdhe Somaj (Original Society) and the Prarthana Somaj (Prayer Society), etc. The central idea in all these is to reform Hinduism by freeing it from its most objectionable and manifestly bad features, in order that they may defend and retain it, and establish their position that India has no need of any foreign religion.

Another well-known effort in the same direction is the establishment recently of the great Hindu college at Benares, the aim of which is chiefly the cultivation of Sanscrit learning, in order to bring about the revival of Vedic Hinduism. A prominent feature in the reform movement is the attempt to resuscitate and promote the Vedanta philosophy, and thus furnish India with an all-sufficient religion of her own.

Theosophy is still another cult which has to be noticed when considering the problem of religious reform in India, tho the theosophy which we meet there at present is not indigenous but foreign. Its founders in India, some twenty or twenty-five years ago, were Colonel Olcott, an urbane and shrewd American, and Madame Blavatsky, a Russian Spiritualist. She might be called the high priestess of the cult. The society in India has its headquarters at Adyar, a beautiful suburb of Madras.

When we look at this wretched hybrid, the offspring of Western spiritualism on one side and Eastern superstition and jugglery on the other, the thought of it affording any help to India's sinning, suffering, sorrowing millions is superlatively, unspeakably, supremely absurd.

The reform movements, except that of theosophy, have arisen among the Hindus; but the Mohammedans also are waking up, and are beginning to adopt new things, and striving to infuse new life into their religion.

I have a curiosity entitled "The Prayer-Book for Muslims," published by the Mohammedan Tract and Book Society of the Punjab. That Mohammedans, the most bigoted, narrow-minded and intolerant of all religionists on the face of the earth, should adapt to the use of Islam the Book of Common Prayer of the English Church, and in the English language, too, instead of the sacred Arabic, is indeed a wonder.

And casual references have recently come to my notice of still another movement—a new Mohammedan sect in northern India called "The New Church of Islam." But the movement is so recent that it is but little known as yet. It is, however, an indication of the present trend.

A survey of present religious conditions in India, with the agitations and attempts, experiments and expedients, and the widely prevailing unrest, leads us to two principal conclusions:

1. These things can never meet India's need. They may, for a time, open up interesting religious studies for the speculative, but they utterly fail to reach the people. And even if these new forms of religion were brought to the masses, they have for them no message that they need. No religion can meet India's need but one that brings a message of infinite mercy and inspires immortal hope; that reveals for submerged millions Divine compassion and help—limitless, available, free as the air. No religion can reach India's *heart* but one that comes with a solace as deep and tender as the love of God. No hand can bind up India's many wounds but the nail-pierced hand from Calvary.

2. India now presents one of the grandest opportunities for influencing the thought and molding the character of a great people. Now that the stagnation of ages is past, and unrest and inquiry are prevailing so widely, in the midst of the failure of so many experiments, and encouraged by so many indications that "the fulness of the time" has come for India's speedy evangelization, an opportunity presents itself there worthy to enlist multitudes of the strongest characters and vastly multiplied resources.

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## THE AUSTRO-RUSSIAN REFORMS IN MACEDONIA

BY JOHN HENRY HOUSE, D.D.

American Board, Salonica, Turkey

The Balkan Peninsula, with all its troubles and pressing problems, seems to have been almost lost sight of in America in the presence of the all-absorbing interest aroused by the great conflict going on in the Far East between Russia and Japan. The diplomats of Europe, however, whether desiring to do so or not, have not been permitted to lose sight of Macedonia, whose smoldering fires may at any time break out into a conflagration at their very doors. They, at least, are watching with deepest interest the attempt which is being made by Russia and Austria to introduce reforms into those provinces, and are doubtless hoping that the attempt may be crowned with at least a temporary success.

A simple historical statement of this reform effort, together with its present status and prospects, seems to be much needed.

In the latter part of the year 1902 the disturbances caused by revolutionary bands in Macedonia had become so serious that the European powers began to agitate the question as to whether it were safe for them to longer neglect the questions which had for a long time been pressing upon them for a solution there, in consequence of the nonfulfilment of the Treaty of Berlin of 1878, which had virtually promised to the province an autonomous government.

The reports of the French consul at Salonica in 1902, on the sad conditions of the country, aroused from apathy not only the French



people, but also the French Ministry. A good deal of philosophical interest was also awakened in England. It looks now as tho France was ready to lead a movement for reform there. Russia, however, was not pleased that France should take the lead in a movement which might affect her claims upon this portion of the world, and immediately began negotiations with Austria, with whom she is reputed to have an important agreement concerning Macedonia, of some five or six years' standing, as to their respective spheres of influence there. These negotiations ended in a specific agreement between the two powers to propose conjointly to the Porte a scheme of reforms for the disturbed province which they thought would be consistent with the preservation of the *status quo*, and yet bring about peace in the disturbed district. They had set themselves a herculean task, and it was not until February, 1903, that the protocol for these reforms was presented to the Porte. This scheme contemplated the appointment of an inspector-general for the three vilayets of Salonica, Monastir, and Uskub; the reorganization, under European officers, of the police force (*gendarmerie*); the abolishing of the farming out of taxes, and committing their collection to the villagers themselves; the expenses of the civil administration of these provinces, together with those for public improvements, were to be the first charge against the revenues, and only the surplus was to be transmitted to the imperial treasury; the inspector-general was to be a Moslem, to be appointed by the sultan with the approval of the powers, and was to hold office for three years; the gendarmerie was to be recruited from all nationalities in the provinces without distinction as to religion, and proportionally to the numbers of each. These were the most important points of the scheme. To the surprise of every one, the scheme was immediately approved by the sultan, and Hilmi Pasha was appointed inspector-general with the approval of the European powers.

This scheme was coldly received by the insurgents as lacking, to their minds, the essential element of reform—viz., the European guarantee. This, together with the half-hearted dilatory way in which the powers went about the matter of seeing that the provisions of the plan were put into operation, at last led the leaders of the insurrection to believe that the two powers were only trying to throw dust into their eyes, and they finally gave up all hope and proceeded relentlessly with their rebellious campaign of 1903, which ended with the laying waste of scores of villages by the Turkish troops in their efforts to put down the numerous flying bands, and the rendering homeless of more than fifty thousand people, to say nothing of the large number of non-combatants, men, women, and children, who were killed, and the thousands from the border-lands who fled as refugees to Bulgaria.

It finally became evident to the powers that the scheme of 1903

had failed. Russia and Austria set to work again in the autumn of this same year to see what additions must be made to these basal principles, so as to make the scheme successful. Again the patience of the other powers interested was sorely tried by unaccountable delays in presenting the new scheme, but finally, on October 22, it was sent to the Porte. These additions were summed up under nine heads—viz.:

1. Two European assessors, one Russian and the other Austrian, were to be joined to and sit with the inspector-general as he wandered over the three vilayets.

2. The reorganization of the gendarmerie was to be effected under a foreign officer of the Turkish army, who was to be assisted by foreign officers of all the powers.

3. There was to be a change of territorial divisions to suit the various nationalities.

4. The reorganization of administrative and judicial institutions, so as to make them accessible to Christians.

5. A mixed commission equally divided between Turkish and Christian members to investigate political and other crimes committed during the disturbances. The Russian and Austrian consuls will take part in this.

6. The Turkish government is to be requested to set apart sums: (a) for repatriation of Christian inhabitants who have fled to Bulgaria or elsewhere; (b) for support of Christians who have lost their property and homes; (c) for rebuilding houses, churches, and schools destroyed by the Turks. A commission to which Christian notables are to belong is to settle the distribution of these monies, and the consuls of the two powers are to watch over the application of this.

7. Repatriated Christian inhabitants are to be exempt from taxation for one year.

8. The Ottoman government to undertake again to put into operation the project of reforms of February last.

9. Since most of the excesses have been perpetrated by the *Ilaveks* (second-class reserves) and *Bashi Bazouks*, it is urgent that the former be dismissed, and the use of *Basha Bazouks* be entirely forbidden.

Postscript: The two powers reserve the right to increase the *personnel* of their consular representatives, and the right to demand plenary amnesty to those who have committed crimes not requiring the death penalty.

Altho this plan was presented to the Porte in October, and soon after accepted *in principle* by the Porte, the most provoking delays were permitted in the working out of the details. The assessors were easily agreed upon and appointed. They were, on the part of Russia, M. Demiric, and, on the part of Austria, M. Müller, both experienced and able diplomats. There was much more difficulty in agreeing upon the nationality of the important foreign officer who, after being received into the Turkish army with increased rank, was to command the gendarmerie. But at last this too was settled by the appointment of General de Georghis, a distinguished officer of the Italian army. A

good deal of opposition was encountered in persuading the Porte to accept of him and give him the stipulated rank in the Turkish army. Again everything was delayed by the needed elaboration of the scheme for the gendarmerie and the appointment of the other foreign officers with the delimitation of the spheres of each. The greatest difficulty arose in delimiting the respective spheres of Austria and Italy. It was finally agreed that the Austrian officer of gendarmes should be stationed at Uskub, the Italian at Monastir, the Russian at Salonica, the French at Serres, and the English at Drama.

It was not until February 29, 1904, after the patience of the other powers was pretty thoroughly exhausted, that Russia and Austria were able to present to the Porte the detailed plan of the gendarmerie. This produced an outburst of indignation at the Porte. The executive powers given to the foreign officers were said to be a violation of the sovereign rights of the sultan, and the Porte seemed inclined to reject it in toto. On March 5th, however, the two powers insisted upon its acceptance, but, to sooth the susceptibilities of the Porte, said that it was badly drawn up, and the Porte *waited* for explanations. It was finally agreed that it should be explained verbally by General de Georghis, and the document itself was committed to the foreign officers for exegesis. This they accomplished in two sittings. The Porte in the meantime, on March 17th, sent a long note giving its objections to the scheme. On March 19th the two powers replied, brushing away the Turkish note and insisting on the acceptance of the so-called Mürzteg program in its entirety, warning the Porte of the great responsibility it would incur in rejecting the enclosed explanations. The Porte now ceased its opposition to this point, but there were new delays which provoked much criticism in Europe, and the state of English opinion at this time is understood by the following extract from the London *Times* of March 26th. Speaking of the policy of Lord Lansdowne toward the sultan, it said:

That policy, it is true, is not and can not be acceptable to him, as it aims at real and effective reforms, and it means to have those reforms carried out. It is content for the present to see these reforms carried out by the Mürzteg program, but if that program breaks down it reserves to this country the right to substitute other and more drastic proposals of her own. It is very painful to Abdul Hamid, no doubt, but after all is not a scourging with Lord Lansdowne's whips, which are plied with due regard to the powers of Europe, likely to prove less cruel than a scourging with radical scorpions wielded with all the reckless severity of outraged humanitarianism?

The last remark was aimed at any hope that the Porte might have of a change in the British Ministry.

Reluctant consent to the main points in the scheme were at last given, but the Porte seemed immovable on one point: it could not agree to there being as many as sixty foreign officers in the gendarmerie. Twenty-five it would allow, and no more. The powers seemed

inclined not to withdraw their demand of sixty or more, but to commence with the twenty-five allowed by the Porte.

Now, what has been accomplished so far by this reform movement? The assessors are at their work by the side of the patient and optimistic inspector-general, Hilmi Pasha. General de Georghis, commander of the gendarmerie, arrived in Salonica, his headquarters, on April 17th, and was received with all the honors of his rank, and seems to have set about his arduous task in good earnest. The other foreign officers are on the ground. Already some amelioration of the untoward conditions has been accomplished by the assessors. The gendarmerie of various nationalities is being organized. It is also reported that the revolutionary committee are restraining the movements of their bands until such time as it may be shown whether or not the reforms are really effective in giving relief to the population of the district. It is reported also that more than four thousand of the refugees who fled to Bulgaria were returning to Macedonia, and a lesser number were returning to the disturbed district of Adrianople. The consuls of the two powers, it is reported, were giving personal attention to the repatriation of these returning refugees in Macedonia. What has been accomplished certainly should give us *hope* for an improvement in the disturbed condition of those provinces.

It ought to be admitted, however, that letters from persons well informed upon the ground are far from optimistic. The dilatory way in which the scheme is put into operation exhausts the patience of all. The revolutionary bands are not satisfied; the Turks are as little satisfied as anybody; misery, want, commercial depression, and uncertainty as to results are far from reassuring. Then it is very easy to see the faults of the scheme. It is complicated and clumsy in its general plan, indefinite in its statements, which may be differently interpreted by the Porte from what was intended by the powers. It may easily be hindered, if not rendered futile, by the intrigues of rival powers. That the scheme is distasteful to the Porte goes without saying, and it is to be expected that its influence will be exerted to make the scheme a failure. But the real question, after all, is whether a real European guarantee is obtained by the complicated machinery of the Mürzteg program? Notwithstanding all, there are many observers of this curious experiment who will hope for good results, and rejoice in any that are really attained. One point in favor of its success is the *entente* which has been attained between Bulgaria and Turkey, in which Turkey promises to carry out the reforms not only in Macedonia, but also in Thrace, the Adrianople district; and Bulgaria agrees to put a stop to raids of revolutionary bands from Bulgarian territory. If Bulgaria really cares to help on this scheme of reforms she can do much to make them a success, and it would really seem that she is making efforts toward this desirable end.

## THE OUTLOOK FOR FEDERATION IN CHINA

BY REV. COURTNEY H. FENN, PEITAIHO, NORTH CHINA

Missionary of the American Presbyterian Church

Among the signs of the times, and possibly epoch-making in its importance, was the conference of two days and a half, held at Peitaiho, the North China seaside resort. This conference met August 24-26, 1904, at the call of a committee of the Peking Missionary Association, to consider the taking of radical steps in the direction of Christian unity. It was the outcome of a discussion in the Peking association during the winter of 1902-03 following the presentation, by Dr. Thomas Cochrane, of the London Mission, of a paper on "Some Problems in Mission Work." A committee had been appointed by the association, representing all the Protestant missions in the city. This committee, after mature deliberation, and rather amazed at its own temerity, yet with a faith and a foresight greater than any member knew, had written to all Protestant missionaries in China requesting answers to the following four questions:

1. Would you approve the preparation of a Union hymn-book? Would you be willing to abide by the decision of a majority on this point?

2. Would you approve of the adoption of a common designation for our churches and chapels; such, for example, as Yiesu Chiao Li Pai Tang (Jesus Church Worship Hall), for churches in which Christians worship, and Yiesu Chiao Fu Yiu Tang (Jesus Church Gospel Hall) for street chapels; and where further designation is needed, the use of local rather than foreign names?

3. Would you be willing to adopt common terms for "God" and "The Holy Spirit," as, for example, Shang Ti (Supreme Ruler) and Sheng Ling (Holy Spirit)? Would you be willing to abide by the decision of the majority on this point?

4. Would you favor the federation of all the Protestant churches in China, and the appointment of a representative committee to consider the question?

The first intention of the committee, to begin with North China, was soon expanded to embrace the whole empire, and the circular letter met with a cordiality of response and a unanimity of sentiment beyond the wildest hopes of its originators. As an affirmative response of more than 90 per cent. to all questions seemed to insure a large measure of success for the movement, a conference was called to meet at Peitaiho for further discussion, and the initial steps toward the formation of a representative committee.

This conference chose as its chairman the chairman of the Peking committee, Doctor Cochrane, and as secretaries Revs. C. H. Fenn and J. B. St. John. The chairman presented a voluminous digest of correspondence from all parts of the empire, and urged the thorough discussion of its propositions without controversial debate on the old bone of contention, the "term question," recommending the forma-

tion of a large representative committee to carry to a successful issue the work already begun.

The first question, that of a Union hymn-book, was introduced by the Rev. W. S. Ament, D.D., who declared "federation" the watch-word of the twentieth century in Christian work as well as in other things. Various hymn-books had struck root in different localities for various reasons, not necessarily because of the inherent superiority of one or another. The result is most unfortunate, it being extremely trying to attend church, perhaps in another mission in one's own town, and be unable to join in hymns of praise because while set to familiar tunes, they are different translations than those in one's own book. The chief difficulties in the way of uniformity are, first, the different dialects, in some of which either a mandarin or *wen-li* (the literary style) book would be almost useless. Even there, however, a book in the colloquial corresponding in contents to the Union book would afford a possible solution. Second, the question of literary style, some fearing the *wen-li*, others desiring it and it alone. A combination of the two styles is quite possible. Third, the stifling of hymn production by limiting the number of hymns to be included. On the contrary, the production of *good* hymns would be stimulated by the hope of larger use. Fourth, denominational differences. If necessary, these can find expression in a denominational appendix, as in America. Fifth, the "term question"—i.e., the long, vexed question as to the most appropriate Chinese equivalents for "God" and "The Holy Spirit." This can be removed either by adopting the compromise terms suggested or by using all the various terms in vogue.

Dr. Cochrane reported having sent copies of the letters of inquiry to 480 missionaries in North China, of whom 314 sent replies, 298 decidedly in favor of the Union hymn-book, 10 doubtful, and only 6 opposed. The question as to the literary style preferred not having been definitely asked, but 44 stated their preference, of whom 36 desired chiefly mandarin. From central, western, and southern China 351 replies were received, of which 295 were in favor and 23 doubtful, not a few even where a "colloquial" was in common use, stating that a mandarin book would find a large use. A strong letter of approval from the English Baptist Mission in Shantung was read.

Not a little discussion was aroused over the question of literary style, the sinologues strongly urging the use of *wen-li* throughout, as the only style adapted to poetical expression, and, if simple, readily intelligible to all; while those whose work has lain largely among the *uneducated*, or with women and children, pressed the claims of that large majority of the native church to whom they find *wen-li* an unknown tongue, appealing, as it does, to the eye rather than to the ear. The following resolution was unanimously adopted:

*Resolved*, That it is the opinion of this conference that a Union

hymn-book for all China should be prepared, to comprise approved hymns both in *wen-li* and mandarin; the *wen-li*, for the most part, to be simple and perspicuous; the mandarin, for the most part, to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

The Rev. John Wherry, D.D., introduced the discussion of the second question, saying that the committee's correspondence had evinced practical unanimity of opinion as to the desirability of adopting uniform designations for churches and chapels; but also great divergence of opinion as to the best designations to adopt. While this matter is, perhaps, less important than the others, yet uniformity of practise would do much to convince the Chinese of the unity and power of the Protestant Christian Church.

Dr. Cochrane presented a résumé of the correspondence on this point, showing that, in North China, 96 per cent. of the missionaries are in favor of uniform names; in the rest of China, about 94 per cent. Many expressed a desire to omit the names "Jesus" and "Christ" from these designations, lest these sacred names come to be used too lightly, while others wished to use the latter, but not the former, as conforming to general usage in other lands. The general discussion which followed developed, as the root of many differences of opinion, the need of a uniform designation for the Protestant Church itself, and the following resolution was adopted:

*Resolved*, That it is the opinion of this conference that uniform designations for chapels and churches should be adopted by the Protestant Church in China; for the former preferably Fu Yin T'ang (Gospel Hall), and for the latter preferably Li Pai T'ang (Worship Hall); and that we recommend also to the committee which may hereafter be appointed the careful consideration of an appropriate distinctive designation for the Protestant Church.

The discussion of the third question was opened by the Rev. H. H. Lowry, D.D., who said that the reorganization consequent upon the upheaval of 1900 had afforded a manifest opportunity for closer cooperation among the missions working in China. The North China Tract Society, therefore, had attempted the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only with the compromise terms. This is a question which will never be settled by discussion, but may be settled by compromise on the part of the new generation of missionaries, to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of cooperation has assumed larger importance. About 92 per cent. of the missionaries in North China appearing to be ready for the compromise, discussion would seem to be no longer in order. It is not held that these terms and these only fitly translate the ideas "God" and "The Holy Spirit," but that they are, doubtless, the only terms on which the Church can unite at the present time.

The chairman reported that 288 out of 314 North China responses were in the affirmative, while only 12 were distinctly in the negative. From other parts of China, 273 gave favorable response, 36 unfavorable, while 48 were doubtful or made no reply, indicating, for all China, nearly 85 per cent. in favor of the compromise—surely a “working majority.” The discussion which followed was one of the most interesting of the conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to accept the compromise. As Drs. Sheffield and Stanley and others gave their allegiance to the movement, the applause was resounding, and the doxology was sung with fervor after the unanimous adoption of the following resolution:

*Resolved*, That it is the opinion of this conference that the time has come to unite in the use of Shang Ti and Sheng Ling as the terms to designate “God” and “The Holy Spirit” in the Bible and other literature, Shang Ti, however, to be the definite designation of the Supreme Being, while Shên is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching.

The discussion of the fourth question was opened by the Rev. John Wherry, D.D., who said that the committee had made its suggestions most timidly, fearing the charge of presumption, and with no thought of securing such a degree of unanimity in response to its inquiries. This was particularly true of the fourth question. Yet why should the conception of Protestant Christianity presenting a united front be regarded as visionary? Who would think of dividing an already united Church on the basis of the differences in doctrine and polity which now hold the Protestant bodies apart? Can we believe these multitudinous divisions of real advantage? The native church finds it hard to understand them; have we a right to force them upon it? The fact that we are able to agree upon the division of the field is evidence that we do not really regard our differences as vital. The failure to cure a curable schism is as wrong as the creation of a schism.

The chairman’s exhibit of responses showed 305 yeas, 6 nays, 3 no answer, from North China; 317 yeas, 17 nays, 17 indefinite, from the rest of China, being 97 per cent. and 90 per cent., respectively, in favor of federation. The correspondence showed some degree of uncertainty as to the meaning of the “federation” proposed, and a very large per centage went beyond the suggestion of the circular, and declared their readiness to proceed at once to the organization of a Union Protestant Chinese Church, some of the Episcopal and Baptist replies, however, indicating the presence of an “irreducible minimum” in their thoughts of union. A long and interesting discussion followed, resulting in the adoption of the following resolutions:

*Resolved*, In view of the almost complete unanimity of sentiment



manifested in the correspondence presented to this conference, that it is the opinion of the conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that it will at least secure the organization of such a representative council as will enable the churches to put in execution such measures of comity and cooperation as will naturally lead to greater unity.

*Resolved*, That for the consideration of this and the previous resolutions of this conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union as a committee of this conference, with instructions to secure the formation of a general committee by requesting each mission in China to appoint a representative; the completed committee to deal, as a whole or by sub-committees, and in conference with leaders in the native church, with all questions which have been considered by the conference.

An enthusiastic vote of thanks to the Peking Committee on Union was passed, this committee having done a vast amount of hard work, and having, with rare foresight, or rare faith, opened the way for deliverance from a question which has given rise to days and volumes of acrimonious discussion, and for an advance toward unity, which had hardly been anticipated during this generation. The chairman, a layman, has been indefatigable in labors, bold in initiative, fertile in resources.

There were some members of the conference who thought that the movement should be confined for the present to North China, lest the committee to be formed prove unwieldy; but the general response from all parts of the empire, and the fact that West China has already accomplished much in this direction, determined the conference to include all China in its plans. The spirit of the conference was thoroughly and delightfully Christian, loving concession and mutual conciliation being the order of the day from beginning to end. It is the Lord's work, and marvelous in our eyes.

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## MARVELOUS PRESERVATIONS OF MISSIONARIES

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Fuel for Missionary Fires," "Holding the Ropes," etc.

It is a notable fact that the missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the Seventy (in Luke x: 19) and to the disciples (in Mark xvi: 18) seem to have been wonderfully fulfilled.

This is the more remarkable in view of the fact that great numbers of persons lose their lives from such causes every year. In India alone, during the year 1900, no less than 3,444 persons were killed by tigers and other beasts of prey, and the mortality from snake bites reached

the enormous number of 25,837. Yet, thanks be to God, no missionary's name was found in either list.

The number of deaths resulting from similar causes in Africa, tho not tabulated, as in India, is known to be very large. Snakes are a constant menace to safety, and lions, hyenas, and leopards prowl around continuously, seeking human prey. Owing to the depredations of lions there was a reign of terror for months during the construction of the Mombasa-Lake Victoria Railway. It was impossible to provide adequate protection for the workmen, and scores of natives and some white men were carried off, many of them being boldly snatched from open cars standing on the tracks. During this period many missionaries passed over the route, going to and from their stations in East Central Africa, yet not one of them was harmed.

The following instances of remarkable deliverance from danger, some of which are as manifestly due to Divine interposition as any recorded in the Bible, may serve to strengthen the faith of the individual Christian, and can be used in missionary programs, especially those designed for boys.

#### **Wrestling with a Leopard in South Africa**

The story of John Henry Schmidt, a Moravian missionary, and his experience with a leopard in South Africa, reminds one forcibly of David and his encounter with the lion and the bear.

In 1808 Schmidt was sent with a brother missionary to establish a new station among the Hottentots at Groenekloof, about forty miles from Cape Town. Here he had a thrilling experience. In August, 1811, the flocks of the station were constantly ravaged by hyenas, and Schmidt started out with a party of natives to rid the place of the marauders. Early in the hunt one hyena was wounded, but it escaped in the bush and could not be found. After long and fruitless effort the chase was about to be abandoned, when suddenly a great shout arose from the lookers-on. Thinking the wounded beast had been at last discovered, Schmidt left his horse in charge of a native and started on foot for the spot. What was his dismay to find that the dogs had started, not the hyena, but a leopard! Terrified beyond measure, the Hottentots all fled save one, a man named Philip. Instantly the infuriated beast sprang upon the native, pinning him to the ground in such a way that Schmidt dared not shoot at the beast for fear of killing the man. His efforts to aid the poor fellow, however, soon drew the leopard's attention to himself, and, leaving its first victim, it turned upon the missionary, attacking him at such close quarters that he could not use his gun. Then began a wrestle for life or death that seemingly could have but one ending.

With uplifted arm, Schmidt succeeded in warding off the first blow, but the ferocious creature snapped its jaws around his elbow,

and with its paws tore the clothing from his breast. Notwithstanding this, the missionary managed to clutch its throat with one hand and grasp its forepaw with the other. Then, as in the days of Samson, "the Spirit of the Lord came mightily upon him," and with more than human strength he threw the huge beast to the ground and planted his knee on its breast! Philip could render no aid, so severely was he wounded, but the cries of the two men soon brought assistance. One of the natives, pointing his gun under Schmidt's arm, shot the leopard through the heart, and ended the fearful struggle. Terribly lacerated and suffering exquisite pain, Schmidt was removed to his home. A raging fever at once set in, and for a time his life was despaired of. Eventually, however, both he and Philip recovered entirely from their wounds.



*From an old engraving*

DR. AND MRS. JOHN SCUDDER

### **Mrs. Scudder in the Tiger's Lair**

The wife of Dr. John Scudder, the pioneer medical missionary to India from America, once passed a night of peril in a tiger jungle that greatly strengthened her faith in God and proved the power of Divine protection.

While undertaking an important journey across India, Dr. Scudder contracted jungle fever, and became so ill that his life was despaired of. When Mrs. Scudder learned of his condition she decided to go to him at once, notwithstanding the fact that the journey was a difficult and dangerous one. A tent having been loaned her by a friend and provisions prepared, bearers were engaged, and she started without delay, accompanied only by her little son. In her anxiety to reach her husband before death ensued, she determined to travel by night as well as by day. This greatly enhanced the danger, as much of the way led through dense jungles infested by wild beasts which, as a rule, keep under cover during the daytime, but come out at night to seek their prey.

All went well until one night, in the worst part of the jungle, the bearers became so terrified at the roaring of tigers and other wild animals that they ran away and left the missionary alone with her little child. With none to protect her save the God of Daniel, she spent the dark hours of that long and lonely night in prayer, pleading again and again the precious promises recorded in the Word. Ever and anon she heard not only the tramp of elephants that could crush out her life in an instant, but also the low, menacing growls of tigers as they prowled around her tent. "All night long," says her biographer, "they seemed to be circling round that little spot, but—ah! wonderful 'but'—*God held them back*. There was an inner circle. 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

Perilous as her position was, no harm whatever came either to her or to her child. Next morning the journey was resumed, and when at length she reached her destination it was to find the crisis passed and Dr. Scudder out of danger.

#### Livingstone and the Lion

The most famous of all missionary encounters with wild animals was that of Livingstone and the lion, which well-nigh cost his life. As it was, his arm was permanently injured. A false joint, resulting from the crunching of the bone, seriously inconvenienced him during the thirty years of arduous toil that followed. It rendered an important service, however, after his death, by furnishing a conclusive means of identifying his body when it was brought to England by his followers in 1874.

In 1843, two years after his arrival in Africa, Livingstone opened a new station at Mabotsa, a place infested with lions. Not long after nine sheep were killed on a small hill opposite Livingstone's house. Greatly exasperated, the people started out to kill the lions, and, hoping to inspire them with courage, Livingstone went with them. After a time, finding his assistance not needed, he started home, but in passing around the hill, discovered a lion sitting on a piece of rock behind a small bush. Taking deliberate aim, he fired both barrels into the bush, wounding the lion, but not killing it. What transpired as he proceeded to reload can best be told in his own words, as recorded in "Missionary Travels":

When in the act of ramming down the bullets, I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, tho quite conscious of all that

was happening. This peculiar state is probably produced in all animals killed by the carnivora, and if so is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe [a native assistant], who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take the charm out of him, the Bakatla on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

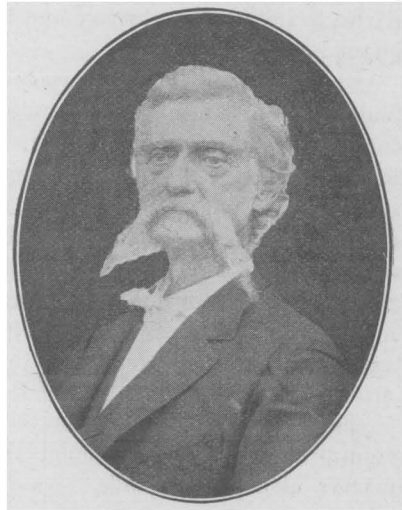
#### **Face to Face with an Infuriated Elephant**

Dr. Robert H. Nassau, the veteran Presbyterian missionary to Africa, who for more than forty years has rendered invaluable service in the Gaboon and Corisco region, relates the following story of a narrow escape from an infuriated elephant.

One day word was brought to the village that a herd of elephants—ten in number—were feeding in a grove about half a mile distant. As elephant's flesh is greatly prized for food, the wildest excitement at once prevailed, and hundreds of men, women, and children were soon on their way to the spot. On their arrival, in accordance with African custom, they proceeded with all possible haste to build a fence around the grove to prevent the elephants escaping. Sapplings were cut and stuck in the ground at intervals, and strong, tough vines tied from tree to tree. In an incredibly short time the fence was complete, and the unsuspecting elephants prisoners within.

The witch-doctors were then consulted concerning a propitious time to begin the killing, and prayers were offered to the spirits to assist in the work. When the time set arrived the chief urged

Dr. Nassau to go with the people, his assistance being invaluable, not only on account of his skill as a marksman, but because his rifle was



ROBERT HAMILL NASSAU

new and trusty while theirs were old and unreliable. This the doctor readily consented to do, knowing that any help he gave them would increase his influence over them, and give him added power for good. Arriving on the scene, he found that four elephants had already been killed, and one had broken through the fence and escaped, leaving five still alive within the enclosure. Four of these were quickly despatched, but the remaining one took refuge in the bush and was completely hidden from view. So eager were the people for food that the excitement became intense, and they could scarcely restrain themselves. Dr. Nassau, therefore, decided to go inside the fence and complete the slaughter, in order that the feasting might begin at once.

At first the chief demurred on account of the danger, but Dr. Nassau felt no fear, and finally, accompanied by the chief and seven of his most skilful hunters, entered the enclosure. The elephant was found standing in a thicket about three hundred feet away, and, kneeling on one knee to get good aim, the entire party fired at once. When the smoke cleared away Dr. Nassau made a most terrifying discovery. Instead of lying on its side dead in the thicket, the infuriated elephant was coming directly toward him. Its gait was so rapid and the distance so short that it was useless to run, and death seemed inevitable. For two seconds he stood face to face with death, all the events of his past life going through his mind like a flash. "I am going to die," he thought, "but it won't hurt much. He will simply put his proboscis around my waist, lift me up, and then tramp on me; that's all. But what will my friends in America think? I came to Africa to preach the Gospel, and here I am losing my life at an elephant hunt."

But God mercifully interposed to save his servant from death. Suddenly remembering that an elephant can not see well out of the corner of its eye, Dr. Nassau lifted his heart to God in prayer, and jumped aside just in time. The momentum of the huge beast carried it past its victim, and suddenly discovering the chief and his hunters running toward the gate, it started after them. Seeing it coming, they all turned and fired their guns directly in its face. Blinded by the powder, it sank down on its haunches, when the crowd outside rushed in and thrust spears into its side until it fell over dead.

#### **Hannington's Lion Story**

Few missionaries have been more continuously exposed to danger from wild beasts and poisonous reptiles than James Hannington, the martyr bishop of Uganda. An utter stranger to fear, at times his courage almost verged on rashness; yet he was marvelously kept from harm.

Once while crawling on all fours through a jungle so dense that the only path was a track made by hyenas and smaller game, he dis-

covered a deadly puff-adder just ahead of him. It was a narrow escape; had he touched it the result would probably have been fatal. On another occasion, when so ill that he had to be carried in a hammock, a green snake fully eight feet long suddenly darted out of the grass and disputed his progress. The terrified bearers were about to drop the hammock and run, when Hannington leaped out and demanded his gun. He was too weak to use it, but one of the men advanced toward the snake with a stick, when, strange to say, it retreated and crawled into a hole. While in a canoe on Lake Victoria Nyanza he was chased by three hyppopotami, which are more dreaded by Africans than lions or snakes, but fortunately was able to outdistance them. One rainy night, shortly after, while asleep on shore with an umbrella over his head, he was suddenly awakened by the tremendous roar of a hippopotamus close by. He was alone and without means of defense, but the huge creature merely paused a moment, and then, "bellowing out his surprise," turned and ran off to the lake. Lions, however, were his most frequent foes, and many were the dangerous encounters he had with them. The most famous of these, so incredible that some have declared it "not a *lion* story but a *lying* story," is told in his own inimitable style in his "Illustrated Letters to the Youngsters at Home":

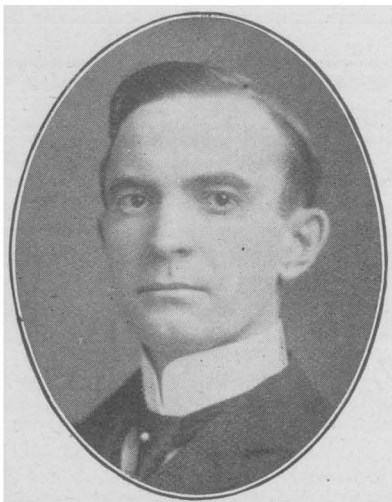
While hunting for insects in a short mimosa tangle up to the knees, I disturbed a strange-looking animal about the size of a sheep. I took my gun and shot it dead—yes, quite dead. Away tore my boy as fast as his legs would carry him, terrified beyond measure at what I had done! What, indeed? I had killed the cub of a lioness! Terror was written on every feature of the lad, and his fear for the moment communicated itself to me. I turned to flee, and had gone a few paces, when I heard a savage growl, and a tremendous lioness bounded straight for me.

In spite of the loaded gun in my hand, it seemed to me that I was lost. I began to realize that I was in a dangerous situation, for a lioness robbed of her whelp is not the most gentle creature to deal with. I retreated hastily. No; I will out with it in plain language—I ran five or six steps; every step she gained on me, and the growls grew fiercer and louder. Did I say *she* gained? *They* gained, for the lion was close behind her, and both were making straight for me. Will they pause at the dead cub? No; they take no notice of it; they come at me. What is to be done?

It now struck me that retreat was altogether wrong. Like a cat with a mouse, it induced them to follow. Escape in this manner was impossible. I halted, made a full stop, and turned sharply on them. This new policy on my part caused them to check instantly. They now stood lashing their tails and growling, and displaying unfeigned wrath, but a few paces from me. They were a right royal pair, of a variety noted for its fierceness, the knowledge of which by no means made my situation more pleasant. There we stood, both parties feeling that there was no direct solution to the matter in hand. I can not tell you what passed through their minds, but they evidently thought it was unsafe to advance upon

this strange being, the like of which they had never seen before. I can not tell you, either, how long we stood face to face. Minutes seemed hours, but perhaps the minutes were only seconds; but this I know, that *my boy was out of hearing when the drama was concluded.*

And this is how it ended. After an interval I decided not to fire, but



WILLIS R. HOTCHKISS

to try what a little noise would do. So I suddenly threw up my arms in the air, set up a yell, and danced and shouted like a madman. Do you know, the lions were so astonished to see your sober old uncle acting in such a strange way that they both bounded into the bushes as tho they had been shot, and I saw them no more! As the coast was now clear, I thought I might as well secure my prize—a real little beauty. So I seized it by its hind legs and dragged it as quickly as I could along the ground. When I had gone what I deemed a sufficient distance, I took it up and swung it over my back, and beat a hasty retreat, keeping a sharp eye open in case the parents should lay claim to the body, for I should not have been dishonest enough not to let

them have it had they really came to ask for it. . . . The arrival of the cub in camp caused a tremendous sensation among the natives; dozens of men came to see it, nor would they believe, until they had seen the skin, that I had dared to kill a “child of the lioness,” it being more dangerous than killing a lion itself.

#### Between Lions and Rhinoceri

During the four years of pioneer service in Africa, Willis R. Hotchkiss, the consecrated and courageous young missionary now connected with the Friends' Africa, Industrial Mission, had many dangerous encounters with wild beasts. He records no less than nine occasions on which he was in great peril—twice from snakes, three times from lions, three times from rhinoceri, and once from lions and rhinoceri together. No one who has had the privilege of hearing him relate these thrilling experiences can doubt the reality of the Divine Presence, or believe that the day of miracles is fully past. One of his most remarkable deliverances is told in his book, “Sketches from the Dark Continent,” as follows:

One morning we were crossing a ravine, when we discovered five lions on a rocky prominence jutting out from the hillside, about two hundred and fifty yards to our left. On the crest of the ridge was a clump of trees which would afford us safety, but to reach them we had to pass in full view of the lions. As we started up they began to pace up and



down on their rocky platform, and lash the ground with their tails in a manner that boded ill to us. We did not dare to take our eyes off them for an instant. At length, to our relief, the lioness, taking her three full-grown cubs, disappeared from view. She was the dangerous factor, and I now dared to turn to see how near we were to the rocks. Judge my amazement when I saw the way blocked by two huge rhinoceri, which had evidently come up in the meantime, and, being short-sighted animals, had not seen us.

There was nothing to do but turn back. I had just broken the intelligence to my companion when a blood-curdling roar fairly lifted us from our feet, and we turned to see the lioness dash down the rocks and come bounding toward us! With every leap she emitted a roar of defiance that made the rocks vibrate. Just for an instant we forgot ourselves and started to run, but seeing the folly of it, knelt down and began to fire at her. But she was an uncertain target, and only one bullet struck her, wounding her slightly. All my ammunition was soon gone. Then, with empty rifle in one hand and hunting-knife in the other, I lifted up that mightiest of all weapons—prayer to God; not a nicely formulated prayer, just the wordless expression of a desperate need. But it was enough. The infuriated beast had gotten within seventy yards when without apparent cause—but God—she suddenly turned at right angles and dashed away. The day of miracles past? Never! So long as the God of miracles lives and reigns, so long will he manifest His power to deliver His own in peril. What became of the rhinoceri? Frightened by the charging lioness or the reports of our rifles, they had run away, and when we turned to look for them, they were nowhere to be seen.

#### Some Added Incidents

Instances such as the foregoing could be multiplied almost indefinitely. During more than fifty years' service among the Indians of North America, David Zeisberger encountered hundreds of rattle-snakes. They struck at his limbs as he journeyed through the forests, and coiled themselves under his pillow at night, yet he never received the slightest injury from them. John Heckewelder, one of Zeisberger's assistants, in recounting the special providences of God in his behalf, says: "Four times I have met panthers, twice when I was quite alone, which, however, after stopping and sitting down opposite to me for a short time, rose again without attacking me, and slunk off to the forest. At another time I killed, in my encampment at Cuyahoga, in one day, with the assistance of the Indians, six rattlesnakes." Gertrude Egede, while in Greenland, was terrified by the advent of a huge polar bear that suddenly broke into the house. With rare presence of mind she dashed a kettle of boiling gruel into its face, when it retreated with a cry of pain, and left her in peace and safety. Hannah Marshman, writing from India in 1805, tells of treading on a snake which twined itself around her limb. It gave her heel a "hard smack," but she shook it off and felt no harm. Dr. George L. Mackay, in "From Far Formosa," speaks of no less than six occasions on which his life was in danger from poisonous serpents, and Dr. Jacob Chamberlain, the veteran missionary of Madanapalle, in his two volumes, "The Cobra's Den" and "In the Tiger Jungle," relates some fascinating stories of thrilling escapes from snakes and tigers.

## ARE MISSIONS A FAILURE IN INDIA\*

### THE IMPRESSION OF ONE VISITING INDIA FOR THE FIFTH TIME

BY LORD RADSTOCK

I am amazed at the great changes which are silently but surely going on in this wonderful empire. Ill-informed people are in the habit of saying that mission work has been a failure. The last census, which showed a growth in the number of Christians to the extent of 25 to 30 per cent., and in some places of 50 per cent. in the decade, would be an answer to this. But any thoughtful observer will see movements on a gigantic scale, which are clearly to be traced to the indirect effect of Christian teaching.

Let me give examples from what has taken place here in the last few weeks. A boys' refuge to be conducted on thoroughly Christian lines was opened by the lieutenant-governor. His audience consisted of two hundred Europeans, Eurasians, and some five hundred to six hundred Hindus, yet when he spoke of his own faith in Christ and of the blessing he had had from early Christian training, he was warmly applauded by Hindus as well as Christians. A few days later a testimonial was being given to Mr. K. C. Banerji, a Brahman of high birth, but who forty years ago became a Christian, and had been one of the most able and foremost leaders of Christian work. He had been recently appointed Registrar of the University by the Senate, of whom the very large majority are Hindus, and the testimonial was subscribed for largely by Hindu members of the university. A most orthodox Hindu, ex-Judge Banerji, was in the chair and presented the testimonial. In acknowledging the presentation, Mr. C. K. Banerji said that whatever success he had in life he owed it all to Christianity. This speech was loudly applauded by the highly respected Hindu chairman. A week ago a lecture was given on the Bible to some one hundred and fifty native gentlemen (non-Christians). At the close of the meeting a Brahman professor of the Presidency College gave a most beautiful tribute to the Bible as the source not merely of enlightenment, but of peace and comfort, more especially as it revealed the character of Jesus. He was followed by an orthodox Hindu editor who spoke of the benefits conferred by British rule, but said the greatest benefit was the introduction of the Bible.

Another remarkable witness is coming on the scene—Swami Dharmanandg, one of the most remarkable Hindu ascetics in Bengal. He had a large number of disciples from among the highest classes, including magistrates, lawyers, and judges. Seventeen years ago he heard in an address by an Englishman in Delhi the inspired words: "I am the true vine," and it seemed to give him a faint glimmer of a communicated life. He learned Hebrew and Greek in order to read the Bible in the original, he learned Arabic to read the Koran, has traveled in Europe, spent a long time in Rome, went to Armenia, Constantinople, and from thence to Mecca, China, Japan. After seventeen years' study of Buddhism, Mohammedanism, and Christianity, he has now avowed his faith in the Lord Jesus Christ, and has written a book to show that our Lord Jesus Christ is the Savior and Messiah, the only Redeemer for now and all ages. He expressed to me his opinion that India owed her civilization and her education to the missionaries.

\* Condensed from the *London Times*.

Such a testimony from a man of such high birth that Brahmans take a low place before him, and who has in an amulet the dust of the two hundred and thirty holy places of India to which he has been a pilgrim, can not fail to awaken a yet deeper inquiry among the two hundred millions of Hindus in India, and is an evidence of how profound is the impression of the truth of the Christian faith made by the present condition of Christianity in India. It is also deeply interesting to see the indirect effect of the Bible on Hinduism, and the very marked return to Monotheism and to the recognition of moral obligations as more important than observance of ritual, which is seen in many leaders of thought. It is quite common to hear Hinduism defended on the ground that its earlier monotheistic teaching is like Christianity.

In the first fortnight of my time in India I had the opportunity of speaking to about three thousand students, who listened with an interest which, I think, would not have been found in an equal number of English undergraduates. At a recent conference of missionaries from all parts of Bengal there were reports indicating not only a dying out of prejudice and a growing appreciation of the reality of the Gospel Message, but a marked increase of the number of baptisms. There is a general and growing feeling that there are multitudes who are convinced of the truth of the Gospel, but who are waiting for a leader, in order to break the family traditions which have held them in bondage for so many centuries.

Nor is this remarkable movement interesting merely from a religious point of view; it is closely connected with the underlying spirit which alone will make our rule of India, which can only be at the bottom a moral one, acceptable to the masses whom we are rightly or wrongly instructing in political history and in whom we are inculcating the desirability of representative institutions. Race hatreds are ever ready to be evoked by any small accident, while religious fervor can arouse the wildest fanaticism among the scores of millions whose life is molded by their conceptions—alas! so terribly distorted—of the infinite.

But when the spirit of Jesus the Lamb of God reveals Him to them and forms the Christ-life in them, the spirit of love and peace reigns—instead of a struggle for personal advantage and political power. The enmity fades away. I have just seen a striking proof of this. Yesterday the town hall was filled with a stormy meeting discussing some administrative changes in Bengal. To-day we had one thousand eight hundred Christians—English, Eurasians, Bengalis—from the lieutenant-governor to the humblest native Christians, all united in a praise meeting, where the same hymns were sung in English and Bengali, and all joined in the Lord's Prayer and silent worship, closing with the hymn, "All hail the power of Jesus' name." In a prominent place was a Swami, whose nickname had been "Hater of Christ," and who was the editor of a paper called the *Anti-Christian*, but who came there to "own Jesus as his Lord and Redeemer." Race distinctions and denominational diversity of method were all forgotten and merged as they sat under the banner "Ye are all one in Christ."

If our empire is to remain, Christian ideals must be the fundamental principle of our policy and administration. All educated natives recognize our Lord as the ideal man, and those who are known to be followers of Him command their respect and confidence.

But those who bear the name of Christ yet live in a way unworthy

of that name not only bring reproach on their professed faith, but are looked on with critical, if not suspicious, eyes.

It can not be too often enforced on those who rule at home that, as our rule can only be a moral one, it is of unspeakable importance that not only our legislation should be governed by Christian ethics, which all educated India accepts as the standard of conduct, but that those who administer government, even in subordinate positions, should be seen in their administration and lives to be guided by the loftiest ideal. Wherever they fail the natives instinctively see the failure as a weakness, and consequently, instead of being willingly led by a superior intelligence, only yield to a superior force, which at heart they do not venerate, which they will resist, and from which, when occasion arises, if possible, they will liberate themselves. It need hardly be pointed out that the growth of non-Christian education creates a craving for increased political power, while it utterly fails to give either the power or even the ideal of subordinating private interests to the great principle that the good of the masses should be the first care of all governors or legislators, and paramount to any considerations of personal profit. If, therefore, they see in government officials a low ideal, they will be the more encouraged to think that they themselves are fit to exercise a political power for which our government education tends to create aspirations.

Meanwhile the lack of governing Christian principles in character makes it utterly impossible to entrust power but to a very small percentage of the educated natives who, because they have seen political power exercised by others, who in the main have been taught to act uprightly, imagine that they too are fit to exercise it, and regard any hindrance to its exercise as deprivation of just rights to which they are entitled and for which they will contend.

### **A Wonderful Work in Peshawar**

Since writing the above I have visited Peshawar, and have had remarkable confirmation of the importance of mission work. Peshawar is only nine miles from the mouth of the Khaibar Pass; there the tribes are so wild that, tho two or three generations have elapsed since they came under our influence, caravans can only pass twice a week when the hills are specially guarded and a strong escort protects front, flank, and rear of column, while any one straying from off the road would be in great peril from the villagers, who live in villages like small fortresses, where blood feuds are continually being avenged by death—yet every day in Peshawar city in the medical mission may be seen about one hundred men, many of them from these very villages, or from Kabul, or from Central Asia, listening to the story of the love of God to man.

Probably about twenty-five thousand wild men come there annually as out-patients, and find they are cared for by Christian men. At Bunnu, another very wild place beyond the Kohat, there are probably as many who get their first idea of Christian care from the servant of God who conducts the medical mission with such devotion and success that he has a far-reaching influence among the lawless tribes who continually raid our frontier. The Mullahs are the principal agitators, and their religious influence makes them the most formidable factor in the whole frontier; but when once the teachings of the Gospel begin to influence these tribes, the greatest element of danger among the wild men who live across our frontier twelve hundred miles long will be eliminated.

Hitherto the policy of the government has been to forbid any mission work across the frontier, and the result is that no approximation to security of life has taken place. Yet within our frontier, where the same kind of races are subjected even to the indirect influence of Christianity, Christian ladies are as secure as in Paris. In Peshawar city, with its streets crowded by wild men, the Gospel of Christ daily proclaimed finds many thoughtful listeners. The Cross of Christ, which has changed European nations from ignorant barbarians and given them the Christian ideal as their ideal, will have the same power over these sons of Asia when they come under its influence.

People in England have not the faintest idea of the state of things in a center where Mohamedanism unchecked by British rule is paramount. Speaking lately with one of the ablest of our frontier officers, he gave examples from the history of the last three months to show what "holy men" among them are capable of. Some time ago a noted holy man died, leaving four sons. Three of these "holy men" murdered their elder brother in order to get his property. Not many weeks ago another "holy man" had a great following, but a third "holy man" wanted to oust him and raised a force and besieged him; after some time he surrendered, on the promise that his life should be spared. For a time he was kept as a prisoner, but within a week or so was murdered by the "holy man." Meanwhile every man claims the right to sell his wife and daughters, and the "holy men," including mollahs, are often looked upon as among the worst criminals. A leading native gentleman lately said to the frontier officer to whom I have referred: "You speak of Sodom and Gomorrah, but they were pure compared to Peshawar," a verdict confirmed by the hospitals, and this a city where Mohamedanism reigns supreme, and yet we hear in England too often the superficial chatter of ignorant people who say "one religion is as good as another!"

Meanwhile, from many quarters we hear that leaders of Hindu thought are wishing that the Bible should be introduced into the educational system as the highest standing of moral teaching, while people who call themselves Christians oppose the propagation of those Holy Scriptures on which their professed faith is based, who, moreover, contribute to the formation of lawless principles in the rising generation which would lead to the abyss in which France was plunged by the great Revolution, "*ni Dieu ni maitre*."

In conclusion, I am aware that many will say that relations of theirs who have been to India have never seen real Christianity in the natives, and therefore argue there can be no result of Christian missions. The answer is exceedingly simple. The population of India is nearly three hundred millions. Supposing we take the number of real Christians as distinguished from those who are only Christians in name at two hundred and fifty thousand, it is perfectly intelligible that people may have met thousands of natives and yet never met a real Christian, especially if they did not take any pains to find them out. Meanwhile, let them remember the difference between seed time and harvest. A cockney going into a cornfield where wheat had been sown and where only little green blades were to be seen would possibly call them weeds and say that farming was no good, but those who had tilled the land and sown the seed would be quietly waiting for the great harvest-home when "he that soweth and he that reapeth will rejoice together."

† I thought it well to submit this to others who know India, and I have therefore read it to over twenty who are in different parts of India; they have all thought it a fair representation of the state of things.

## MISSIONARY LESSONS FROM THE FIRST THREE CENTURIES \*

BY PROFESSOR GUSTAV WARNECK, HALLE, GERMANY

It is without doubt an advantage for missions of to-day that missions of the past lie behind them. Like all history, the history of missions should also be a teacher for us, serving us as an example and warning, encouragement, and incentive to critical self-examination. The New Testament does not give rules binding upon all ages as to the manner of conducting missionary enterprise, so that even the early Church's methods of missionary work can not be regarded as of standard authority, and we should not copy those methods. For in the history of the spread of Christianity in the apostolic age and the days of the early Church momentous factors of contemporary history played a part, which were very essentially conditional to the success of those missions—factors which were altogether beyond the control of the missionary organization of that time, and which it is quite beyond our power to weave into the history of missions in our own day. These are :

1. The widespread influence of the Jewish religion by reason of the Jewish dispersion.
2. The existence of a universal language—namely, Greek.
3. The political unity of the world under the Romans.
4. The universally undermined condition of heathenism.
5. The uniform state of culture in the world.

Besides being helped by the above-mentioned outward circumstances, the spread of the Gospel was much speeded by the nature of the missionary agencies used in the early Church. The success of the early Church's missions is a splendid illustration of the parable of the living seed. The vital powers of the Gospel of Christ were at work, and that not merely in the Word as it was preached, but in the Word as it was lived.

It was no attenuated Gospel which was presented to the heathen; it may have been simple, but it was the whole Gospel. The "teach them to observe all things whatsoever I commanded you" was faithfully followed out and energetically worked into a Christianity of deed.

Besides the moral zeal manifested by the Christians, there are four things in which their missionary power consisted:

1. With regard to every sort of idolatry, they preserved an altogether exclusive attitude.
2. By their endurance, and that not merely in times of dire persecution, they manifested an all-conquering might.
3. Of even more potent influence in the spread of Christianity was the many-sided exercise of charity by the Christians—their magnanimous care for the poor, widows and orphans, the sick, those in prison, and slaves.
4. There was finally something very winsome in the brotherly love which united the believers among themselves.

### Instruction for Missionaries of To-day

1. Itinerating evangelization is of only preparatory importance.
2. The rallying, organization, and educative care of congregations is the sure basis for the spread of Christianity, and therefore that is really the principal part of missionary work.

\* Condensed from *Allgemeine Missions Zeitschrift*.

3. Membership of a congregation should be made to depend less on a definite amount of religious knowledge than on belief in essentials and the resolve to break with heathenism and all its unholy customs, to be obedient to the laws of Christ, and to bring offerings for the sake of the Gospel.

4. Educative care of congregations consists in training them to put their faith to practical proof by a life after the example of Christ, as well as in confirming and deepening that faith by grounding them in Christian knowledge.

5. In connection with this twofold education there should, from the very first, be awakened and continually quickened in the congregation the consciousness that it has a missionary vocation.

6. Of the utmost necessity is the early institution of a native pastorate.

7. However much care is to be expended on the training of such a pastorate, the congregations must not become accustomed to passivity because the missionary office is laid on its shoulders alone. The missionary activity of congregations consists, above all, in the Christian life led by its members, and which wins for their faith the esteem of the heathen.

8. Finally, the missionary power of congregations as such must be mobilized. This is effected by the cultivation of the feeling of brotherhood, peaceable unity, the common exercise of charity, and by organizing different branches of work for the members.

These are all very simple and almost self-evident things, but realized they are living powers. Where they are lacking or do not operate, emphasis is being laid on methods; where they are potent, they replace all artificial means. Our present-day missionary apparatus can not be screwed down to the primitiveness of the first centuries; but if this lesson be learned from the self-propagation of Christianity in those days—to lay more emphasis upon simplicity than on artificial methods—it will gain much strength. It has been a great mistake that the spread of Christianity has been too exclusively in the hands of foreign missionaries, and then entrusted to paid native assistants. It is generally accepted now that independent native Christian churches are the goal of missions; but in the desire to reach that goal, too often a structure is raised which lacks its natural foundation, and this natural foundation must to-day be, as it was in the days of the early Church, the matured, self-edifying, and self-missionizing congregation.

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### AN ARTIST'S PICTURE OF A DYING CHURCH

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshipers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb!

## EDITORIALS

### The Christian Forces in Japan

We are accustomed to read in the daily press of the First, Second, and Third Japanese armies in Manchuria, or of the Army of the East and the Army of the West and the Army of the Center. We have followed their movements now for months, so that we know fairly well their leaders and their equipment and their strategic positions. How little we know of the Christian forces in Japan itself and their disposition! And yet a very strong argument could be made for the contention that these forces are not without intimate relation to that awakening of the Japanese national consciousness which has made possible the achievements of its military forces on the Continent of Asia.

The best summary of the Christian situation in Japan is a pamphlet with a rather obscure title, called "The Christian Movement in Its Relation to the New Life in Japan (Second Series)." It stirs one profoundly to study its statistics and its statements. Almost every important branch of the Christian Church in America and Great Britain is represented in Japan. And these various missions are for the most part acting together in great harmony. They have a common version of the Bible, circulated by the Bible Societies of England, Scotland, and America, and a common hymnal that has come to be used in all the Protestant churches (except the Episcopal). This is a condition thus far without parallel.

The Christian forces are engaged in educational work, in the care of hospitals and orphanages and many other phases of social reform, in the publication and distribution of Christian literature, and in distinctly evangelistic work and church building. Every form of

this activity shows progress in the last year of record—1903. Twelve schools of Christian learning for young men show a gain in attendance of 23 per cent. They are discussing some form of federated relationship under a Board of Regents. Recent decisions of the Board of Education of the government have given them very favorable relations to the whole system of imperial education. All these Christian schools, with possibly three exceptions, require attendance at chapel and Bible classes. They place emphasis, too, on the humanities rather than a distinctively utilitarian education. There are in these schools an increasing number of candidates for the Christian ministry.

The membership of the churches shows a gain of nearly 9 per cent., and their gifts for religious work an increase of 12 per cent. in one year.

In Bible and tract work 166,835 copies of the Scriptures and nearly 300,000 copies of Christian books and other publications were circulated. Who can calculate the influence of this seed-sowing?

The Protestant body of more than 55,000 is alert and influential far beyond its numbers. It has representatives in the Diet, in the officers of the army and navy, and its ideals are doing much to shape the life and thought of modern Japan.

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### Missions and Church Expenses.

"Moreover, it is required in stewards, that a man be found faithful." Everything that a Christian has—life, strength, ability, opportunity, money—all are but held in trust for God, and we shall be called to give an account of our stewardship. Many things which are good or harmless in



themselves become evil and pernicious by standing in the way of what is better or best. Is this not true of many things for which we spend energy and money in our personal and church life? Take, for example, the matter of costly buildings and expensive music. It is right that we should seek to make a house of God as substantial and attractive as is required for the best results, and should not make our homes luxurious while our church homes are plain, limited, and uncomfortable. It is true, however, that the building up of God's Kingdom is of infinitely more importance in His sight than the erection of ornate and expensive churches. Is it pleasing to God that His work be hindered by lack of funds, in order that houses ostensibly dedicated to Him may be made unnecessarily large and elaborate?

The matter of church music has recently been seriously considered by some congregations in its relation to gifts for missions. The Knox Presbyterian Church, in Toronto, voted not to increase its appropriation for a more costly choir, in spite of the fact that this was strongly urged by many members on the ground that they must keep up with other large churches. It would be interesting to find out how many people have been saved or permanently helped in their Christian life by the singing of highly paid choirs. True, a certain class of people are attracted to some churches for the same reason they would go to a Sunday concert—and receive no more benefit from attendance on one than on the other.

The amount spent on music in many churches would support two or three missionaries, or would pay all the expenses of one or two churches in some place where Christ is not known. The sum

which might be expended for the best music is almost unlimited. The surplus over and above what is required for good precentors in all our churches would certainly support not less than 1,000 missionaries. Is it right for churches to spend as much on music as they give to missions?

Each of these questions as to personal and church expenditure should be decided solely on the ground of what is most likely to be well-pleasing to God, lest He say to us as to Israel: "Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols (Amos v: 23).

Christ and His Gospel have not lost the power to attract if they are faithfully presented, and the music most acceptable to God is that of a life in harmony with God, and the highest order of praise is that of a heart overflowing with thanksgiving. \*

#### Peace and War

The awful slaughter of man by man in the Far East brings again to the front the question of international arbitration to settle all disputes. Has the time not come when nations will agree to the establishment of an international court with absolute power to decide all difficulties. The present method is as barbaric in international affairs as it would be in national life to allow personal disputes to be settled by a public hand-to-hand fight to the finish; and justice is no more likely to be in one case than in the other.

The International Peace Congress, held in Boston, Tremont Temple, beginning October 3d last, was a memorable occasion, and may exercise an immense influence on the future of the world. Mr. Edwin D. Mead presided, and the Secretary of State, Mr. John Hay, who has none among the American

statesmen who has outshone him in intelligent zeal for the advance of international harmony, spoke. He gave assurance in behalf of the existing government that strenuous efforts will be made to maintain peace with all nations, and that the President is now preparing to submit to the Senate propositions which look to treaties of arbitration with several other governments.

It was sublime to see men and women from all the chief peoples of the world conferring to promote world-wide peace. The foreign delegates placed much stress on the act of the Massachusetts Legislature in 1903 passing a resolution in favor of a regular international congress to consider matters of importance to all nations, a measure which looks beyond mere arbitration, and gives to Massachusetts the honor of taking the first step looking to the Organization of the World. This was indorsed at the recent Interparliamentary Conference held at St. Louis under the auspices and at the expense of the government of the United States, and the President has announced his readiness to call a conference to consider this and other matters of international interest at the proper time.

All parts of the world were represented, and in many varieties of attire. The only uniform feature was intelligence and a love for peace. Brief addresses were made by Baroness Von Suttner, of Austria; Rev. Charles Wagner, of Paris; Dr. Booker T. Washington, of Tuskegee; Miss Jane Addams, of Chicago, and others.

Very appropriately a "Prayer Union for International Peace" has been started recently among missionaries of the "Prince of Peace." The plan of the Union is to have all who are interested in the spread of the Gospel of Christ join regularly in praying that the

Church may realize her great calling as a peacemaker, and that statesmen may be convinced that there is a better way to settle disputes than by war and violence.\*

### Our Dependent Peoples

The twenty-second conference of the friends of the Indian, which has more recently embraced also the dependent peoples brought into connection with the United States by the recent war with Spain and the annexation of the Hawaiian Islands, met on the 19th of October at Lake Mohonk House, at the invitation of Mr. Albert K. Smiley and his wife, who have distinguished themselves by a like hospitality during the past twenty-two years. The conference was attended by about 180 invited guests, prominent among whom were Charles J. Bonaparte, Esq., who was called to the chair; Dr. Merrill E. Gates, ex-President of Amherst College; Commissioner Jones, of the Indian Bureau; Senator John Sherman, and a number of prominent men and women who have been more or less closely connected with the administration of affairs in Porto Rico, in the Philippine Islands, and in Hawaii.

In the first place, it became evident from the quite unanimous testimony that the Indian tribes are not yet likely to cease soon to be objects of our solicitude and care. Their condition is not such as that they can, at the present time, be abandoned to themselves; they will need for years to come to be the wards of the government, and the objects of brotherly interest and effort on the part of Christian philanthropists. It was shown that they have definite assurance in writing that the manufacture, sale, and introduction of intoxicants

\* Those who wish further information on this Prayer Union may write to F. S. Hallows, Mussoorie, U. P., India.

shall be forever prohibited within the Indian Territory, and one thing upon which the conference emphatically insisted was that if the Indian Territory shall become a State these provisions for prohibition shall continue part of the inalienable constitutional law of the state, at the Indians' request.

As to the Filipinos and the Porto Ricans, it was equally plain from the testimony of experts that they are not ready for a condition of independence, and that to cast them upon their own resources at this time would be disastrous. They must be prepared for self-control. So, in a measure, with the Hawaiian Islands. One interesting fact was brought to the notice of the conference: that the percentage of native Hawaiians is but about fifteen per cent., whereas the Japanese number nearly sixty-one per cent., and the Chinese twenty per cent. of the population; so that the Hawaiians are slowly disappearing as a factor, and the children of the Japanese and Chinese will, in the next generation, form the majority of the voting residents of the islands.

The spirit of the conference was most amicable, and the papers were remarkable for condensed information, for moderation, for clearness of statement, and for intelligence.

We append a portion of the platform which was unanimously adopted, and would recommend all those interested in the questions discussed to send for copies of the report to Mr. Frank Wood, of Boston, the treasurer.

It is the sense of this conference that the initial steps should soon be taken by Congress looking to the closing up of the business of the Indian Bureau so soon as it may safely be done, leaving to the operation of the laws of the nation and of the several states and territories the protection of the Indians in their rights of person and property, the education of their chil-

dren, and in securing to them the privileges and responsibilities of citizenship.

Where the local authorities of state and country are unable to provide these, the general government should make adequate provision for the proper educating of its citizens. Day-schools for Indians, where such are necessary, should be extended. Reservation schools and Indian boarding-schools must be continued for some time to come, but we believe they should not be enlarged nor increased in number, nor heavy appropriations made for permanent improvements.

We especially commend the wise system of education that has been put into successful operation in the Philippines. We would urgently recommend the extension of this system until the people shall all receive the inestimable advantages that will result from it.

We commend the wise action of the government in the revision of the laws of Porto Rico and in the establishing of an admirable system of education there. We are unable to suggest any improvement in this system, but we strongly urge the expenditure of our government of whatever sums may be necessary to secure the advantages of education to all the children of the island. At the present time but one in five of the children of school age receive educational advantages.

The conditions in Hawaii are so different from our other islands that quite distinct problems are there to be met. The large Asiatic population already there places upon the government a serious responsibility for such an education of their children as will prepare them for the duties of citizenship. We recommend to Congress such action as may be necessary to secure the use of the English language in legislation and the courts as will comply with the conditions already stipulated.

The real duty before us with all dependent peoples is the upbuilding of character. This must be accomplished by the combined influences of religion and education. Our government can provide for the latter, but it devolves upon the Christian people of our land to see that the vast interests of religion are not neglected.

## BOOKS FOR THE MISSIONARY LIBRARY

**SCIENTIFIC ASPECTS OF MORMONISM.** A book written by a Mormon in defense of present-day Mormonism. Nels L. Nelson. 8vo. 347 pp. G. P. Putnam's Sons, New York, 1904.

The author, Nels L. Nelson, is Professor of English in the Brigham Young Academy, at Provo, Utah. It is a fanciful, tho in a few lines not wholly unsuccessful attempt to harmonize the conclusions of modern scientific research with the distinctive tenets of Mormonism. The general public has long been puzzled at the strange use of Christian terminology by the followers of Joseph Smith, Jr., and Brigham Young. Now we are to have Mormonism interpreted in terms of science! With the exception of a rather coarse grain here and there cropping out, the book is well written.

The Mormon conception of God as the natural progenitor of the human race may be gleaned from the statement: "It would seem to argue unusual temerity for a handful of people like the Mormons to hold up and proclaim the old-fashioned conception of God as a glorified, perfected, personal being, the Father of the human race and its prototype in every sense; physically, intellectually, socially, morally and spiritually." Again: "God is conceived as the Father—in a very literal sense—of the spirits of all men." "These sons and daughters do not belong to an order of beings lower than that of God Himself, and are therefore not 'totally depraved.'" "Our Father in heaven is the perfected Man." "It [Mormonism] believes that the Father, like the Son, is a perfected Man" (p. 237). The author regards as the sublimest utterance of modern times, if not of all time, the famous Mormon dictum: "As man is, God once was; As God is, man may become." Throughout the book man

is regarded as 'Coeternal with God.'

Professor Nelson falls in with the Socinian error of denying to Christ the eternity of Godhead and co-equality in power and glory with the Father: "Christ evidently had a beginning in His capacity as God, for the relationship of Son itself implies not only a beginning of organized life, but a limitation of power" (p. 237).

Mormon Polytheism is defended in chapter xxi., where the author charges Christians with polytheism for believing in God the Father and God the Son, and then affirms: "Whatever reasoning can reconcile the unity of God with the Christian's limited polytheism, can equally reconcile it with the Mormon's unlimited polytheism." Again: "There must be an infinite number of beings related to each other by sequence, yet all reigning coordinately as Gods."

The book teaches the preexistence of the human soul. There are myriads of spirits in the other spheres awaiting embodiment in this world. On p. 86: "There never was a time in the universe when there was not a man and woman capable of physical generation, for generically speaking, *God is man*, and *man may become God*. Adam and Eve were probably translated beings brought to this earth from another world for the express purpose of beginning the work of furnishing tabernacles for spirits awaiting a mortal career."

The doctrine of polygamy is not exploited in the book for the reason that the writer intends to publish a companion volume on the "Social Aspect of Mormonism" when this notorious practise will be dealt with at length.

The author reemphasizes the vapid contention that Mormonism

is the primitive type of Christianity restored to the world in all its purity by Joseph Smith, and consequently the only true Gospel in the world to-day; the rest are merely man-made religions and all evangelical denominations are in the same category. There is much that is true and commendable in Mormonism as thus presented, but the strange and repellent teachings of the system are so great a part of the whole, and its claims so monstrous as to offend, if not disgust, ordinarily intelligent people. Ministers would do well to peruse the book if only to find out what a singularly coherent system of crass materialism here flourishes under the name of religion, and also to note the specious way in which an educated Mormon can present his peculiar views in terms of religion and science.

B.

OUR PEOPLE OF FOREIGN SPEECH. By Samuel McLanahan. 16mo., 104 pp., with diagrams. 50c., net. F. H. Revell Company, New York. 1904.

This is described as "a handbook distinguishing and describing those of the United States whose native tongue is other than English." It is a fine piece of work, accomplished through patient toil, which those only can measure who have tried work of this class. The author has also brought together in this handbook needed information about the origin, language, and the religions of all the immigrants who are now steadily pouring into this country. Thirty-six different nationalities are examined, located, described; and the religious work of Roman Catholics or Protestants for them is summarily indicated. The whole work of classification and description is marked by a surprising accuracy of details.

The safety of the nation demands study of these people, so that their needs may be met by the Church and School. For the safety of the nation, home mis-

sions among foreigners must be vigorously pressed. The various denominations should combine or federate forces or specialize work with a view to the most telling efficiency. The Bible Society and the Tract Society must be supplied with funds greatly to increase their own peculiar polyglot work. All patriots must join in measures to insure that assimilation of these people takes place.

Mr. McLanahan agrees, however, with the writer of the article on "Immigrants" in this number of the REVIEW that our people, especially need to feel and to show more of kindly sympathy toward these aliens in our midst.

DUX CHRISTUS. An Outline Study of Japan. By William Elliot Griffiths. xiii, 296 pp. and map. 30 and 50 cents. The Macmillan Co., New York. 1904.

This volume is the fourth of the Study Series issued under the auspices of the Women's Central Committee for the United Study of Missions. The first three chapters, occupying rather more than one-half of the book, relate to the land, its people, its history, and its religion, and is an interesting and informing presentation of the case. The second three chapters, which relate to modern missions in Japan, show signs of haste in composition, and might have been improved had time been taken for arrangement of the abundant matter. Each chapter is preceded by a good chronology and followed by excerpts, which serve as side-lights from various authors. Suggestions of themes for special study and of books for reference are included in the material given under each topic.

As a text book for study classes this work has defects besides those already alluded to. Haste is also evident in the paragraph headings. These are often misleading and sometimes absurd, as, for instance, on p. 172, where a blackfaced head-

ing, "The Gospel in the Northern Islands," even rends asunder the discussion of Baptist missionary enterprises in South Japan. The names Yezo and Hokkaido are used interchangeably (and to some confusingly) throughout the book; but the index does not collect into one place the various mentions of that island. In fact Hokkaido does not appear in the index. The index makes no mention of the Russian Church mission, and its only mention of Bishop Nicolai carries one to a chance allusion to the man instead of giving a clue to the paragraph in another section which describes his work. Many similar faults make the Index almost useless to a study class.

**SUNRISE IN THE SUNRISE KINGDOM.** By John H. DeForest, D.D. Illustrated. 233 pp., and colored map. 60 cents. The Young People's Missionary Movement, New York, 1904.

The Forward Mission Study Course, edited under the auspices of the Young People's Missionary Movement, is distinctly enriched by this study of the Christianizing influences at work in Japan. The descriptions given of the country, the people, and their religious beliefs are brief, but clear and comprehensive as well as interesting. Some may question Dr. DeForest's visions of past good fruit from aged religious systems that are clearly "nigh unto vanishing away." But the generous discovery of what fragments of truth and virtue unbelievers may possess is a presupposed condition of sympathetic relations with them at any point.

The same qualities of brevity, clearness and interest characterize the chapters relating to the history, methods, and present condition of Christian work in Japan. Dr. T. H. P. Sailer has added to each chapter suggestions for study with penetrating questions that compel a

class really to possess the information made available by the book and the outside readings suggested. Appendices contain further suggestions for study, a chronology, and a capital Bibliography. A good analytical index and a clearly printed map complete the aids to study offered by this admirable little volume.

## NEW BOOKS

**ENCYCLOPEDIA OF MISSIONS** (Revised Edition). Edited by H. O. Dwight, H. A. Tupper, Jr., E. M. Bliss. 4to. 851 pp. \$6.00. Funk & Wagnalls Co., 1904.

**MISSIONS AND MODERN HISTORY.** By R. E. Speer. 2 vols. 8vo. \$4.00, net. Fleming H. Revell Co., 1904.

**THE BIBLE AS A MISSIONARY BOOK.** By R. F. Horton, D.D. 2s. 6d., net. Religious Tract Society, London, 1904.

**OUR PEOPLE OF FOREIGN SPEECH.** By Samuel McAnahan. 16mo. 104 pp. 50c., net. Fleming H. Revell Co., 1904.

**IMPORTED AMERICANS.** By Broughton Brandenburg. Illustrated. 8vo. 303 pp. \$1.60, net. Frederic A. Stokes Co., New York, 1904.

**THE MORMONS.** By Samuel E. Wishard, D.D. Illustrated. 16mo. 121 pp. 35c. Home Mission Board of Presbyterian Church, New York, 1904.

**SCIENTIFIC ASPECTS OF MORMONISM.** By Nels Z. Nelson. 8vo. 347 pp. G. P. Putnam's Sons, New York, 1904.

**SABBATH-SCHOOL MISSIONS IN WISCONSIN.** By Rev. Joseph Brown. Illustrated. 8vo. 163 pp. 75c., net. Presbyterian Board of Publication, Philadelphia, 1904.

**PIONEERING IN BOLIVIA.** By W. Payne and C. T. Wilson. Illustrated. 8vo. 148 pp. H. A. Raymond, London, E. C., 1904.

**FETTERISM IN WEST AFRICA.** By Robert H. Nassau. Illustrated. 8vo. 389 pp. \$2.50, net. Charles Scribner's Sons, 1904.

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## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**The American Board and Congregational Council**

The meeting of the American Board, held at Grinnell, was a large and eminently inspiring meeting. An important action taken was the election as Home Secretary of Rev. Dr. C. H. Patton, of St. Louis. A special contribution was made for the establishment of a new station at Beira, in Portuguese East Africa. But the great importance of the meeting was its spiritual uplift that made all know it a privilege to have a share in the foreign missionary work.

The American Board cut short its meeting on the third day, in order to allow its members to attend the Triennial Congregational Council at Des Moines. This council was a remarkable body of men, and its meeting was felt to mark an epoch in the history of the Congregational churches. In the first place, the council took a step toward centralization where federation has been the rule, by giving to its moderator, the Rev. Dr. Washington Gladden, the duty of serving the churches by advice and counsel in the interim between the present council and the meeting of the next. Another marked feature of the council was the strong feeling in favor of the proposals for organic union with the United Brethren and the Methodist Protestant churches. It will take some years to execute legally the details of any decision to unite, but union of purpose seems already accomplished. The greatest height reached by the council, however, was at the time of its adoption of the report of the Committee on Evangelism, and the reconsecration of the members of the whole body to the work of

simple soul-winning under guidance of the Holy Spirit.

**Missionary Enthusiasm at the Episcopal Convention**

The Triennial Convention of the Episcopal Church in the United States held its sittings in Boston during October.

Interesting reports of the missionary work of the Church were given, and meetings of the Women's Auxiliary were attended by hundreds of women.

The Domestic and Foreign Missionary Society has disbursed nearly \$2,000,000 for missions during the past three years, which is but a part of the amount actually given by the Church for the entire or partial support of 20 bishops and 1,120 other missionaries in the home field. In the foreign field the board has made appropriations for the support of 8 bishops, of 47 clergy, 56 foreign lay workers, men and women, and 533 native workers, clergy, teachers, catechists, Bible-women, and other helpers. The total of these appropriations is \$335,635.

The large audiences attending missionary meetings, the increased contributions throughout the Church, and the intelligent presentation of missionary work by such bishops as Tuttle, Brewer, Brent, and others, indicate that the cause of missions is gaining ground rapidly.

The last meeting attended by the Archbishop of Canterbury was a great missionary assembly in Tremont Temple. Every seat was occupied, and hundreds were standing. The reception to Bishop Brent was overwhelming, and as he closed an eloquent address with the words, "what you and I want is a church hospital in Manila to cost \$25,000," there was not a hearer who

was not certain that the bishop would get the money. The Archbishop's address was a fine tribute to Christian missions as the grandest subject that could occupy the thought and enlist the aggressive energy of Christian people.

AUGUSTUS STODDARD, D.D.

The missionary spirit was moved to enthusiasm by the dramatic incident of the Woman's Auxiliary bringing forward its magnificent donation of \$143,000 (afterward increased to \$150,000) to the missionary enterprises of the Church.

With all this, which stirs sympathy in every Christian, one can not but regret that the convention refused to appoint delegates to the National Conference on Federation of Churches, which is to take place next year. This refusal seems to be out of harmony with the great and general movement toward Christian fraternity that marks the present time.

#### **Home Missions** A great interdenominational celebration at St. Louis

was held at Festival Hall, St. Louis, on Saturday, October 29th, and Monday, October 31st. The opening address was by Dr. A. B. Storms, Principal of the Iowa State College, and he was followed by speakers of national reputation representing the various home missionary boards. Dr. Storms represented the Methodists; Dr. W. N. Lawrence, of Chicago, Ill., the Baptists; Dr. Cyrus Northrop, of Minneapolis, Minn., the Congregationalists; Dr. J. H. Garrison, of St. Louis, Mo., the Disciples; Dr. Cornelius Brett, of Jersey City, N. J., the Reformed Church; Bishop D. S. Tuttle, D.D., of St. Louis, Mo., the Episcopal Church; Dr. A. S. Hartman, of Baltimore, Md., the Lutheran Church; and Dr. S. J. Niccolls, of St. Louis, Mo., the Presbyterian Church.

Sunday, October 30th, was also

observed as a Home Missionary Day in many churches throughout the country, and thank-offerings were made by the people to home missionary boards. \*

#### **Disciples in Convention** The missionary convention of the

Church of the Disciples, in St. Louis, was one of the most encouraging and inspiring ever held in the history of that Church. The meeting occupied seven days: two with reports of women's work; two by the foreign boards; two by the home boards, and on the Lord's Day more than one hundred pulpits were filled by delegates.

The Christian Woman's Board of Missions filled two days with reports of the work carried on by them in Jamaica, Mexico, Porto Rico, India, and almost every State in this country. They represent 1,897 auxiliary missionary societies in as many churches, with a total membership of 41,210 Christian women, who gave \$131,398.18 to missions, and who raised enough more to bring the total up to \$180,108.05, an advance of \$20,000 upon the previous year.

The Young People's Department is very encouraging, with 2,692 local organizations among the children, with a total enrolled membership of 46,063, who raised last year and gave to missions the sum of \$27,127.56. They also report 1,829 conversions to Christ.

Convention Sunday in the Disciples' missionary conventions is always a "high day." More than one hundred pulpits in St. Louis were opened to the visiting preachers, and in the afternoon a communion service was held in the mammoth coliseum. Fully 11,000 people were in attendance.

The next two days the Foreign Christian Missionary Society was in session, which presented the best



year's work in its history of achievements. At a glance it is summed up like this: Fields occupied, 12; missionaries, 143; native helpers and evangelists, 295; whole number of workers, 438; new missionaries sent out last year, 17; receipts for the year, \$211,318. There was a gain of 12½ per cent. in the offerings by the churches. Ten thousand Sunday-school children gave one dollar each to save the heathen. All the schools gave a total of \$56,832.47. The Endeavor Societies also gave reassuring reports of their interest in saving the lost—a gain of 34 per cent. in their offerings, and also a gain of 200 contributing societies.

The next two days were devoted to home missions. A brief summary of the work shows that 353 home missionaries were supported wholly or in part by this board; that they brought into the Church about seventeen thousand souls. For home missions the churches raised \$85,755.96, and home missionaries planted 165 new churches last year in the United States.

The general outlook for the work was never brighter than at the present time. The next international convention will be held at San Francisco, in August, 1905.

S. T. WILLIS.

**Our Foreign-born Children** Last year 102,431 children under fourteen came to America in the steerage. From every remote corner of the globe they came. Almost a thousand of them were Syrian. Half a thousand were Japanese, 16 were Filipino, 8 Turkish, 32 Chinese, 242 negro from Africa, 43 Korean; 3 were Pacific Islanders, 5 East Indian. There were 1,185 Greeks, immigrants from that nation having just begun to bring their wives and children here. Only 282 Spanish children came, as against over 2,000 Portu-

guese. There were 1,807 Finnish children, 1,137 Lithuanian, 2,141 Magyar, about 400 each of Russian and Rumania, about 200 each of Welsh and West Indian, nearly 1,000 each of Scotch and French, over 1,100 Croatian and Slavonian nearly 2,000 Bohemian and Moravian, nearly 2,000 Dutch and Flemish. Then the list jumps into the big figures: 7,761 Polish, 8,390 Scandinavian, 3,300 Slovak, 13,377 German, 19,044 Hebrews, and 25,000 Italian.—*The Home Missionary*.

These items are of especial interest in connection with Dr. Dwight's article in this number.

#### **Our Italian Perils**

As a factor in the creation of trouble, our Italian population is larger than its numbers. Not a day passes that it fails to figure in the police returns because of its robberies, its assaults, its riots, its bomb throwings, its strikes, and its murders. From the killing of our song birds to the killing of our fellow men, these people exhibit a determination toward violence than even our none too peaceful Americans find it hard to understand and much harder to endure. And the remedy is not in law, for that has no effect on them. In their assassinations they stand together as a unit, sufferers and malefactors alike, to conceal those who have committed the crime. The remedy must be sought in moral training, of which it is obvious that they have had none.—*Brooklyn Eagle*.

#### **A Great Legacy for the Negro**

Says a recent despatch from Des Moines, Ia.:

When the will of James Callahan was opened here it was disclosed that Booker T. Washington's institute had been enriched by a gift of \$100,000, and 5 other educational institutions had received \$55,000. Mr. Callahan, whose estate is valued at about \$3,000,000,

had deep interest in the work of elevating the negro race, and he left many thousands to other institutions besides that at Tuskegee. He left \$50,000 for a home for drunkards and their wives, to be handled by the Iowa Humane Society, to which he left \$20,000 to carry on its other work, on condition that Mrs. Elizabeth Jones be retained as secretary as long as she lives at a salary of \$800 a year. The American Peace Society of Philadelphia was left \$10,000. The Salvation Army rescue homes for girls in Des Moines and other charitable institutions were generously endowed.

**The American Bible Society** The officers of this excellent society, in their eighty-eighth annual report, say that progress is evident in the increase of benevolent gifts received through every channel, and in which the total issues of the year, at home and abroad, amount to 1,770,891. Of these, 929,823 were issued from the Bible House in New York, and 841,068 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show a decrease from those of a year ago amounting to 222,667 volumes, 159,036 of which is on the foreign field.

The total issues of the society in 88 years amount to 74,441,674 copies.

**What the Volunteers are Doing** Ballington Booth reports as follows concerning his work:

During the past year over 800 women have been cared for, and over 18,330 beds have been provided for young women in our Homes of Mercy. There have been about 550 children received into, and cared for, in the children's homes, and many thousands of little ones have been helped with clothing. The Volunteer officers and workers have visited and aided 29,271 families during the year. No fewer than 236,042 people were lodged during the year in the homes and

institutions for working and destitute men and women, not counting the many sheltered during the floods and during extreme cold last winter. There were 230,961 persons fed with substantial meals at a nominal cost in these institutions, and 86,244 persons were given temporary relief and food. Over 4,000 quarts of fresh milk were donated during the summer, principally to sick children.

Over 14,000 prisoners, living reformed lives, have been enrolled in the Volunteer Prison League during six years. The Volunteers are in touch by correspondence and meetings with 29,000 men within the walls. Tens of thousands of poor people and children were given an outing into the fresh air during the year through the organization.

The Volunteers attracted 1,060,310 persons to their Sunday and week-night services inside, and, despite the almost unprecedented cold winter, 2,207,233 to their 11,664 open-air services. In addition to the Volunteer reading-rooms, thousands of copies of Christian literature are circulated in States' prisons, gaols, hospitals, soldiers' and children's homes.

**The Year's Income of the American Board** When the books closed September 30th it was found that the donations for the year were \$602,618—an increase of \$5,500 over the regular gifts of any preceding year. This gain is especially noteworthy, as it follows one of \$49,000 a year ago, and makes the gain in donations in two years about \$55,000. The gain is really more than \$5,500; for, a year ago, there was received from the Conditional Gift Fund \$8,100, which went into the current receipts of August, while this year year there was but \$200 to be so credited. The gain, therefore, from living donors is really over \$13,000. The legacies, however, were but \$100,983, making the total receipts \$703,601. The legacies were \$21,000 less than a year ago, and about \$40,000 less than the average legacies for the past ten years. They

are at the lowest level reached in seventeen years.

**Missionary Zeal Among the Friends** A writer in the *Friends' Missionary Advocate* claims that, in proportion to its membership, no other Yearly Meeting has so many foreign missionaries and missionary candidates as California.

The membership of the Yearly Meeting is 2,040, yet it is represented 2 missionaries at Kotzebue, 1 at Deering, 4 at Guatemala, 2 at Whittier, 3 at Needles, and 1 in Jamaica—a total of 13 in the field—while there are 8 candidates preparing. This gives about one missionary or missionary candidate per hundred of the membership. The workers in Guatemala are located in a city of 10,000 inhabitants; yet, altho it is a Roman Catholic country, there is at present in that city no resident priest. From Kotzebue most encouraging records are given of the work of Dana H. and Otha C. Thomas. Almost all the Indians within reach of Kotzebue have become Christians. Their membership recently stood at 560; and in one of the last letters it was stated that all within a distance of 40 miles had been converted. California Yearly Meeting has a missionary training school at Los Angeles, where new premises of 55 rooms are expected soon to be filled by men and women preparing for distant fields.—*London Christian*.

**Philadelphia Presbyterians as Givers** The following figures are quoted from the *Presbyterian*:

Seventeen churches of our city contributed above \$1,000 each to home and to foreign missions during the past year. The following table indicates the amounts contributed:

CHURCHES	Home Mis.	For. Mis.
Second.....	\$7,914	\$4,318
Tenth.....	4,848	4,172
Bethlehem.....	4,420	1,060
Second, Germantown.....	3,933	1,885
Walnut Street.....	3,463	3,588
Northminster.....	3,142	2,023
Arch Street.....	2,820	2,178
Oxford.....	2,675	1,913

CHURCHES	Home Mis.	For. Mis.
Calvary.....	2,587	2,385
North Broad Street.....	2,584	1,175
Princeton.....	2,350	2,725
First, Germantown.....	2,334	2,781
Woodland.....	1,691	1,298
Tabernacle.....	1,622	1,001
Mt. Airy, Germantown.....	1,576	1,338
Bethany.....	1,550	12,357
First.....	1,457	1,277

Four other churches contributing over \$1,000 to home missions are:

Central.....	\$1,711
Olivet.....	1,165
Westside, Germantown.....	1,149
First, Northern Liberties.....	1,136

In round numbers, the total amount contributed to home missions by the two Philadelphia Presbyteries was \$76,000, and to foreign missions, \$66,000. The 21 churches mentioned above contributed \$56,000 to home missions and \$47,000 to foreign missions—leaving \$20,000 as the contribution to home missions, and \$19,000 to foreign missions, by the remaining 120 churches of the two Presbyteries.

**A Semi-Centennial Coming** The United Presbyterians are making great preparations for fittingly celebrating the fiftieth anniversary of the beginning of their now flourishing missionary work in Egypt and India. The main features of the proposed celebration are: Extensive deputational work, presenting the facts of the half century of foreign missions; a general observance throughout the Church of the Foreign Missionary Week, December 4 to 11; and a convention at Pittsburg, December 6 to 8—national, as far as this Church is concerned.

**A Wierd Eskimo Graveyard** Rev. J. B. Driggs, M.D., writes thus in the *Spirit of Missions* from Point Hope, Alaska:

About a mile to the west is the native village called by the people Tigara, and a short distance south is the wierd Eskimo graveyard,

two miles and more in length by about a third of a mile in width, a part of it no doubt very ancient, where from time immemorial the Tigara people have not buried their dead, but have elevated them above the ground on the implanted jawbones of the whale. Exposed to the weather, the jawbones have bleached so that they resemble the trunks of blasted trees, and the bodies have dissolved. Many of these ancient so-called graves have fallen into utter ruin, and the bones and clothes that shrouded the dead lie scattered on the ground. But it is pleasant and hopeful to see growing up among them delicate wild flowers of the most beautiful forms and colors—the daisy, the yellow poppy, the forget-me-not, both blue and white, the monk's-hood, and many others new and strange to me, emblems of the resurrection at the last day when these dry bones shall live. More hopeful still it is to see the rude wooden cross that marks the more recent graves where rest the bodies of the Christian dead, sometimes buried under the ground, but as often placed above it (but not elevated on whale jaws), for in this climate, so rigorous in winter, no other course is really practical.

**Outlook for Peace in Central America** At the recent Peace Congress of the Central American States, held in Corinto, a proclamation was issued by the Presidents of Salvador, Honduras, Nicaragua, and Guatemala, in which the following outspoken declaration was made:

After a conference in which the present political problems of Central America were discussed, and taking into account all of the factors which contribute favorably and adversely to the development of our nations, we have agreed to make the following declaration to the people of Central America:

"The maintenance of peace is the primal object of our governments, not only because it is a necessity for the people, whom we represent, but also because it is a duty which must be fulfilled by the Spanish-American nations.

"We are, therefore, firmly determined to overcome all obstacles

that might disturb this peace, and we will unite our efforts to frustrate the intentions of those who try to spread among us distrust and unfounded jealousy, guided by a spirit of ambition, hatred, and a love of disorder.

"A strict fulfilment of the international treaties that bind us shall be the rule that shall guide us in our actions, so that all efforts to break our unity shall be vain and futile, as all must needs acknowledge that the generality of the agitations of the enemies of each administration are not aimed at a laudable purpose, but are inspired by egotistical interests, by personal enmities, by the aberration of some frenzied mind."

Insurrectionary movements are not to be started in one country for the purpose of invading another. To check these movements the governments will hereafter keep a close watch out on their respective frontiers and allow no organized bands to cross them. \*

**Open Doors** J. L. Jarrett sends in Peru this statement from Cuzeo, Peru:

From all parts of the country have come messages, reports, and requests, showing that there is a great desire to know the truth. Colporteurs have visited them, and a circle of believers exists in each place, but they have no preacher—they are literally sheep without a shepherd. So we could name a score of other places in this Southern Peru—places which ought to be occupied in view of our Lord's command to preach the Gospel to every creature. These are real opportunities—doors which God in His providence has opened, and which we, his servants, ought to enter. The time is ripe, the opportunity unique, the call urgent. Dr. H. Grattan Guinness (Harley House, Bow, E.) will gladly give further information.

## EUROPE

**A New Mission-** In September last **ary Magazine** the Wesleyans of Great Britain took a notable step forward by beginning the publication of *The Foreign*

*Field*, which at once takes rank among the best of missionary periodicals. The contents are varied, and are of high literary character, while the paper, type, and illustrations are all thoroughly up to date. Contributions appear upon the pages from a surprisingly large number of eminent men of various denominations and lands.

Of the Wesleyan Missionary Society the statistics are as follows: Circuits, 310; chapels, etc., 2,710; missionaries, 237; native ministers, 203; paid agents, 3,529; unpaid helpers, 6,667; members, full 56,541, on trial 18,566; scholars, 104,689. If the numbers now reported by the West Indian Synods are added, there are now in the mission field more than 100,000 members, with 21,700 on trial, or a grand total of over 122,000.

**The Müller Orphanages** Soon after the death of the venerable founder of the institution, an article appeared in one of the popular magazines, in which it was asserted that "the days of *fanatical* giving had *now* passed," and that therefore it could not be expected that the extensive work originated by the deceased philanthropist could be in the future successfully carried on by the same methods which had hitherto been pursued. Yet for five years the work *has* gone on, and is going on to-day, on *precisely the same lines* on which it was conducted for the previous 64 years. All of the money needed in the last 5 years, amounting to \$158,150 (nearly \$800,000) has been obtained "simply in answer to believing prayer to the living God, in the name of His beloved Son, without any appeal, verbal or printed, to the public, or solicitation for help addressed to one single individual." It is surely a sufficient and striking testimony to the power of believing prayer

and the faithfulness of a covenant-keeping God that since the commencement of the work the enormous sum of £1,119,928 (more than \$5,500,000) has been given for the orphans—besides all that has been contributed for the other objects of the institution—without any one's having been personally applied to for a single penny, and purely as the result of prayer.

REV. F. J. HORSEFIELD.

**Bible Lands Missions' Aid Society** This unique and most useful organization is just completing its first half century. It sends out no missionaries of its own, but assists various others engaged in work in the Orient. To quote from its own statement:

This society exists to aid Gospel workers by money grants in Bible lands, but it does not initiate missions nor employ agents. These lands include the following countries: Greece, wherein by mission enterprise an Evangelical Greek Church has been founded, which yet needs foster-help. Macedonia, so famous in apostolic story. Asia Minor, in which American missionaries for 80 years have won noble results. Persia, once covered by Nestorian churches, long since blotted out by Moslem conquest. Arabia, the cradle of Islam, and now entered by Christ's missionaries. Egypt, the land where for fifty years the American United Presbyterian Mission has been greatly prospered of God. Finally, Palestine, Syria, and Cyprus, countries laden with the richest memories of Christ and His apostles. The entire amount raised and expended during fifty years reaches nearly \$550,000.

**Status of the C. E. Z. M. S.** Last year the income of the Church of England Zenana Missionary Society aggregated \$227,500. It sustains 211 missionaries in India and China, as well as 105 in "local connection," 323 native Biblewomen and nurses, and 571 native teachers. Zenana pupils are taught to the number of 6,397,

and in 213 schools 10,912 children are found. In hospitals, 348 beds are supplied, and 3,291 patients were received last year, while 295,794 visits were made by out-patients to hospitals and dispensaries.

**Status of the** The fifty-second annual report of the  
**Z. B. and M. M.** Zenana Bible and Medical Mission shows that there are 106 European missionaries with 55 assistants, 199 native teachers in zenanas and schools, nurses, etc., and 90 Biblewomen, making the number of workers 450; zenanas visited, 2,612; zenana pupils, 3,023; visits paid by Biblewomen to villages, 1,042, to houses, 9,906; schools and institutions, 61; pupils, 3,030; under training in normal schools and institutions, 228; hospital and dispensary in-patients, 1,719, out-patients, 21,607, patients attended at home, 466, lady doctors' visits, 1,241, total attendance at dispensaries, 67,008.

**Los von Rom** This remarkable  
**Movement** movement still  
**in Austria** progresses. During the first half year of 1904 the Lutheran Church in Austria received 1,906 persons, of whom 1,850 had previously belonged to the Roman Catholic Church. During the same period the Reformed Church received 268, of whom 219 had been Roman Catholics. Within the same six months the Lutheran Church lost 279, of whom 269 went to the Roman Church; and the Reformed Church 159, of whom 142 went to the Roman Church. The net gain to the Protestant Churches has thus been 1,697, of whom 1,588 came from the Church of Rome.

**Missionary** Treasuries empty,  
**Deficits in** and worse, would  
**Germany** appear to be the order of the day in the land of Luther. For a statistic-

al table, covering 13 missionary societies, has just appeared, but only 4 leave blank spaces in the deficit column. Berlin leads off with 308,687 marks, the Moravians follow with 176,166, Basel with 143,440; Leipsic, 127,000; Rhenish, 110,000, etc. The secretary of the society first named writes: "The Lord has blessed our work, but we are pressed by the opportunities to extend it permanently, so that our income is far too small. Might it please the Lord to strengthen the love and missionary spirit in our German churches!"

**Evangelical** Religious persecu-  
**Mission Work** tion continues  
**in Russia** against evangelical  
believers in Russia,

in spite of the imperial ukases of religious liberty; it has changed in form, but for aggravation, not improvement. Fines, imprisonment, and banishment for life, with the loss of civil rights, are continually employed against the faithful worshippers. Besides, illegal persecutions against them are common, as fanatical priests excite the superstitious people to acts of violence, in consequence of which several murders have been committed lately. Perhaps this is the reason why evangelical missionary societies refrain from this important mission field. The Lord's people, however, must not be deterred by such things.

The Russian people are more open to the Gospel than any other people with whom I have come in contact. At their European frontiers many are enjoying evangelical liberty, and through their missionaries take the Gospel to a distant country beyond the sea. Notwithstanding, very little is done that 150,000,000 people in the Russian Empire may have a share in this message. It ought not to be so any longer.—*The Christian*. \*

## ASIA

**What Mission Schools are Doing in Persia** The Presbyterian school at Teheran has held its commencement lately, graduating 4 young men, who delivered orations in English, Arabic, and Persian. These were deemed so excellent that the principal journal of the city published two of them in full, and in the highest terms commended the work of the mission. Native Persians ask why Americans do not plant in this chief city an institution of the highest class, such as that in Beirut. When the school was started seventeen years ago the best education a Persian received was less than that imparted in an American district school. To-day the desire for education is spreading through all the better classes.—*Interior.*

**Progress of the Y. M. C. A. in India** A few statistics gathered for the years 1901 and 1903 may indicate the growth of the work during the past two years:

STATISTICS	1903	1901
Number of associations.....	110	151
Number reporting.....	99	122
Membership in city associations.....	4,617	4,506
Membership in college associations.....	2,340	2,052
Taking bible study.....	1,951	1,394
Keeping the morning watch....	1,530	883
Attending religious meetings..	3,822	3,278
Attending social meetings.....	1,949	1,928
Conversions reported.....	267	....
Attending missionary meetings	914	....
Attending lectures.....	2,354	2,721
Volumes in libraries.....	15,128	8,824

The number of associations has decreased by 41, for altho a few new associations have been formed, about 50 have been dropped from the roll, because, no reply could be elicited from them.

But there are other signs of progress during the period under review. Buildings and sites have increased in value from Rs. 8,47,000

to Rs. 11,13,353. In Calcutta buildings for the central branch and boys' branch have been completed; Rangoon, Colombo, and more recently Bombay have begun new buildings; Simla have acquired a fine property, and Naini Tal has been presented with a good building for an association and hostel; Allahabad, Bangalore, and Lahore have all enlarged their borders by taking new quarters and organizing new branches. Madras has a good soldiers' work, and Calcutta a fine boys' department.

B. R. BARBER.

**The Inhumanity of Hinduism** The papers from India during the past few years have brought repeated illustrations of the fact that in times of need, such as prevalence of famine or plague, or similar disasters, Hinduism offered no help to the sufferers. The priests were selfish and cowardly, and neither by word nor act brought comfort or succor to the panic-stricken people. Only by government agents and Christian missionaries was there any attempt at organized effort for relief. The *Harvest Field* of India quotes from a correspondent, who declares that the sights witnessed in the last half year are enough to brand Hinduism forever as impotent to do aught but ruin, and this correspondent adds: "You may pass through a plague-stricken town day after day, and a dozen times a day, but you will never find a Brahman priest visiting the sick, or cheering the frightened, or comforting the bereaved, or burying the dead. Most of the temples are deserted, for the priests have fled. Only in the temple of Good-luck did a few timid souls herd together beneath the genial smile of the elephant god. But when plague snatched one of their number even from that last retreat, they fled hopelessly any-

where, and Ganesha smiled blandly on a deserted shrine." The people of India are not slow of sight, and the contrast between the conduct of their Hindu leaders and that of the missionaries of Christ will have a marked effect upon their estimate of Christianity.—*Missionary Herald*.

**A Brahman and Dewan Bahadur also a N. Subrahmanyam, Christian! Administrator-General of Madras,**

who is now on a visit to this country, and who presided at the conference missionary meeting, is a distinguished refutation of the Abbé Dubois' gloomy prediction, after forty-five years' intimate acquaintance with the Brahmins of India, that no Brahman would ever be won to Christ. As a boy in our Negapatam high school he came under the influence of the Rev. W. O. Simpson, and in spite of the tremendous barriers that confront the young Brahman, he accepted and confessed Christ. He resided in England for some years and was called to the bar here. At that time he was well known on English missionary platforms, and now, full of years and of honors, he is one of the foremost Christian gentlemen of India. A great hope for the Christian future of India lies in the ingathering, tho it be only by units, of men and women of the cultured Brahman class, who will be the guides and patterns of an intelligent and lofty Christian life.—*Foreign Field*.

**A Great Opportunity in China** The Rev. George Cousins, of the London Missionary Society, has just re-

turned home after a tour through eleven of the eighteen provinces of China. Mr. Cousins calls attention to the exceptional opportunity offered now to Christian missions:

"If China is not yet ready to embrace Christianity, she is ready to graft on to the Chinese system all that is strongest and best in Western thought and science. And if the work of instructing her young men is in the hands of the Christian missionaries, the result is obvious. All over China large buildings have been erected expressly for the purpose of imparting Western teaching. This was in obedience to an edict issued from Peking. But in many places the colleges are empty, because no teachers can be procured. In some provinces the officials have implored the missionaries to supply them with teachers. Sometimes boys in a low form in one of our schools are suddenly taken hold of by prominent officials, and are at once placed in the position of teachers in the colleges. What an opportunity is here for the Christian Church!"

**A "Missionary Boom" in China** Mr. W. E. Curtis, one of the ablest and most intelligent of living correspondents, writes in the *Chicago Record-Herald*, after a visit to the Orient:

There is a missionary boom in China. The reaction in favor of foreign methods and modern sciences, which has been gaining impetus since the Boxer troubles, has affected Christianity in a similar manner. It has made the missionaries useful from a material point of view, and indeed indispensable among the literati who were their most uncompromising antagonists before, because the mission schools until recently have been the only sources of information, and the missionaries the only available instructors in some of the provinces. A better acquaintance leads to a better understanding. The literati recognize the sincerity, the zeal and usefulness of the missionaries, and the latter find among the mandarin families many agreeable and valuable friends, in places where, until recently, their only companionship was among the illiterate



coolie class. Thus the hated and despised messenger of Christ is being appreciated; his character is being respected and his purposes are better understood. Whether its motives be selfish or otherwise, the policy of the government toward the missionaries, as I told you the other day, is much more liberal than it ever was before, and every nook and corner of China is now accessible to them under the protection of the officials.

**What One Chinaman Is and Does** A Chinese Baptist living in a village near Hsuehau (Sui-fu) in the province of Szechwan, is sixty years old, but every Sabbath morning he appears at a village ten miles from his home, sends out the town-crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterward he trudges ten miles back to his home, and there also sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sabbath for two years—a pure labor of love, for he has no salary.

**British Opium in China** In view of the present agitation of the International Reform Bureau to lead the United States government to ask Great Britain to release China from the treaty compelling her to tolerate the opium traffic, the following paragraph is of especial interest:

The opium habit is increasing and is draining the resources of the people, and consequently their purchasing power, writes the Rev. George Cornwall, from Chefoo, China. This aspect of the evil habit, tho it can not be placed beside the moral harm which is being wrought, is one which should not be overlooked. In his book, "The

Real Chinese Question," Mr. Chester Holcombe emphasises the same point. He says: "No extended argument can be needed to make plain the inevitable results of the opium traffic upon every phase of development and progress in China. It has been a triple bar against both, since it has impoverished the Empire in purse, muscle, and brain.—*Britain's Opium Harvest*, London. \*

**Two Crying Needs in China** Of the 2,700 Christian missionaries in China, it appears that only about a dozen have been set apart for the task of (translating Christian works into Chinese, and to become trained editors to guide public opinion. These two objects are pressing needs in the China of to-day, for not only is the influence of Japan extending largely (most of the professors in the military and normal schools being of that nation), and the education is being secularized, but there is a huge influx of cheap Japanese translations of anti-Christian bias. This materialistic propaganda can only be met by a counteracting movement from the Christian side, but at present the workers are few, and the China Christian Literature Society is burdened by want of both money and men.—*The Christian*.

**Idols Burned, Foot-binding Suppressed** "The educational movement in China is moving forward rapidly," writes the Rev. C. G. Sparham, of Hankow.

"A number of temples have recently been turned into government schools, the idols being publicly burned. If the missions can rise to the opportunity, most of the thoughtful Chinese will gladly place their children in Christian schools. . . . The officials, too, are now taking stringent measures for the suppression of foot-binding, even going to the extent of threatening with fine and imprisonment any men who come on to the streets to sell the wooden heels worn by the women with bound feet."

**The Yale  
Mission  
Reinforced**

All friends of missions will be glad to know that the Yale Mission is now sending out another representative into its field in China—Rev. Warren B. Seabury, son of Rev. Joseph B. Seabury, now of Wellesley Hills, Mass., who left on September 15th, and will be associated with the Rev. Brownwell Gage, who went out last year and is now the sole representative of the Yale Mission in China. Rev. Harlan P. Beach and wife have recently visited China in the interests of this mission, and were most warmly welcomed by their brethren of the American Board with whom they were formerly associated in North China. It is the plan of the Yale Mission to establish an educational institution at Chang-sha, in the province of Hunan, of which all missionary boards laboring in that section of China can avail themselves, thus making it a truly interdenominational agency.

**Japanese  
Superstitions**

Superstitious Japanese pad their clothes with prayers, written out (at so many pennies per prayer) by the Buddhist priests. They are taught that prayers tend to divert bullets in battle—a doctrine which like other pagan notions has foundation in a truth. Surgeons have now reported that trivial wounds in many cases have proved fatal because bits of these talismanic papers have been carried by the bullet into the body. The paternal Japanese government is now forbidding the practise of wearing in battle Buddhist prayer pads.

**Episcopacy  
in Japan**

The following statistics of the Nippon Sei Kokwai—i.e., the Church of Japan—are taken from the *C. M. S. Japan Quarterly* for July. The Nippon

Sei Kokwai includes the missions of the C. M. S., S. P. G., and Canadian and American churches.

**Missionaries:**

Ordained.....	71
Lay.....	10
Single women.....	82
Wives of missionaries.....	54

Total..... 217

**Japanese Clergy:**

Priests.....	40
Deacons.....	13
Catechists.....	133
Bible-women.....	75

Total..... 266

Baptized Members..... 12,102

Communicants on roll..... 5,985

Catechumens..... 1,002

**Baptisms (1903):**

Adults.....	1,085
Infants.....	543

Total..... 1,578

Theological Schools..... 4

Students in same..... 41

**Schools:**

Day.....	24
Boarding.....	13
Scholars.....	2,492

Contributions..... Yen 20,247

“The C. M. S. and S. P. G. are the only *English* missions working in Japan (with the exception of the small contingent of the Salvation Army). The above figures show that the Nippon Sei Kokwai is fast becoming the largest individual Church in Japan, the Congregational and Presbyterian Churches, tho at present each having a membership of eleven or twelve thousand, are not progressing at nearly so great a rate as the Sei Kokwai.”  
—*Harvest Field*.

**Conversion  
of a Buddhist  
Priest**

Some years ago a young Japanese, named Kimura, went to America, and entered the Moody Bible Institute. After completing the course he returned to Japan, and has been doing evangelistic work with much success. It is a new thing in this country, and it is to be hoped that many of the pastors and preachers will catch the same spirit.

At a service held in Tokio, in May last, there was present a young priest, named Eko Kano, of the Nichiren Shiu, which is the most

bigoted and one of the largest of all the Buddhists sects in Japan. Mr. Kimura preached upon the subject of the Prodigal Son. The Lord helped his message, and 18 persons accepted Christ as their savior. Among them was the priest. The following night he appeared again, and said: "Many years I have longed for peace, but I could not find it in the teachings of Buddha. I do thank God for what I have found, since Christ has pardoned all my sins and accepted me as His child. What a blessed thing this is! I can not describe it to you. It passes all comprehension by those who have it not. You can never know what it is until your sins have been washed away in the blood of Christ."

He has since come to Tokio, and has entered the training school for evangelists. Already 10 persons have given their hearts to God as the result of his earnest efforts. Among them is Mr. Kimura's brother, who had long listened unmoved to the Gospel message.

H. LOOMIS.

## AFRICA

**Africa's Greatest Railroad** The "Cape to Cairo" railway, of which Cecil Rhodes dreamed, is fast passing from vision to fact. The Rhodesian Railways Company, Limited, is now in operation from Cape Town to Victoria Falls, on the Zambesi River, 1,644 miles. It is five days' journey in trains with all modern equipments, first-class sleeping and dining cars, smoking and writing rooms, over a steel track and steel bridges; fare for the distance, \$90. The company has issued a folder that is described as being as handsome as anything of the kind ever printed, having forty half-tone and six colored pictures and two maps, presenting glimpses of scenery, views of towns, fine

bridges, elegant stations and hotels, and "also a grain field where white men are harvesting with a self-binding reaper—all in Matebeleland and Mashonaland, of which Selous, Kerr, and many others were writing sixteen years ago that Europeans could enter these countries only at the peril of their lives."

**What a Slave Woman Did** A slave woman named Ogunro, living in the Ilale country west of the Niger, longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. The *Church Missionary Intelligencer* now reports that 5 young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly of the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.

**Progress in Ashantee** M. Ramseyer, speaking at Basal, says: "Three years ago I had sorrowfully to confess that our work in Ashantee seemed completely overthrown. To you to-day, as we return once again from the field of battle, I say: Give thanks with us! The standard of the Cross floats forth again at Coomassée and in many localities of Ashantee. The experience which we have had roughly encourages us. Our Lord will prevail in Ashantee. In a fetish town, one day, there chanced to be a catechist.

The chief was a cruel man, however; during the last rebellion he had remained faithful to the English government, and so enjoyed some consideration. In my presence he was all honey; in secret he was an enemy. He signified to his people: 'If any one resorts to the catechist, I will chastise him severely.' One man braved the prohibition. Brought to public trial, he answered courageously: 'Yes, you are my master; my body belongs to you, but my soul belongs to the Lord!' Yet this man was a heathen. Is it not true, my dear friends, that the dawn begins to gleam in the empire of Ashantee!"

A monarch of this country said, twenty years ago: "We have no need of your Bible or your schools. Our children have something else to do than to be going over a, a, o, o. Off with you, we will never turn Christian. What would he say to-day? The king's son has long since been baptized; a grandson is about to be made a catechist."—*Le Missionnaire*. †

#### **How they Build Churches in South Africa**

CANON Scott-Holland, when visiting Johannesburg last September, spoke of South Africa having produced little or nothing in the way of literature or art. One of the missionaries, Mr. Crosse, referring to this, humorously remarked that at least there is one thing we can produce here with extraordinary rapidity, and that is *churches*. At one of his missions the rector of the parish told him that he was afraid there would be no church ready in a certain district at the *commencement* of the mission. It had been started the day before, but he was afraid it would not be ready by Sunday; "however, it will be finished by Wednesday!" Certainly just now we do seem to be building churches

very rapidly. During the past two or three months several have been started or completed in Johannesburg alone, and there are more to come. But only those who live here can realize how great our needs are yet, if we are to do for the extension of God's kingdom all we ought to do. During the past year and a half the number of the clergy in the diocese has more than doubled, and more are on their way. But we need a hundred instead of sixty clergy to meet even our most pressing requirements. Well, we must pray and work and hope great things, and in God's good time all will come.—*S. A. Church Chronicle*.

#### **Two African Evangelists**

Recently two of the most promising young men ever trained in the Mt. Silinda (East Central Africa) school have been sent to work among their own people in the Lowlands. Both have married Christian girls trained in the school, these girls coming to the mission school only a few years ago, unclad, heathen children. Special interest attaches to this case from the fact that the farm on which they will live in the Lowlands is a grant to the mission from the Portuguese government. Both these young men have successfully endured the test by leading Christian lives away from contact with the missionaries, having worked three years at the mines, surrounded by the most unfavorable influences.

#### **A Wonderful Conversion in South Africa**

Many know of the terrible murder committed in the beginning of the year, when six of the wives of the late King of Swaziland, who are now the property of his brother, killed a cowife of whom they were jealous. They were imprisoned, and in April tried and condemned

to death, a sentence, however, which had to be confirmed by the Governor of the Transvaal. While awaiting his verdict those in authority knowingly gave permission for our native evangelist to visit them, and later for us to accompany him. Besides these six women there are three others also sentenced to death for a previous murder, and for six weeks or so some of us visited them every Wednesday. They all now profess to believe in Jesus, and their favorite hymn is a translation of "Nothing but the blood of Jesus." A few weeks ago word came that the sentence was mitigated to seven years' hard labor.

This Wednesday meeting has led to our obtaining permission to hold a service on Sunday afternoons for all the prisoners. Two Sundays ago Gurmede, our evangelist, reported that after speaking on the rich man and Lazarus, he asked all those who were willing to forsake sin and follow Jesus to rise while the last hymn was sung. Beside the nine women, eleven men rose—all those who have been listening now for several weeks.—*South African Pioneer*.

**Ingathering in East Africa** Last June 50 men and women were admitted to the catechumen's class at Blantyre. The similar class at Domasi has 190 members. The class at Zomba reports 14 new members. The native workers of Mlanjé visit every Sunday 48 villages and groups of villages, preaching the gospel. Mr. Armitage has made splendid progress in building a new school at Mlanjé.

**British Rulers Hindering Christian Work** For some unexplained reason, a Christian school can not be erected in British Central Africa without government permission, while no

such condition is made for the opening of Mohammedan schools. Mohammedanism is not an old established religion in Central Africa, and is not, therefore, as in some parts of the world, so closely bound up with the framework of society as to claim such consideration on the ground of political expediency. It is really a missionary competitor with Christianity. Yet a Christian government opens the door to the non-Christian faith, and closes it against the representatives of the Christian religion.

**A Year's Growth in Uganda** Bishop Tucker gives these figures, which set forth the remarkable development of Christian work in Uganda, the statistics for a year ago being in parentheses: Native clergy, 32 (27); lay teachers, male, 2,076 (1,847), female, 392 (352); adherents, baptized, 43,868 (35,897); catechumens, 3,324 (2,947); communicants, 13,112 (11,145); baptisms, adults, 5,492 (3,965), children, 2,829 (1,571); schools, 170 (49); scholars, boys, 13,846 (7,042); girls, 7,841 (5,527); seminarists, 542 (292).

### ISLANDS OF THE SEA

**Australian Aborigines Decadent** The *Mission Field*, in an article on West Australian aborigines, calls attention to the fact that the Australian natives are one of the most primitive of races. They are now diminishing, and are dying out with great rapidity. In 1778, the year of the settlement of Australia, the governor estimated the native population at considerably over 1,000,000. To-day it does not number 50,000. The aboriginal is extinct in Tasmania, and almost so in Victoria, and in New South Wales he numbers less than 4,000. It is only in West Australia, South Australia, and Queensland that he abounds in any numbers. In his

natural native condition he wears no clothes and builds no houses. His fighting weapons are all made of wood, and are very primitive indeed. His ordinary life consists in catching snakes, lizards, bardi-bardis (large maggots), and any other animals living in the bush which he regards as fit for food.

**The Bible**      The Christians in  
**Prized in**      the little island of  
**Celebes**      Sangir, Celebes,  
                 have sent £40 to-

ward the Centenary Fund, through the Rev. P. Kelling, of the Sangir Mission. In the letter accompanying the donation, Mr. Kelling writes: "This is money received from a collection made in the different Christian churches as a thank-offering to God for the loving help which the B. F. B. S. has given to the Sangirese people, especially of the Islands of Siau and Tagulandang, by printing the New Testament, proverbs, and psalms in their native tongue."

**Prized Also in**      The New Hebrides  
**New Hebrides**      Auxiliary has contributed £59 15s. to our Centenary Fund. The Rev. R. M. Fraser, the treasurer and secretary of the auxiliary, writes: "We greatly rejoice in the hearty recognition which the work of the Bible Society is receiving from the entire Protestant world. We beg to assure you that this small contribution to the Centenary Fund is only limited by our own numerical weakness, and in no way adequately represents the *desire* we have to honor and help the society in the grand work before it. Last night (June 26th) we held our annual meeting for 1904. The venerable Rev. J. G. Paton, now in his eighty-first year, presided. Tho far from well, and under orders not to speak, he could not be restrained from testifying to his love for the Bible Society and admiration for its

work. It should be mentioned that a large part of our centenary contribution is contributed by the Christian natives. The annual contribution will be sent later on, and promises to be about the usual amount."—*Bible Society Reporter*.

### MISCELLANEOUS

**Are Missionaries** "If any one is in  
**Miserable?**      doubt as to the happiness of missionary life, I would only say, 'Try it.' In spite of loneliness, discouragement, failure, and a deep sense of one's inefficiency, and of work that can not be coped with, I would not wish to exchange with any one."

The above "testimony" occurred in the last journal, dated March 14, 1904, sent home by the late Miss Hester Kelsey, from Baghdad, Turkish Arabia, and by it she, "being dead, yet speaketh."

**Don't Pity,**      Thus, very much  
**but Help**      to the purpose,  
**and Pray**      does *Helping Hand*  
                 moralize:

"The days of sacrifice are over in foreign missionary work," says the unsympathetic observer, as she pays her "dollar," thoroughly comfortable in her own unmistakable call to stay at home. "Not as it was in Judson's day," sighs an old saint who deprecates the unspirituality of the age. "You will never make me believe it is right for a woman to leave her children for the heathen," obstinately affirms another who has never read Matt. x:37. "Oh, how I would like to be a missionary, and go out to the dear heathen," gushes another. And the missionaries, what do they say? "Don't think of us as martyrs. We expect to have some hard times, to be sure. This going seems about as hard as anything could be, but already there have been compensations. As we have parted from home, and father and mother, 'Lo, I am with you,' has come with new meaning. As we think of trying climates and shortened lives, we enter more fully into the meaning of the life everlasting. We do not want your pity. We are glad to go, but give us your sympathy, your support, and your prayers."