

# MISSIONS IN JAPAN AND KOREA

## Statistics of Protestant Missionary Work in Japan

NAMES OF MISSIONS	Number of Missionaries	Stations	Outstations	Organized Churches	Total Communicants	Day and Boarding School Scholars	Scholars in Sunday-schools	Theological Students	Native Ministers
American Baptist Missionary Union, U. S. A.	56	9	54	27	2,011	754	4,435	1	7
American Board of Foreign Missions	62	12	170	72	10,814	630	4,372	1	38
American Christian Convention, U. S. A.	6	3	23	7	344	51	608		4
Baptist Convention (Southern), U. S. A.	8	4	9	2	90		154		1
Christian and Missionary Alliance, U. S. A.	3	1	3	71	26		820		
Presbyterian Church of the United States (North)	54	12	31						
Reformed (Dutch) Church in America	31	9	14						
United Presbyterian Church of Scotland	2	1							
Church of Christ in Japan (Union)				71	10,846	2,202	5,423	1	34
Reformed Church in the United States	18	3	48						
Presbyterian Church in the United States (South)	28	7	53						
Woman's Union Missionary Society, U. S. A.	5	2	7				618		
Cumberland Presbyterian Church, U. S. A.	18	4	12						
Foreign Christian Missionary Society, U. S. A.	19	4	14	13	734	150	738		9
Evangelical Association of North America	6	1	16	14	926		553		18
Evangelical Lutheran Church, U. S. A. (South)	8	2	1	1	77		100		2
General Evangelical Protestant (German Swiss)	7	2	1	1	116		125		2
Hepzibah Faith Missionary Association	3	2	1				81		25
Independent and Unconnected					604	22	290		3
Methodist Church of Canada	13	5							
Methodist Episcopal Church, U. S. A.	30	5	53	26	(b) 2,016	1,050	2,231		26
Methodist Episcopal Church (South)	64	9	81	79	(b) 4,855	2,380	7,326	1	60
Methodist Protestant Church, U. S. A.	35	9	18	15	688	574	1,366		10
Protestant Episcopal Church, U. S. A.	13	3	6	5	388	183	196		7
Church Missionary Society, England	52								
Nippon Sei Kokwai (Union)	140								
Society for the Propagation of the Gospel, Eng.		34	82	80	(c) 7,976	2,901	5,739	3	45
St. Andrew's University Mission, Scotland	23								
St. Hilda's Mission, British	5			27					
Salvation Army	3								
Scandinavian Alliance Mission of North America	13	4	22	(a) 15			314		51
Seventh Day Adventists, U. S. A.	8	4	10		152		110		
Society of Friends, U. S. A.	5	2		1	12		90		
Universalist General Convention, U. S. A.	6	2			201		58		
United Brethren in Christ, U. S. A.	5	1		5	65		137		3
	4	2			109		115		1
<b>Totals</b>	<b>757</b>	<b>178</b>	<b>734</b>	<b>538</b>	<b>42,451</b>	<b>11,669</b>	<b>36,310</b>	<b>12</b>	<b>321</b>

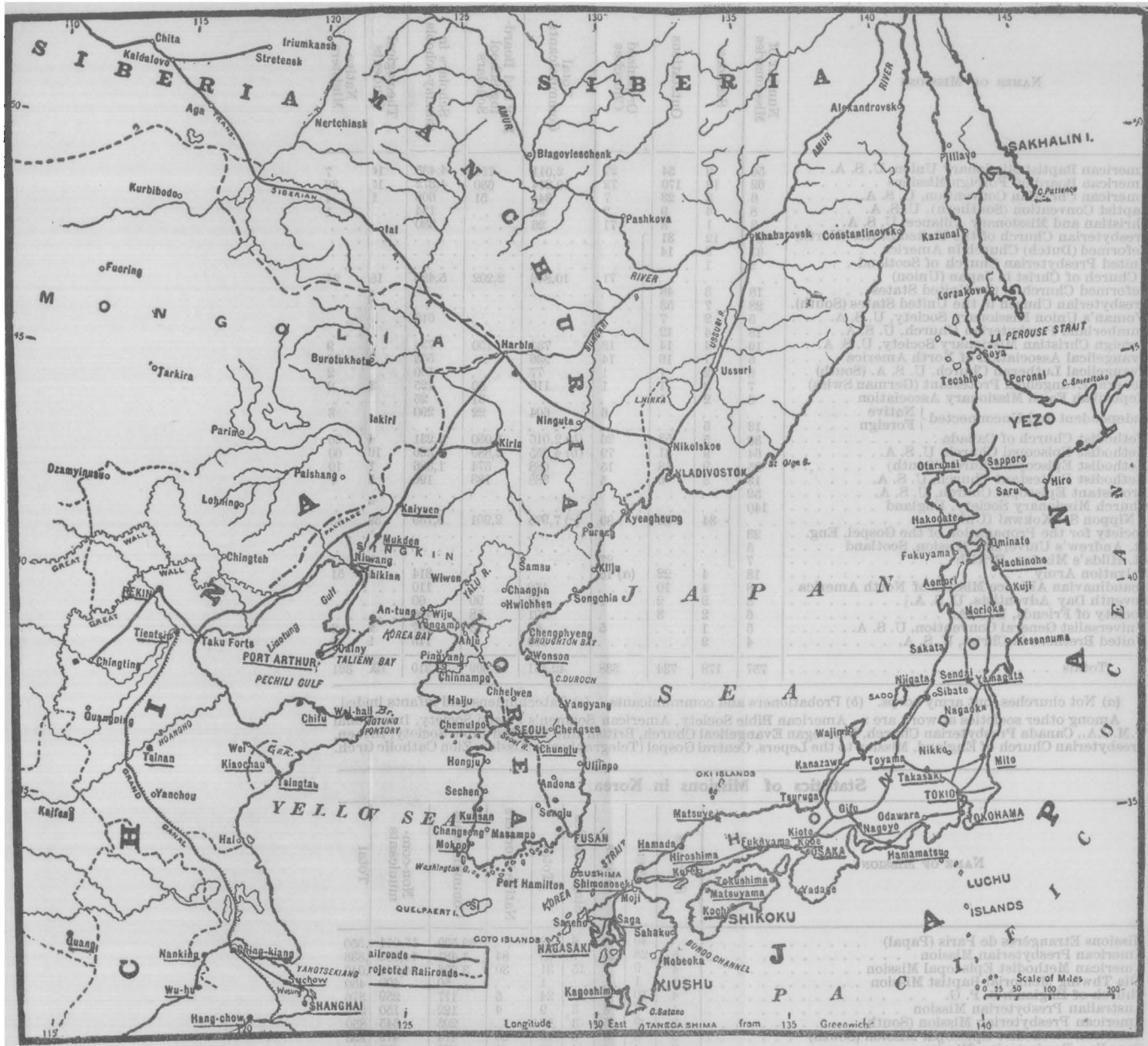
(a) Not churches, but army corps. (b) Probationers and communicants. (c) Catechumens and infants included.

Among other societies at work are: American Bible Society, American Seamen's Friend Society, Intentional Y. M. C. A., Canada Presbyterian Church, Norwegian Evangelical Church, British and Foreign Bible Society, Bihren, Presbyterian Church of England, Mission to the Lepers, Central Gospel (Telegrapher's) Mission, Zion Catholic Church.

## Statistics of Missions in Korea

NAME OF MISSION	Stations	Men	Wives	Single Ladies	Total	Native Workers	Communicants	Non-communicants	Total
Missions Etrangères de Paris (Papal)		40		8	48		52,539	11,011	550
American Presbyterian Mission	5	23	25	7	60	84	5,451	14,852	333
American Methodist Episcopal Mission	4	9	7	15	31	30	3,286	4,746	642
Ella Thwing Memorial Baptist Mission	1	1		1	2		50	400	450
Church of England, S. P. C. K.	4	10	2	12	24	5	117	259	376
Australian Presbyterian Mission	1	3	3	3	9	4	122	150	272
American Presbyterian Mission (South)	3	9	5	3	17		205	645	850
American Methodist Episcopal Mission (South)	3	8	5	6	19	20	474	479	953
Canadian Presbyterian Mission	2	4	4	2	10	1	160	419	579
Orthodox Greek Church (Russia)		2			2		50	40	90
Plymouth Brethren	1	1	1		2				
Y. M. C. A.	1	1			1				
<b>Totals for Protestant Missions</b>	<b>26</b>	<b>74</b>	<b>52</b>	<b>48</b>	<b>174</b>	<b>144</b>	<b>9,955</b>	<b>21,950</b>	<b>855</b>

Other societies conducting work in Korea are the British and Foreign Bible Society, the Missionary Association (England), and the Korean Itinerant Mission (Canada).



## MISSIONS AND THE WAR IN THE EAST

(Principal mission stations underlined)

# THE Missionary Review of the World

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## OUR MISSIONARY RESPONSIBILITY\*

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

It is not enough for a Christian to study the Bible in order to know God's will. We must know also of the condition of the world and the mighty workings of the Spirit of God in heathen countries. We must read not only the Book of Acts, but the modern acts of the apostles also. Of course, no one needs any other book than the Bible to show the duty and privilege of missionary sympathy and effort. It is enough that there is written the story of salvation—not for me alone, but for the whole world, and with this, the last message which Christ gave His disciples: "Go ye into all the world, and preach the Gospel to every creature." We do not need to read about the people of China, Japan, or Africa to show that it is our duty to make the Gospel known to them. Any Christian who loves Jesus Christ, and has read of His love, and what He has done for the salvation of the world, has read all that is really necessary to show the duty of doing all in our power to fulfil His great commission. Yet this knowledge is not enough for our *love*. We are always bound to know as much as we can about the people whom we love; and if our hearts are to feel toward the whole world as Christ's heart felt—somewhat of His great pity, love, and compassion—we are bound to know all we can of these people from that point of view.

Our knowledge will stimulate us to meet their spiritual needs. If we love only across the street, that is as far as our knowledge will go. If we love around the world, our knowledge will go around the world, and we will seek to know the condition of these multitudes to whom we are charged to bring the best and most priceless blessing that ever came into the world.

How are we going to *pray* fervently without knowing intelligently? We might as well pray in blank for these multitudes unless we know their sins and temptations, the difficulties they need to overcome before they can come out in the liberty of Christ.

A missionary meeting was held in a little town in New Jersey. One of the richest men in the state was there, worth millions of dollars. During the meeting he went to sleep. Before it closed the

\* Condensed from the report of an address given at the Moody Bible Institute, Chicago, December 5, 1903.

pastor got out some photographs, which he invited the congregation afterward to come up and see. This old man, waking up when the benediction was pronounced, went up to look at them. He saw the picture of some Chinese men and women, showing their poverty and need, and this was his only exclamation:

“Well, ain’t them queer looking folks!”

The pathetic thing about it was not his poor English, but that all the photograph awakened in him was an exclamation of surprise and curiosity at their dress! He had no real knowledge of their condition, yet some day he will have to give an account for neglect of them. The meeting could awaken in him no real sympathy that would draw out from his heart a prayer for them.

We need to know about the world also for the confirmation of faith, and the strengthening and purifying of character. No Christian need have any doubt of the power of the Spirit who knows of the triumphs of the Gospel in missionary fields. I look back to the earlier years of my college course, when the stimulus supplied by missionary information began to work on our lives. Next to the *Life of the Son of God*, Blaikie’s “*Personal Life of David Livingstone*” stands foremost for its influence upon my life.

If you have neglected the study of the world, you do not know what inspiration and power you are losing out of your life. It is surprising in Christian gatherings, when asking how many have read certain missionary books with which all ought to be familiar, to find how few have read them. It would be a great thing if all of us might become thoroughly informed as to what the Spirit of God is doing throughout the world. Intelligence on this subject would give us a wealth of illustrations, and make every one of us more earnest, sincere, and faithful to Christ. Let us first of all determine to *know* a great deal more.

As to giving, it is very easy, when we have not much means, to lay the responsibility for giving upon those who have wealth. But God really pays less heed to what amount we give than to what proportion we keep. The poor can give more in the sight of God than all the millionaires are able to if their hearts are in their giving. Every one of us can give largely from that point of view.

I remember when that idea of the ability of a disciple to please God first came to me. It seemed the most glorious thought possible, that we might make heaven more happy for God if our lives were but obedient to His will, and if we would more perfectly show forth His glory and His purpose in the world.

In a meeting in Philadelphia lately, a rather poor young man, interested in Christian work, said:

“Mr. Speer, after all, Christian giving is not how much you give, but how much in proportion to what you still have. I had about fifty



cents to spend for a scarf, and I did not see how I could get money to spend for such purpose for some time to come. I went into a tent where the Salvation Army was holding a meeting, and the Spirit of God seemed to say to me: 'You can do without that scarf a little longer.' I gave the fifty cents, and came away with a new joy in my heart."

Twelve years ago I heard a paper by Horace Pitkin on "tithe giving." I had never thought seriously of it before. I tried to break the force of the reasoning, but found the only thing to do was to yield and obey. Have we learned to make the glory of Christ our first interest?

There died lately in Indianapolis an eccentric old man, Simon Yandes, a graduate of Harvard, who had acquired a considerable fortune. His estate was found to have dwindled to about thirty thousand dollars. During his lifetime he had given to the Presbyterian Board fully one hundred thousand, and to the Methodist and Baptist Boards like large sums. He had made provision that the work of several home missionary superintendents in the State of Indiana were cared for by endowments. During the last years of his life he would go to a restaurant and pay only twelve cents a meal, to have so much more to give toward spreading the Gospel of His Savior around the world. It is not a matter of giving much or little, but how far we regard all we have, even what is least, as not ours but His.

#### Praying and Giving

We are in no mood to *pray* as we ought until we have fulfilled these conditions. A little while ago there was a "carnival" where I live for the benefit of a local hospital. One morning was given up to the children, and my own were much interested. When we arose that day my little five-year-old boy began to count his money that he was going to spend at the fair. I said: "Do you not think you had better put some of that in your missionary bank?"

"Oh, no," he said, "I need it all."

"But would you not have a happier day if you shared it with the other children?"

"No, I don't think so."

"Well, let us say our prayers."

He confined his prayers that morning to our immediate family circle—father, mother, sisters, and the little children he played with.

I said: "You are not going to leave out the little children on the other side of the world?"

He replied: "Now, father, I am saying this prayer."

"But don't you think you ought to remember them?"

"I am going to the fair," was the reply.

But the lad's conscience was tender, and by and by he prayed for

the other little children—"O God, bless these other children as much as you have blessed me!"

When he got up from his knees, he said: "Father, I think I will put some of that money in the missionary bank."

His little conscience was still sufficiently unpolluted to realize that he was in a condition to pray for heathen children only when at least he shared with them the little he had. He could not pray where he would not give. What effect will our prayers have for the world if not connected with working with Christ in making His truth everywhere known?

I attended a prayer-meeting at Yale University recently. There were about one hundred students present, and the young man who had charge said: "Now, I am not much of a man at this kind of thing."

He began the opening prayer in a stumbling fashion, and his last sentence, as if the words shot out of his mouth, was: "O God, help every man of us to live as he prays," and then he led in the Lord's prayer with its petition "Thy kingdom come. Thy will be done on earth." Are our lives lived as expressed in prayer? We pray the Lord of the harvest to thrust forth laborers into His harvest. A friend of mine told me he found to his dismay that he had been saying in his prayers, "Who will go for us? Lord, here am I; send some one else." I am well aware how much easier it is to say this than it is to live it.

We will never do our duty in prayer for the world if we do not set about it in a very practical and real way. Do you pray day by day definitely for any missionary by name? or for any particular aspect or field of missionary work? There is published by the Presbyterian Board a year book of prayer for foreign missions, and a similar one for home missions, and as these are too large to carry around, I have made a note in my little engagement-book of the missionary to be prayed for each day. Unless we have such simple and practical reminders as these, we are sure to forget.

How many of us have answered the question as to giving our own lives to the work of making Christ's name known where He has never been preached? How can God honor us in His service in the world or give us blessing in our homes if we have not told Him we would go anywhere? A life must become powerless in Christian work if it turns away from a divine call. Let us set ourselves down at Jesus' feet for use anywhere and tell Him our great desire is not to build on some one else's foundation, but to go where Christ has not been named. If we had half a dozen lives to spend, we might perhaps venture to spend one of them in some inferior way, but we have only one. Let us put that one little life in that work in which it will tell the most, be most satisfactory to the heart of God, and do most for the sin and weariness of the world.

**PIONEERING AMONG THE GARENGANZE****THE WORK OF FRED S. ARNOT IN AFRICA\***

BY THE EDITOR-IN-CHIEF

From the time of his conversion, Fred S. Arnot yearned to carry the Gospel into the destitute districts of the Dark Continent. He therefore went to Natal in 1881, and started for the chief town of Shoshong—now deserted. Khama helped him to learn the Bechuana language, and then put at his disposal his own ox-wagon to transport him as far as the tsetse fly would allow oxen to go. In the long, trying zigzag course across the Kalahari Desert wandering bands were found, remnants of peoples living in the adjoining countries. For wild men, their faculties are very keen; they “read” the path almost instinctively, can tell even what animals have crossed it during the night, and have a kind of scent for water. After Khama’s wagon returned, Mr. Arnot traveled on, with bushmen and pack-donkeys, to the Chobe River, tributary to the Zambesi, meeting on the way lions and leopards, as well as herds of antelope, buffalo, giraffe, and troops of baboons. He pushed on to Shesheke, traveled up the Zambesi to King Lewanika’s capital, and, selling his donkeys at the trading station, he packed his goods in loads suitable for native carriers.

At this point Mr. Arnot suffered from his first attack of African fever, but, after a few weeks, was able to continue his journey, and reached Lialui in December, 1882, where his first few months were tainted with recollections of mildew, fever, rats, and snakes. The day after arrival there was a trial for witchcraft right in front of his door, the poor wretches being compelled to dip their hands into boiling water and lift three stones from the bottom. If the skin came off the hands within twenty-four hours it was considered proof of guilt. Mr. Arnot pleaded in behalf of these “witches,” urging that the accuser be put to the same test as the accused, and compelling Lewanika to acknowledge that the test was cruel and unfair, and to promise that he would try to abolish it.

The king was in a very unsettled state of mind. With enemies at home and rivals abroad, it seemed mockery to him to bring him mere “weak words” when he wanted “strong arms.” He had from the King of Matabele offers of help in war, but Mr. Arnot urged him rather to cultivate the friendship of the Christian chief, Khama. So a letter was sent to Khama, asking for his daughter as proof of his friendship. Khama sent a horse instead of the daughter, giving Lewanika to understand that if he wished an alliance with him it must not be

\* Notwithstanding Mr. Arnot’s published record of his twenty-one years of pioneer work in Central Africa, it is, we fear, but little known. A new edition of his book, published in 1902, once more brings his self-denying and effective missionary service to the knowledge of the Christian public, and this narrative, made more attractive by personal intimate knowledge of the man and his work, prompts this paper.—A. T. P.

against the white man, but against the white man's drink. The king refused to listen to talk about God as not worth his attention, but sent his son Litia to Mr. Arnot's hut every day, with a few other sons and nephews and their little slaves, to be taught. He lived in state with a high priest and a state barge, and the Barotse had great faith in his power to bring rain and protect his people from lightning. The laws and customs in vogue among the Barotse give support to the theory that the Bantu tribes came from near Palestine, and that these are relics of the Jewish customs.

In 1884 a letter from François Coillard left Mr. Arnot free to pursue his original plan of going into the hilly country north of the Zambesi, and he determined to visit Benguella, on the west coast, and return with fresh supplies. Following a route north of Barotse, he found the footsteps of Dr. Livingstone, and many evidences of the deep impression that this great missionary general and explorer had left behind. The tribes between the Barotse Valley and the Bihe, still unevangelized, seemed to him to have a special claim upon Christians. Everywhere in Africa the women were found to be the most conservative, and difficult to persuade into receiving anything new. But he had access to the men, and he told them of God the Creator, of man's sin, and the sending of God's son as Savior, and His commission of messengers to go into all parts of the world and preach the Gospel, and the Gospel message was welcomed with the clapping of their hands. A chief said, on one occasion, that he could not tell how happy these words had made them, and that he believed in a great God who had made all things, and wanted to know that God, that he might at all times pray to Him. At times, also, Mr. Arnot's camp was crowded with people eager to hear his message. The tribes he passed through seemed to have a common religion. They believe in one great Spirit, who rules over all other spirits. They also worship and sacrifice to the spirits of ancestors, and have a mass of fetishes, medicines, and enchantments. The hunter takes one kind of charm, the warrior another. For divining, they have a basket filled with teeth, finger-nails, claws, seeds, or stones, which are rattled by the diviner until the spirit comes and speaks to him by the movements of these charms. When the spirit is reluctant to respond, a solemn dirge is chanted.

The journey to Benguella was by way of Bailundu, where he found that the station of the American Board had been plundered and the missionaries driven to the coast. From the account of the natives, the Garenganze country seemed to lie north of the Barotse kingdom, and he determined to journey thither, depending on God's direction of his steps day by day. His route lay through the country of the Baluimbi, who divine with the skull of a small antelope poised on a stiff grass stem. Then he came to the hilly country of the Bachi-

bokwe, who seemed more advanced in legal matters, but had a remarkable faculty for picking flaws in travelers, and making charges against them. Then he came to Baluvatue, and found superstitious fishing tribes living along the tributaries of the Zambesi.

December, 1887, marked the real beginning of missionary work among the Garanganze. After returning to England in 1888, the following year Mr. Arnot had the joy of acting as guide to a large party of brethren and sisters whose hearts were bent upon work in the Dark Continent. One member of the party, Mr. R. J. Johnston, their most experienced evangelist, caught the coast fever, and died as the steamer entered Benguella Bay. At Benguella the real difficulties of the journey began, foot-paths presenting the only way of traveling into the interior. All baggage was carried on the heads or shoulders of native porters, many miles of the route being wild and mountainous, and carriers very scarce. On the journey two of the party, Mr. Morris and Mr. Gall, died. Mr. Morris, who had already learned a little Umbundu, with his dying breath witnessed to the carriers: "Eternal life is what we bring to you in the Gospel." One of them challenged him: "You offer us eternal life, but you have not got it yourself, for you will die just like us." "Yes," said the dying man, "my body will go down to the earth, but my soul will not die; it will go up to God." Thus early God taught the missionary band to make more of the message than of the messenger.

The little party, diminished to seven, were joined at Bihe by Mr. Crawford, who had preceded them. When they pitched their camp at Quankuanjulula the size of the party gave the chief a great fright, for he was afraid to allow so many white men in his country. Mr. Crawford had seen a slave-caravan, numbering eight hundred, which had been months on the road, among whom were aged men and women (whose poor shriveled forms told of the welcome release death would shortly bring), mothers with babies on their backs (one just born), and young women and girls bearing heavy loads. One slave, who had fallen behind from sheer weakness and fatigue, was unmercifully beaten, and scores of children were crawling along naked, many of them not over four years old. Mr. Crawford found the porters carrying on in secret an infamous trade in slaves; among the victims was one little girl who had been carried off from her home, but was redeemed at a heavy cost by her father.

The travel-worn party arrived in Garenganze, November 7, 1890. Apart from occasional itineration, from 1892 the Bihe, Luvale, and Garenganze countries became the chief sphere of labor. Mr. Arnot's health broke down, and he was obliged to return home after three happy years, his wife also giving up her promising school at Bihe. But the constant village and school work bore fruit, and there were a few cases of conversion—among others, Sanje, a big, strong porter, and

Njimbi, who was delivered from epileptic fits as well as converted. One of the workers, Mr. Joseph Lynn, the first to take up the book and store keeping work at Bihe, was bitten severely in grappling with a mad dog, and died from the effects.

As to Luvale, Dr. and Mrs. Fisher took their station there, arriving in January, 1894. On their way they met a caravan of four hundred slaves with loads of rubber and ivory. They found Mr. Bird and Mr. Smith busy, building. In Africa, roofs are the great concern—tornadoes, tropical rains, white ants, and rats having all to be guarded against. The work of learning and writing the language was, of course, the important preparation for service. The difficulties of the language were peculiar, as the African native speaks in sentences rather than words, and the sentences have to be analyzed and broken up into words at the risk of many mistakes. Mr. Arnot mentions some instances of these blunders. To illustrate: suppose that a foreigner, landing on a British isle, hears a drowning man call for "help," and concludes that this word must be a good equivalent for the Greek word "saved" in Romans x: 13, and so translates "Whosoever shall call upon the name of the Lord shall be *helped*." A longer stay would show him that the word used by the drowning man was not the best, but was used because, when shouted out, it would carry farthest.

To indicate the position of Garenganze, Mr. Arnot supplies a map as a frontispiece, showing that, about at the point which the tenth degree of latitude south of the equator crosses the twenty-first meridian of longitude, Garenganze is situated, near the exact center of the continent, midway between the two oceans, and about as far above Benguella on the west as below Zanzibar on the east, and nearly midway also between the upper end of Lake Tanganyika on the north and Victoria Falls on the south. Very near is the place where Livingstone died and his heart lies buried.

#### Some Interesting Facts

Msidi was a great chief in the Basanga country south of Garenganze whom a young officer of the Belgians, connected with Captain Stair's expedition, shot in his own court, and who was succeeded by his son, under the name of Msidi II. The death of the father was followed by a period of prolonged uncertainty and confusion. Many of the Ba-Garenganze regarded the conquest of their country as a clever piece of strategy and generalship from the time when the first missionary arrived in the country, and the servants of Christ had to live down such suspicions by self-denying kindness. Mr. Crawford so overcame native distrust as to be called "The Gatherer of the People." He was known also as the guardian of Livingstone's grave, as he first acquired and fenced in the ground around the place where his heart was buried. In July, 1894, he moved on to Lake Myeru, with about one hundred

and thirty men, women, and children, to build a sort of a city of refuge. Chipungu was their first site, as it was safe from the raids of Arab plunderers. He hoped thus also to be nearer the trading stations on Lake Tanganyika, and so help to forward supplies to Garenganze. When Mr. Crawford reached Lake Myeru he recognized a young man who was one of Msidi's junior executioners who, by his own confession, had been a very wicked man, but who tremblingly confessed Christ. He said he had often attempted to do so before, "but that Satan had snatched the words out of his mouth by telling him that if any one had sins he had, and that it was all very well for the white man to talk about the blood of Jesus cleansing from all sin, but such a black sinner as he was could never say so; but that now he knew that the blood of Jesus was equal in strength to the washing away of his sins as well as those of the white man's." The after life of Mishi-Mishi proved this confession to be real. The story of how he got over the difficulty of having five wives is most interesting. Finding that Mr. Crawford was not prepared to advise him, only assuring him that God knew, and by His Holy Spirit would enlighten him, he went home and did not come again for advice. Calling his wives together, he said that if one were willing to remain with him, he would divide all his property between the other four. One chose to abide as a poor man's wife, and the others gladly carried off their portions to their paternal villages. Mrs. Crawford taught Mishi-Mishi the elements of ambulance work, and of cleansing and doctoring ulcers; so, with a linen bag over his shoulder, he visited the many villages around, reminding the people of what he was at one time, when they would have fled from him, but now that he was "a Christian, and was willing to wash out and bind up their sores."

Mr. Crawford found Chipungu too small for his building purposes, so at the invitation of a chief he transferred his site along the Luanza, which flows down from the Kundelungu range, a vast table-land too cold for natives, but safe for Europeans.

About this time Mr. Arnot was obliged to leave for home, on account of an old illness which had returned. On the way he met Cecil Rhodes at Cape Town, who had much to say about the Garenganze country, and his hope that young men would there be trained as telegraph clerks, etc., so that they could earn good wages and be used by commercial companies and European governments. Mr. Arnot informed him, however, that the ambition of the missionaries was rather to stimulate home industries and preserve African village life, where natives would be less exposed to temptations that come with civilization.

The two native converts already referred to—Njimbi and Sanje—proved valuable coworkers, Sanje being gifted as an attractive preacher and a most self-denying man. "A lady wrote to Sanje from Scotland,

offering to give him so much money if he would devote his whole time to the preaching of the Gospel. He had no difficulty in refusing this kind offer, lest his message be greatly weakened in the eyes of his own people. Mr. Swan and Mr. Lane were both struck with his straightforward answer, and thought that, seeing he had refused a stated salary, they would be justified in sharing with him any gifts that they themselves received. One day they gave him sixteen yards of calico to clothe his family with; but he did not feel happy about taking it, and asked permission to consider the matter, promising to let them know on the morrow. On his way home Sanje shot an antelope, which, when cut up and sold, brought exactly the value of the sixteen yards of calico. This to him was a final and decisive answer from God, and without hesitation he returned the gift, saying that 'it was God's will for him that he should preach Christ to his people without even the appearance of taking pay from the white man.'

The preacher Njimbi went to the Ondulu country to try to fill up the gap left by the return of Mr. and Mrs. Nicholls to England. He met with a tragic death, but under circumstances of great interest. He had gathered some young men to read to them the Word of God when the lamp exploded, setting fire to the thatch of the hut. The door would not open, and Njimbi had to use an ax. He got all his visitors out, but he and his servant were fatally burned. This native convert had proven the hero, sacrificing his own life to save others.

"In connection with this early stage of the work in the Luvale district, two cases of conversion stand out brightly. The first, Pokanwa, was originally in the employment of an Arab trader, and was himself a strict Mohammedan. He was sent by his master to Benguella to buy guns and powder. When he arrived at Bihe he found the country 'hot' with war, so he and his companions took refuge beside the missionary encampment until the roads were safe for travelers. After a delay of some months, Pokanwa sold his ivory, but on his return journey to Garenganze with guns and powder he was attacked by the natives living along the Lualaba River, who claimed the right to stop all supplies of powder. He managed to escape with his life, and hearing that a white man was camped close by, fled to him for refuge, and found himself in our brother H. B. Thompson's camp, and for the second time under the protecting care of a Christian. Mr. Thompson could not protect Pokanwa for long, and advised him to flee to Kavungu, which he did. He remained true to his Mohammedan superstitions for some time, but at last the light of the Gospel began to dawn upon him. He was baptized at Kuvungu along with Papsu shortly after dear Mr. Bird's body was committed to the grave, and his course has been singularly steadfast ever since.

"Another case of conversion was that of Mwewa, who is now



Pokanwa's wife. She was the daughter of King Msidi. When her father was killed she happened to be visiting her mother's relatives in the Sanga country. The mother and child fell into the hands of Msidi's enemies, and Mwewa was sold as a slave to a company of Bihe traders, like Joseph of old. The poor child, unused to hard work and long marching, soon fell ill, and her owner, seeing that she could not survive the long journey to the coast, took her to the missionaries at Kavungu. When they heard her story they decided to redeem her, altho some thought that, perhaps, they were being taken in. Her story turned out, however, to be quite true. Mwewa recovered from the effects of her hardships, and her conversion some time afterward seems to have been very real, for it has stood the test."

Luanza, the station at Lake Myeru, became the most important center of Garenganze work. By the end of 1896 there was a town with streets a mile in length.

#### Days of Persecution

Persecution sometimes bares its right red arm even where European influence has crippled the despotic power of native chiefs. Kapinala had passed through much from his relatives, and another lad, Lupili, was threatened with banishment. Another little boy defied all opposition, saying: "You may tie me up and sell me, but I will go and learn about the Word of God." Another said: "They will beat me, but they can not take the words out of my heart." At times the conversion of natives was not only rapid but in groups, waves of blessing sweeping over all the stations in a given locality, crowning years of prayerful and patient sowing. At one time over twenty professed conversion through the preaching of young native converts who went about among the villages, and a number of slaves took their stand for Christ, the one slave-owner threatened to hang all such to a tree and pour boiling water over them. "One evening Miss Skinner was thinking over the four years of apparently unprofitable service just completed, and lamenting the fact that the Lord had not used her to bring one African to Christ. So she gave herself to continued prayer the whole night through. About six in the morning she gathered her girls together, and began the usual morning reading with singing and prayer, when almost to her own surprise first one girl and then another spoke of being under some conviction of sin, and before the day closed nearly all the young people in the station had come under the influence of the movement, some shedding tears and confessing to have sinned in different ways."

Polygamy is a serious obstacle. When these poor converts came out of heathen darkness their difficulties seem only just to have begun. When one Sangave was converted he told his wives that he could no longer live as before, and urged them to go and hear the good news,

and three of them found a savior in Christ. After their conversion more than sixty persons professed faith in Christ, as the special blessing attended the conduct of this young convert in solving the question of polygamy.

It strikes the reader as very sad, in reading this little book by Mr. Arnot, that there should be recorded the frequent death of missionaries—almost as the every other page were occupied with a record of tragic deaths, and the consecration of others who step into the places so rapidly made vacant.\* Africa has earned its name: "The graveyard of missionaries." Nothing would sustain the faith and courage of His servants were it not for the occasional and often frequent evidences of God's mighty working. The British Administrator, Mr. Codrington, in his official report for 1900, speaks of the amount of order and respect obtained at Kavungu and Kazombo by the moral influence and example of the missionaries."

Mr. Crawford held on to his post without a break for fourteen years, and wrote most encouraging letters of the progress of the work, tho there were many trials for their patience. Mr. Arnot returned to his work last spring. No work now being done in Africa is more self-denying in character, and conducted by a more devoted group of missionaries than the Garenganze work.†

## OBSTACLES TO CHRISTIANITY IN THE PHILIPPINES

BY THE REV. JOHN BANCROFT DEVINS, D.D.

*Editor of the New York Observer*

"The Spaniards were Christians," said a leading Filipino, "but we like the Americans better because they are not Christians."

"I do not care to go to church," said an American girl in Manila, "because one meets such an indiscriminate gathering there." The young lady had been to a cock-fight on the previous Sunday afternoon, but she showed plainly the irritation she felt at being invited to attend a religious service.

If the question were asked: "What is the greatest obstacle to Christian work in the Philippines?" probably every clergyman in that archipelago would say:

### "The Example of Americans"

The gross violations of financial confidence by Americans in civil, military, and business life, resulting in newspaper exposures and terms of imprisonment; the indulging in customs which offend the

\* Out of a total of about sixty names of missionary workers mentioned in connection with this sphere of labor, we find fifteen—about one-fourth—have already died.

† We hope that this brief notice of Mr. Arnot's work and books may at least serve to enable many readers to follow intelligently the accounts of the work as they will appear fortnightly in *Echoes of Service*, published at Bath.

Filipinos, and which fill the society columns of the newspapers, lead the natives to reject that form of religion which the Americans represent. A trusted employee arrested for embezzlement, a soldier leaving his Filipino wife, or mistress, when his regiment sails for home, or a Sunday house-party in the country with a cock-fight as an attraction, leads the Filipinos to wonder whether their islands have gained in morality by their exchange of owners and armies. The friars do not let an opportunity slip for deepening or creating the impression that the Spaniards, and not the Americans, are the real Christians.

The attitude of the American government is strictly non-partisan



THE MAIN STREET IN MANILA

Any man may worship God as he pleases. A Roman Catholic, an Aglipayan, a Protestant, or an infidel will be protected equally in his worship or non-worship. At the same time, there is an impression among the American teachers and civil government employees that their superiors will be better pleased if nothing is done by Protestants which serves to emphasize their religious tendencies, such as the entertainment of missionaries or Bible agents, or the attending of Protestant services.

The writer was asked to preach in one of the provinces on the Sunday morning following an address on "Character," which had been given on Saturday evening in the Normal School building. "Of course, we can not have the Sunday service in the school building,



A STREET SCENE IN ILOILO

nor for that matter in any government building; it would never answer," was the explanation given for securing an empty house for the religious service. Memories of Sunday services and Sunday-schools and prayer-meetings in the little red schoolhouses among the Vermont hills, in the valleys of New York State, and on the prairies of Minnesota rose involuntarily, but no mention was made of the American custom. Governor Taft is a broad-minded man, and if an appeal had been made to him permission might have been given to hold the Sunday service in the same building that had been so freely offered for the one on Saturday evening. At the same time, it is generally known throughout the American colony that a former member of the Philippine Commission compelled the Superintendent of Education to withdraw his acceptance of an invitation to speak at a meeting held under the auspices of the Young Mens' Christian Association. Governor Taft assured me that he had never heard of this act of his colleague, and added that he had just accepted a similar invitation, and intended to make it clear that every person employed by the government in the Philippines had absolute freedom to worship God when and how he pleased. I called the governor's attention to the fact that American teachers and other employees do not hesitate to say that they are expected by their superiors not to entertain missionaries or to attend the services which they hold, but I assured him that I had never heard any one say that he was responsible for this.

“Well,” said Judge Taft, “there are two sides to most questions. Let me give you the other side, as it came before me some days ago. A teacher went to a town in one of the provinces and began his work. The padre was greatly pleased, and helped him in gathering in the children. Soon there were one hundred and twenty scholars in the school. Everything was going on swimmingly. The teacher was popular, the padre was happy, the people were pleased to have their children in school learning English. One day two missionaries came to that town; perhaps they were not missionaries, but colporteurs or Bible agents. At any rate, they were friends of this teacher, and were entertained by him, and made his rooms their headquarters, and from them they distributed Bibles and tracts throughout the town. As a result, the padre was angry, and used his influence in keeping the children away from the school and finally in breaking up the school. The teacher was obliged to go to another town, all because of his entertaining these Protestant colporteurs. What do you think of that?”

“Under similar circumstances, I should have felt as the native priest did,” I replied. “If the conditions were reversed, and a Roman Catholic teacher entertained Catholic colporteurs who disseminated from his rooms Catholic literature and emblems, I should use my influence against both teacher and colporteurs. There are other buildings in town which may serve as headquarters for Bibles and tracts. Both the American teacher and his guests showed a lamentable lack of tact.”

“So it seemed to us, and yet no notice of it was taken publicly



▲ PROTESTANT SERVICE IN A PHILIPPINE TOWN

At the same time, we felt that our school work should not be broken up in this way."

Aside from the attitude of the government, whose non-Catholic representatives have not been openly in favor of Protestantism, the social customs of many Americans do not aid the missionaries, who ought to be assisted by the people from the homeland. The Filipinos drink their native wines, but seldom to excess. After weeks of travel throughout the provinces and of residence in Manila, I have seen only one native who seemed to be under the influence of liquor. As he was going home from a fiesta in a country town after a cock-fight, I could not tell whether his jubilation was due to a too liberal use of vino or to the fact that his side had won in the pit.

"I do not know what your custom is," said our American host in a provincial town, as we were on our way to call upon the Filipino priest, "but unless you are strongly opposed to drinking wine or beer I hope you will not refuse it. The priest will not understand your refusal; but if on principle you can not take anything it will not matter so much, as I will take a glass of everything that is offered." Not only did he keep his word, but his wife also took both beer and American wine, and gave each of the children a sip or two from her glasses, and later, at another home, took a cigarette, when they were passed, not to smoke, as she admitted, but because she was afraid to offend her neighbors, whose customs meant so much to them.

"You are no gentleman to leave my table as you are doing," said an English host to Mr. Moody, when the wine was flowing freely.

"I don't want to be if I have to get drunk in order to be one," was his characteristic reply. It seems pitiable that Americans consider it necessary to sacrifice their own sense of right in order to conform to the customs of those whom they should teach Christian principles. When a Filipino calls upon another native, the host never thinks of offering him beer or whiskey, but these are considered necessary when an American calls.

The church-going habit by Protestants seems to have been well-nigh forgotten. With thousands of Americans in Manila not Roman Catholics, the three small Protestant churches are never full. The Methodist, Presbyterian, and Protestant Episcopal bodies all contemplate the erection of new church buildings, but not because the present ones, seating from one to two hundred each, are ever crowded. On a recent Sunday, at the second service, fifteen persons were in the audience, including eight who were in some way connected with the church and its official work. The sermon would have done honor to a Philadelphia or a New York audience.

It is not infrequent to hear a person say: "I have not been to church in a year, or more than twice in two years," adding, as if there were some virtue in the confession, "I would never think of staying

away from church so long at home, nor would I have supposed it possible that I could do so before I came to the Philippines."

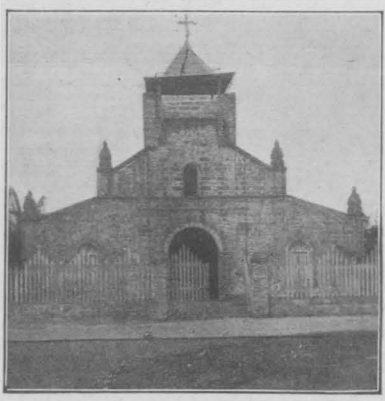
In the provinces, outside of one or two cities and army posts where there are chaplains or association secretaries, there is practically no church attendance on the part of the Americans, Protestants or Catholics. A mission to the Americans in the Philippines is quite as necessary, perhaps more so, than a mission to the Filipinos. The clergymen in Manila and Iloilo, and in one or two other places, are doing all that they can to help their countrymen who are willing to be helped.

#### The Climate and the Languages

Climatic conditions and distances form serious obstacles to religious activity in the Philippines. The weather is often called upon to bear blame for which it is not responsible, but a good deal may be laid at the door of a temperature which struggles to record three figures, and seldom fails to get within four or five degrees of its goal for days at a time, even during months not in the so-called "hot season." When one has been wilting and withering for six days, a Sunday in the country or an opportunity to "lie around" in his room, presents a temptation not easy to resist. Again, if his conscience backs his early training, a walk of a mile or two or three miles to the nearest church in a blistering sun does not appeal to one with much force. There are street-cars in Manila, but they are not used even on week days by Americans when dressed for business, and in a Sunday dress there would be even greater objection. If one hires the cheapest carromatta it will cost him at least half a dollar for each church service, and one runs considerable risk in riding in a carriage of this class. But many people overcome both the weather and the distances, and are in church at least once every Sunday. Several army nurses—young women—walked more than three miles to attend one of the Sunday evening services at which I was present. People living within a block of the church found the atmosphere too oppressive to venture out, and I sympathized with them, as the perspiration rolled from my back, seemingly, in a constant stream. How the missionaries live and labor as they do year after year is one of the marvels of missions. It is true that many of them are not strong, and that the ladies especially find it necessary to go to Japan once in two or three years. If any missionary seeks a hard field, let him or her apply to one of the boards for an appointment to the Philippines.

The questions of language and race also form serious obstacles to mission work in many parts of the islands. This has been obviated somewhat by the plan of comity adopted when the American missionaries came here five years ago. There are five denominations carrying on work among the natives, altho the Episcopalians are concerned chiefly with the Americans. Their work among the natives consists

largely in settlement work, but in some districts which the Roman Catholic Church has abandoned they are working among the Filipinos. They do not recognize any division of territory officially, but have been careful not to interfere with that already covered. The Methodists occupy northern Luzon and the Presbyterians the southern part of the island. Manila is common ground for both denominations. The islands in the south—Panay, Negros, Cebu, Samar, and Leyte—are shared by the Presbyterians and Baptists, while the Congregationalists are at work in Mindanao. This division of territory will be modified somewhat this year, and the Methodists will probably receive more provinces than they now have.



A ROMAN CATHOLIC VILLAGE CHURCH

The Bible and Gospel hymns are being translated as rapidly as possible into the leading languages, and especially into the

different dialects of the Visayan language. It is somewhat difficult for a missionary who learns Pampangan to reach the majority of his people, who speak Ilocano; the latter is a more virile language, and is displacing the Pampangan; but until it does so, he must learn both, if he would reach all the people in his district. The same thing is true regarding Visayan. Of course, the Tagalog is spoken by the greater number of Filipinos, but it is not understood by people outside the provinces where it prevails. This fact means a large amount of Bible translating, and a great many men employed as missionaries.

No denomination in the Philippines has anything like the number of missionaries that it should have. A thousand American teachers are considered all too few to start a new school system for the Filipinos. There were schools here with teachers having certificates from the Spanish government long before Dewey sailed into Manila Bay, but neither the schools nor the teachers were deemed sufficient or satisfactory, and the best talent that could be secured was brought here. The entire Protestant force from America does not number fifty men, including missionaries, physicians, teachers, association secretaries, and Bible readers. Every denomination should have at least fifty ordained men in addition to teachers and nurses, first to gather congregations and then to instruct the native preachers.

It is the belief of many here that the Philippine Protestants will have soon not only self-supporting churches, but also self-propagating churches; men are in training now who are willing to give a part or



all of their time to the work of the ministry, depending solely upon the converts gathered for the erection of the native churches and their own support. What is needed is a volunteering of men and means from America to occupy the field at once. While the Aglipay movement is disintegrating the dominant Church, it has nothing to offer its converts. The cry "Away from Rome!" may be good so far as the cry goes, but along with it there must be some better goal to go toward. Aglipay, the deposed Filipino priest, who calls himself an archbishop, and has appointed two or three bishops where his work is



THE PHILIPPINE NATIVE SPORT—PREPARING FOR A COCK-FIGHT

prospering, is now advising his people to study the Protestant Bible and large quantities of the Scriptures are being sold to them.

In addition to the work of the Protestant missionaries among Americans and Filipinos, and the army chaplains working primarily for the soldiers, the agents of the American Bible Society and the secretaries of the Young Men's Christian Association, are doing much to hold Americans true to the principles with which they started from their homes. They are also helping to win others of their fellows to the Cross of Christ. Great as are the obstacles, Christ and the representatives of the Christian Churches are able to overcome them. This can be done sooner and with less loss of men and means if more adequate support is now given by those who desire to see the Kingdom of God established in the Philippine Islands.

## ROMAN CATHOLICISM IN THEORY AND PRACTISE\*

BY W. W. McCONNELL, SAN JOSÉ, COSTA RICA  
 Missionary of Central American Mission, 1891-

It is a source of grief to us, as workers on a field where Romanism is seen at its worst, as we realize the absolute hopelessness of the multitudes, and our inability to reach them with the Gospel with so few workers before they pass into eternity, that there is so little interest, so little apparent care for their souls, on the part of the Christian people in the home land. Africa, China, and all heathen lands far away across the sea appeal to the hearts of Christians at home, and call forth men and means to give them the Gospel; but here at our door are five republics whose people are, for the most part, as ignorant of God as revealed in Christ as are the heathen across the sea, and a vast majority of God's children take no thought as to the responsibility laid upon us to evangelize them.

The causes of this indifference we believe to be the notion that Romanists are Christians, and are therefore numbered among God's people. A people who may be saved through the religious systems to which they belong naturally do not appeal, as do the Africans and Chinese, to the sympathy of those who have some sense of their responsibility to obey Christ's commission. With the profound conviction that the great mass of true Romanists in this and all lands are without a saving knowledge of Christ, and have as much need of the Gospel as any heathen, and with the hope of leading some of God's people to realize that these Romanists need the Gospel, I have collected some quotations from Roman Catholic theologians, showing what all true Romanists must believe, under pain of anathema.

### Seven Sacraments of the Roman Catholic Church†

*I. Baptism.*—A sacrament which takes away original sin, and makes us Christians, sons of God and the Church. It takes away all voluntary sin committed before receiving it. It remits all punishments merited for sin. It is impossible to be saved without being baptized.

*II. Confirmation.*—A sacrament which infuses in us the Holy Spirit, with all the gifts, and makes us perfect Christians.

*III. Eucharist.*—A sacrament which contains truly, really, and substantially the body, blood, soul, and divinity of our Lord Jesus Christ

\* We publish the following article without assuming responsibility for all the writer's conclusions. Whatever Roman Catholicism may be in some other lands, it is without doubt in Central and South America a very corrupt system. It seems to us that an experienced missionary like Mr. McConnell has a right to be heard, and that if he puts his case with any extreme emphasis it is the result of long contact with this system as it exists in the country of his adoption.—EDITORS.

† According to Gaumes' Catechism. No scripture references are given!

under the species or appearances of bread and wine. It gives us the life of the new Adam.

*IV. Penance.*—A sacrament instituted by our Lord Jesus Christ to forgive the sins committed after baptism. No sin, however great, remains unremitted when this sacrament is properly received.

*V. Extreme Unction.*—A sacrament instituted by our Lord, for the spiritual and corporal relief the of the sick. It purifies the different senses anointed, and takes away the sins of which they were the instruments.

*VI. Orders.*—A sacrament which gives power to exercise ecclesiastical ministry, and the grace to perform it holily. These orders confer upon the priests two powers: one over the natural body of Jesus Christ and the other over his mystical body, which is the Church.

*VII. Matrimony.*—A sacrament instituted by our Lord Jesus Christ to sanctify the union between husband and wife.

#### Canons of the Council of Trent\*

“Canon 1 (p. 90): If any one says that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven—that is, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, or that any of these is not a sacrament in all truth and propriety—let him be anathema.

“*Baptism.*—Canon 5 (p. 94): If any one says that Baptism is not arbitrary—that is, not necessary to obtain salvation—let him be anathema.

“*Eucharist.*—Canon 1 (p. 134): If any one denies that the Eucharist contains truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently all of Christ, but shall say, on the contrary, that He is only present in sign or figure, let him be anathema. Canon 5: If any one says that the principal fruit of the Holy Sacrament is the pardon of sins, or that no other proceeds from it, let him be anathema.

“*Penance.*—Canon 6 (p. 175): If any one says that the mode of confessing in secret to the priest is foreign to the institution and precept of Jesus Christ, and that it is an invention of men, let him be anathema. Canon 7: If any one says that it is not necessary, by Divine right, to confess in the Sacrament of Penance, to obtain the pardon of sins, all and each one of the mortal sins which, after due, diligent examination, can be remembered, altho they be hidden sins, and committed against the two last precepts of the decalog, or that it is not necessary to confess the circumstances, which change the species of sin, . . . or that it is not necessary to confess venial sins, let him be anathema. Canon 10: If any one says that priests, who are in

\* Following are quotations from the third edition (Spanish) of “The Holy and Ecumenical Council of Trent,” translated from the authentic Latin edition, published in Rome in 1564.

mortal sin, have not power to bind and loose, or denies that priests alone are ministers of absolution . . . let him be anathema. Canon 14: If any one says that the satisfactions with which, through the grace of Jesus Christ, penitents redeem their sins, are not the worship of God, but human traditions, which obscure the doctrine of grace, the true worship of God, and even the benefit of the death of Christ, let him be anathema.

“*Extreme Unction.*—Canon 2 (p. 179): If any one says that the sacred unction of the sick does not confer grace, nor pardon sins, nor alleviate the sick, . . . let him be anathema. Canon 4: If any one says that the presbyters of the Church, which the blessed James exhorts to be taken to anoint the sick, are not the priests ordained by the Bishop, but the elders of any community, and that therefore the priest is not the only proper minister of extreme unction, let him be anathema.

“*Orders.*—Canon 1 (p. 267): If any one says that there is not in the New Testament a visible and external priesthood, or that there is no power to consecrate, and offer the true body and blood of the Lord, nor to pardon or retain sin, but only the office and mere ministry of preaching the Gospel, . . . let him be anathema. Canon 6: If any one says that there is not hierarchy in the Catholic Church established by Divine institution, composed of Bishops, Presbyters, and ministers, let him be anathema.

“*Matrimony.*—Canon 1 (p. 297): If any one says that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but invented by men in the Church, and that it does not confer grace, let him be anathema.”

#### Extracts from Ripaldes' Catechism.\*

“Who is our Lady the Virgin Mary? She is a lady full of virtue and grace, who is the mother of God, and is in heaven. Our Lady the Virgin Mary is the only descendant of the sinner Adam, who was conceived without a spot of sin (p. 126).

“The Church has always condemned as heretics those who at any time have declared against the veneration and worship of the sacred images . . . the Council of Trent says that we ought to have and preserve, principally in the temples, the images of Jesus Christ, the Virgin Mother of God, and the other saints, and give them the honor and veneration due them (p. 128). Are we to pray also to the angels and saints? Yes, Father, as to our mediators (p. 131).

“*Priestly Dignity.*—The dignity of the priests is such that, according to the expression of St. Augustin, the Son of God incarnates in his hands as in the bosom of the Virgin. The priest making Jesus Christ come into being upon the altar, by virtue of the words of con-

\* Eighth edition, Spanish.

secration, becomes as his father, and as the husband of his most holy mother. The Son of God has put in the priest's power the keys of heaven, and in his hands has deposited the treasures of the faith, and into his care has delivered the flock, which he bought with his life. All the spiritual and eternal interests of humanity, all the value of the blood of Jesus Christ, all the work of sanctification and salvation of men, is in the priest's care. Jesus Christ has put himself, so to speak, at the disposition of the priests. Be stupefied with astonishment, O Heavens, be terrified, O earth, be confounded, O hell, at contemplating the immense dignity which God has given to the priest! Ah, if angels were capable of envy, they would envy none but the priests! Oh, the dignity of priests! Oh, my beloved priests, of how much veneration you are worthy! Angels reverence you, dominions venerate you, and princes in humiliation attend your sublime ministry! Oh, Christians, with what veneration, with what respect ought we to acknowledge these agents of God, these visible gods, who represent us to the invisible God, these gods on earth who take the place of God of Heaven! But the priests are not only worthy of our veneration on account of their sacred character and elevated dignity, but also for the multitude and greatness of the blessings which they dispense to us (p. 390)."

**Extracts from Liguoris' "The Glories of Mary"**

This is a very popular Roman Catholic book, many editions having been published, fully approved by the Church, and especially recommended by the cardinals Wiseman and Manning. Quotations are from the sixth edition, Spanish, Paris, 1883:

"She (Mary) is . . . the only hope of sinners (p. 69). In Judea, in olden times, there were cities of refuge, in which the criminals who there sought refuge were exempted from the punishment they merited. These cities are not now so numerous: *there is only one, and this is Mary* (p. 407).

"No one can be so suitable as Mary to detain with her hand the sword of Divine justice, preventing it from striking sinners. Before Mary came to the world, God lamented that there was no one to detain Him in the punishment of sinners; but the Virgin having been born, she appeases Him (p. 72).

"We will be heard and saved sooner by going to Mary, and invoking her holy name, than that of Jesus our Savior. We will find salvation sooner going to the mother than going to the Son (p. 82).

"Many things asked of God and not received are asked and received from Mary (p. 82). All obey the precepts of Mary, even God (p. 115).

"The salvation of all consists in being favored and protected by

Mary. He whom the most holy Virgin protects is saved; he whom she does not protect is lost (p. 107).

"Whatever Mary says, the Son does (p. 118). Mary is called the door of heaven, because no one can enter that happy mansion who does not enter by Mary, who is the door (p. 99). Jesus Christ said: . . . No one comes to me, unless my Mother first draws him by her prayers (p. 105). Having with God, O Mary, the authority of a mother, secure the pardon of the most obstinate sinners (p. 119).

"It is impossible for a devotee of Mary, who faithfully waits upon her, and commends himself to her, to be condemned (p. 147).

"He who does not serve the Virgin will die in sin; he who does not go to thee, Lady, will not get to heaven (p. 148).

"Mary says: He that comes to me, and hears what I tell him, will not be lost (p. 149)."

#### **Testimonies from Missionaries in Central America**

All consistent Roman Catholics serve and worship the creature more than the Creator. To them Mary is the sinner's hope, the door of refuge. Their confidence is in rites and ceremonies, images, saints, and men, and not in the only Savior. If salvation is of faith, then it is not of works; if of works, then not of faith. "Being justified by faith, we have peace with God. For by grace are ye saved, through faith, and not of yourselves; it is the gift of God; not of works, lest any man should boast." Among all the converts from Rome which I have met I never have encountered a single one who had any conception of the finished work of Christ while they remained true to the teachings of Rome.—A. E. BISHOP.

The devout Roman Catholics in Central America are idolaters, and we are told that no idolater shall inherit the Kingdom of Heaven (I. Corinthians vi: 9, 10; Revelations xxi: 8). It is a well-known fact that in every community in this country the most religious or devout persons are those who have the greatest number of images in their houses, who most frequently bow down to these images, and who give the most toward the idolatrous processions which are so frequent. Salvation is not secured only by faith in Jesus' atoning blood. Paul had lived in "all good conscience," but when the light of Heaven shone into his heart he saw himself as the "chief of sinners." Cornelius was a "devout" man, yet it was necessary for Peter to go to him, and tell him words whereby he should be *saved* (Acts x: 1, 2; xi: 14). The Roman Catholic Church positively denies the sufficiency of the sacrifice of Jesus Christ for salvation, and constantly and persistently puts good works and human merits in place of faith and the merits of Jesus Christ as the means of salvation. I do not remember having ever met a Romanist who as such had any conception whatever of Christ's perfect work for the sinner.—J. G. CASSEL.

After having worked for six years among Romanists, I have never found one who even pretended to be saved, and as for trusting in the merits of the Son of God, it is always through the hands of Mary. Rome teaches that the priest brings Christ down from above by the mystery of the words: "This is my body." (Romans x : 6.—A. B. DE ROOS.

Romanists are not taught the perfection of Christ's work; they are taught that they must supplement the work of Christ by their own meritorious works. The priests come between them and God, and God has said: "There is . . . one Mediator between God and men, the man Christ Jesus."—R. H. BENDER.

Roman Catholics put the creature before the Creator, giving to the Virgin the place of intercessor, which belongs to Christ (Romans i : 25; I. Timothy ii : 5; Acts iv : 12). They rob the sacrifice of Christ of its atoning merits and power to save, and save completely, all who believe (Hebrews ix : 15, 27, 28; vii : 25).

A lawyer expressed his belief in the following terms, and it is the faith of every true Roman Catholic: "The sacrifice of Christ atones for our *original* sin, but the actual sins of our lives need to be purged by good works, obedience to the Church, and at last by the fires of purgatory, which are more or less severe and lengthy, according to the circumstances and actions of the person in this life, from which he is ultimately liberated by the intercession of Mary."

They deny the possibility of any one asking for and receiving the assurance of pardon and eternal salvation in this life, which fact they declare can only be known when one stands in God's presence, when pardon will be given on merit, thus denying John iii : 36; Ephesians v : 9; Romans x : 13.—EVA RIDGE.

Here in Nicaragua the great mass of people have no clear idea whatever of salvation. Those who understand a little more, invariably tell you that by good works, penances, and purgatory they pay the debt of sin and thus buy salvation, coming in as auxiliaries, images, Mary, masses, baptism, etc. They thus place salvation on their own efforts as the foundation instead of upon the finished work of Christ. Salvation *impossible*; the foundation is false. I have never found a Romanist in Central America who had any conception of the perfection of Christ's work for the sinner."—ETA AVILES.

I asked the girl who lives with me, a native convert from Romanism, whether one can be saved in the Church of Rome, and she replied: "It is impossible, because God says that all idolaters shall have their part in the lake of fire; and in II. Corinthians vi:16, 17, that the Spirit of God can not have communion with idols, and God promises His Spirit to those who separate themselves from such things. And to live in the Church of Rome, it does not matter what other qualities

one may possess, he is an idolater, and is occupied in everything under the sun but obedience to God's Word."—CALLIE HAM.

The doctrine held by Roman Catholics of Transubstantiation is entirely anti-Christian, and substitutes the sacrificial work of the priest in the place of Christ's sacrificial work on the cross as the ground of pardon. Every Roman Catholic must believe that baptism is God's way of cancelling sin, and that only those baptised will be saved. This destroys entirely the efficacy of Christ's work, and substitutes for it a mere ceremony. Confession to the priest, and believing that he has power to forgive sins, perverts the whole plan of salvation. This every Roman Catholic believes in. During my ten years in Costa Rica, I have not met one Roman Catholic who could give a clear and simple testimony of the plan of salvation, as given in the Scriptures. I have met many thousands who believe that the saints, and especially Mary, can and will save them. One text describes Romanism as I know it, "They have taken away my Lord, and I know not where they have laid Him." Take away Christ, and what have we left but dry formalities and ceremonies which never did and never can take away sin. Christ says: "I am the way, the truth and the life; no man cometh unto the Father but by me." This means put Mary, good works, or some creature in the place of Christ, and you can not come unto the Father.—JAMES HAYTER, *Missionary of the Jamaica Baptist Missionary Society, Cartago, Costa Rica.*

Romanism has not the slightest idea of the efficiency of Christ's redemptive work. As well ask heat of the moon as ask this of Rome. Neither priest nor people know or experience it. We have a proof of this in the sickness and death of Pope Leo XIII., invoking the Virgin, asking for the blessings of the priests, seeing shadows and phantoms, and having to be tranquilized by worldly men.—F. G. PENZOTTI, *a converted Romanist, for many years a missionary and agent of the American Bible Society in South and Central America.*

We were greatly impressed [in Italy] as never before with the need of Protestant missions in Roman Catholic countries. Whatever truth the Romish Church conserves is buried under a mass of rubbish, both ecclesiastical and doctrinal. We saw even in Dublin, on a Roman Catholic church, the blasphemous inscription, '*Mariæ Peccatorum Refugio*,' (Mary is the refuge of sinners); and on many a church in Italy the notice that in her name full indulgence for sin might there be procured."—DR. A. T. PIERSON.

May God graciously awaken His children to the condition and need of the Roman Catholics, and raise up men and means for their evangelization.



## PRESENT PROBLEMS AND OPPORTUNITIES IN SOUTH AFRICA

BY REV. CHARLES KILBON

Zulu Mission, A. B. C. F. M., 1873-

South African life is full of problems—political, social, industrial, and religious. The settlement after the war has called for England's best statesmanship, and there still remains much more to be done. The Boers naturally desire to secure all the national advantages possible in matters of language, religion, and political influence. Their agitation taxes the skill of those responsible for the permanent adjustment of political affairs. The federation of the several colonies in a United States of South Africa will follow, but must wait meantime.

The scant labor supply exasperates mining companies, with their costly machinery yielding only partial returns for lack of sufficient help. The war and other causes have disorganized the native labor market, and even if all available natives in South Africa were in service, it is doubtful if requirements would be met. The question is where to turn. White labor is expensive and otherwise impracticable. In desperation, Asia is likely to be resorted to, and, under stringent conditions, Chinamen or East Indians imported. People generally think that the thousands of East Indians in the land already make the business and social outlook sufficiently menacing.

Of all the problems, none is weightier than the native question. This is a many-sided difficulty, but it reduces itself to this: What is to be the status of the black man under the influence of the European and his civilization? The several colonies—Cape Colony, Orange River Colony, Transvaal, and Natal—are now cooperating in a "South African Commission on Native Affairs," in order to frame a policy that shall govern them all uniformly. Matters political, industrial, educational, and moral will be considered. Perhaps a wiser policy would be planned if a native member were on this commission, but it does not seem to have been thought of, or, rather, desired.

The sense of manhood is rapidly developing in the natives. Civilization, education, and religion are making existence mean more to them than formerly, and their aspirations are stirred into activity. This activity is not always most wisely directed. This, however, is not surprising, considering their antecedents, their limited experience, their immature judgment, and their limited knowledge of the great world's conditions.

The native population is far in excess of the European. In Natal, for instance, the natives number about eight hundred and fifty thousand and the Europeans seventy-five thousand. European immigration is destined to greatly increase, and the natives will also go on multiplying. When the land is overfull, how will the surplus be dis-

posed of? Who will be crowded out? Europeans will say, "Not we." Natives will say, "Not we." How to prevent the settlement of this question by brute force later is a proper part of the problem for consideration to-day.

An opportunity of the ages presents itself to the white man to show, on his part, justice and magnanimity to an undeveloped and unfavored race; and this same inexperienced race is called upon by the circumstances to exhibit characteristics that have never been brought into exercise in all its previous existence. There is no solution of this problem without the application of Dr. Booker T. Washington's rule—viz.: "Each race must work for the well-being of both races." The inspiration of Gospel principles in each race will insure a right solution, and all attempts without the active exercise of these principles will fail. Mutual aversion needs to be overcome, and dissimilar characteristics need to be harmonized. The basis of a sound and lasting policy must include justice to both parties. Each has its rights and its obligations, which must be fairly estimated by each for itself and by each for the other. In this difficult adjustment of relations the heavier responsibility rests on the more favored race. True superiority is condescending. It possesses the greater facilities for adapting itself and for assimilating the cruder element.

#### **The Opportunity of the Church**

It is an opportune hour for the Church in South Africa. Heathendom is being shaken and its system shattered. The demand for laborers, created by the commercial and industrial centers, is massing natives in these centers from all parts—north, south, east, and west. These natives do not go back to their homes the same men they were when they left. The wide world has opened to them. They have learned much that is good and helpful, probably more that is bad and baneful. At any rate, they have many wonderful things to relate to their less favored friends and neighbors. If, among these wonderful things, these myriads of returning natives could tell the story of the Cross, of the grace of God in Jesus Christ, how effectively Africa's benighted millions would be enlightened! The vantage-ground for God's ambassadors to the heathen is the centers like Kimberly, Johannesburg, Pretoria, Barberton, and other places of equal or lesser size, now established and to be established by the fast evolving events. God has summoned hosts of natives to these places for the Church to instruct, and thus make light-bearers to the places whither they will soon return. What Christian, watchful of God's providences, needs a louder or more enticing call than this to give himself, or abundantly of his possessions, that a dark land may be flooded with Gospel light? Missionaries in South Africa would be glad to expand their work at these centers. They have churches, schools, and a missionary literature in the native language, but they need more missionaries and more money.

## FAMINE RELIEF WORK IN INDIA

BY REV. W. E. HOPKINS, SECUNDERABAD, DECCAN, INDIA  
American Baptist Missionary Union

The summer of 1895 will not be forgotten by residents of India. The southwest monsoon failed to bring the usual rainfall. Drought followed swiftly, and before the uninitiated realized the situation the country was enshrouded in the pall of famine.

We were at Palmur, in the dominions of the Nizam of Hyderabad, during the furlough of Rev. and Mrs. E. Chute. This field (the largest in the American Baptist Telugu Mission) extended south from the capital city—Hyderabad—to the British frontier, and aggregated one hundred miles square, with a population, chiefly Hindu, of two million.

We were assisted at headquarters by (Miss) Dr. Graham, in charge of the mission hospital and dispensary; Miss M. Smith, matron of the boarding-school, and three efficient and experienced native assistants. Our district pastors, evangelists, and teachers were organized into a field staff. While we were on the outskirts of the famine area we faced starvation, and our relief works and experiences were the same in kind, if not degree, as recorded by those who labored in the more affected districts—whose works, with our own, form the subject of this paper.

It is stated in the census returns for 1900 that four-fifths of India's 295,000,000 are engaged in agricultural pursuits. Rice is the staple food, but the country also produces one-fourth of the world's wheat crop, besides large quantities of cotton, indigo, different varieties of millet, corn, peas, beans, and smaller grains; also many kinds of vegetables, fruits, nuts, and spices. The rainfall is not distributed over the seasons, but is confined to the monsoon; therefore, the farmer depends chiefly upon irrigation. Even the wells and streams are fed largely by the rains, so that one year's failure results in famine unless there be some artificial water-supply. This is secured by storing the rains in reservoirs, usually called *tanks* in India, enlarged in some districts to the size of lakes. Experts now tell us, after careful investigation, that these reservoirs can be increased to a five-year capacity, thus averting famine even through long-continued draught.

To this end the British Indian government and, more recently, the native states, are expending large sums on great irrigation schemes. A remarkable example of such works is the Peryar tank in the Madras Presidency, South India. The Peryar River, draining several ranges of wooded hills where the rainfall was heavy, had for ages poured its waters into the sea, unused by the farm lands through which it flowed. The shifting, leaky tanks of the villagers frequently gave way before the rains and left the populace in partial famine. The Madras government finally constructed at the foot of the lowest bench of hills

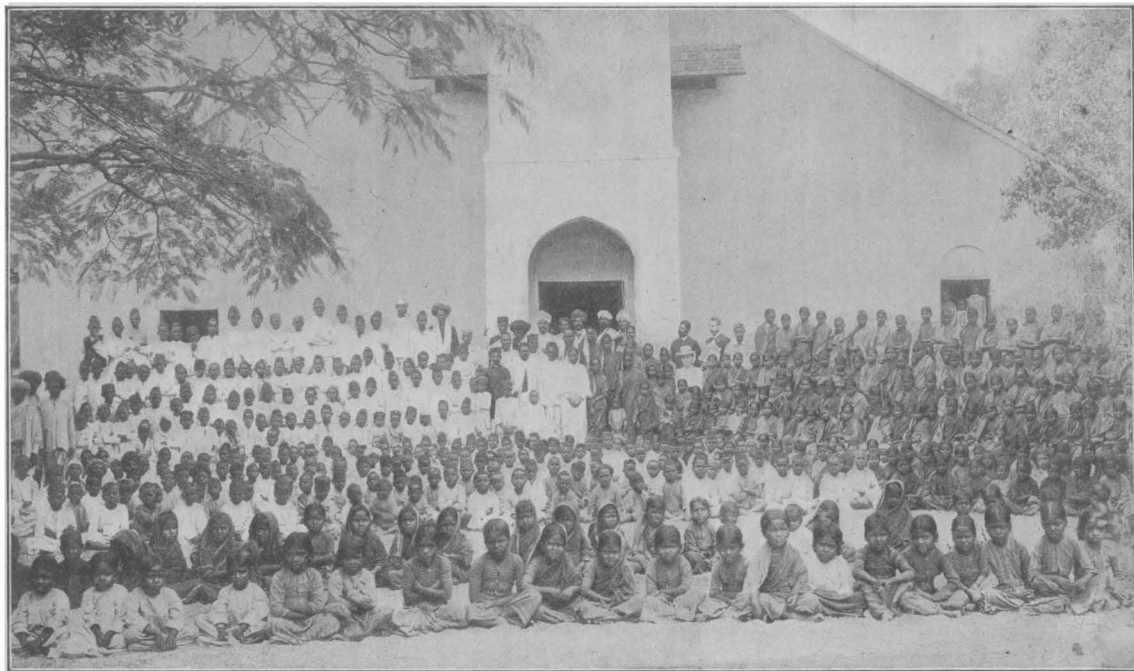
the greatest reservoir in existence. Six years were required for the work, and an outlay of \$2,780,000; but it is a monument more worthy of a government than is the Taj Mahal. A dam was raised 173 feet above a foundation of lime concrete; a tunnel 5,740 feet long by  $7\frac{1}{2} \times 12$  feet was cut through a hill to connect two basins, and from these were laid thirty-eight miles of distributing canals and fifty-five miles of irrigation channels. This tank, forming a beautiful lake, irrigates one hundred thousand acres of the richest rice land where drought and famine are now impossible.

### Public Famine Relief Works

I. Under the *public* division we must first mention irrigation works. District committees in British provinces and native states at once undertook the repair of old tanks and the construction of new. The abnormal rainfall of 1892-3 breached scores of tanks (in the Decan, particularly) while many had been out of repair so long that they were overgrown with jungle. Gangs of men and women, drawn chiefly from adjacent villages, were employed to repair these broken dams, clear away the brush and trees from the beds, and deepen the tanks. This was the most common form of relief work in our district, and, when the rains finally came, thousands of acres of the best lands, which had lain idle for years, were planted, and yielded large harvests.

The construction of new tanks was more difficult, and involved larger expenditures. The site required a broad watershed converging to a moderately narrow outlet, with solid ground for the dam. If the upland was jungle or grazing land it were better, as the soil from cultivated fields washes into the tank until it must be cleared out and deepened or abandoned. The foundation to the dam must be of stone masonry laid deep in the earth, the framework of the flood-gates must be chosen timber firmly embedded in the masonry; the dimensions of the dam embankment and cover are determined according to engineering exactness, and in all is a work of skill. Superintendents, engineers, carpenters, masons, ditchers, graders, teamsters, and coolies of every class—men, women, and half-grown children—are employed.

This class of work was executed by camps of from several hundred to thousands of laborers. A town is planted on the plain or on the outskirts of a jungle, where these multitudes live for months in booths and tents—from the leaf-covered shack to the large tent of the British engineer. The laborers are divided into gangs of fifty or more under an overseer, and these in turn are in charge of superintendents. Subordinate officials, both English and native, have charge of departments, but over all, inspecting and directing, stands the chief engineer in charge. He is responsible for the character and progress of the work and the daily pay-roll; the food kitchen also



**SOME OF THE FAMINE CHILDREN CARED FOR BY THE MISSIONARIES AT AHMEDNAGAR, INDIA**

where the aged, infirm, sick, blind, lame, and the children of this vast army are fed, and the rows of hospitals, too, while under the care of the staff doctor, are his general charge. It was in such camps that cholera and other diseases became epidemic and wrought with fearful results. It was here that missionary and British official alike gave their lives for the helpless.

Irrigation *canals* were cut through new tracts of tillable land, irrigation *wells* were dug in remote corners and fruitful gardens planted. These wells vary in size from 12 x 16 to even 60 x 80 feet, and from twenty to sixty feet deep. One or more sides are walled up with masonry, and on top are placed pulleys over which great leather or iron buckets are passed to draw the water. The workman in charge empties the bucket, and the water is conducted into cisterns, and thence, by means of canals and channels, to the gardens, fruit groves, and fields. The large buckets, containing half a barrel, are hauled up by oxen, while the smaller sizes are worked by men and women. Pumps and windmills are seldom used, save by foreigners or the rich, and in the cities.

Then there was *road-making* through frontier and jungle districts, *railroads* were begun in affected states and provinces, *bridge-building* was undertaken on very important trunk roads. For all of these works, hundreds of camps were employed at quarrying, hauling, and crushing stone. It must be remembered that machinery is but little used in India, and that all classes of work represent hand labor chiefly. No form of relief work appeals to one's sympathy and even pity as this last. The sight of thousands of men, women, and children, with little or no shelter from the burning sun, hands lacerated by stone and hammer, bodies emaciated, drove many an officer almost from the field. But what would you do? Better that than starvation. It was on these public works that from two to three million were employed and fed and housed and cared for every day during long, weary months.

#### **Industrial Employment for Famine Children**

II. It became necessary in the early stages of famine to supplement this form of relief with industrial work more adapted to the children. Analyze the Hindu as you will, the fact remains that when drought robbed him of his means of support, *self-preservation* became his law. Very many parents sold their children outright and so fed themselves, altho they knew that the boys were sold into practical slavery and their girls for houses of prostitution. A great number abandoned their children and the infirm of their household to the mercy of fate while they sought work. Some returned, but more did not, whatever their plans or intentions may have been.

The children were sent out by the aged grandparent, very often blind or otherwise dependent, to beg for the support of both; but the

community was little or no better off. They wandered out of the village in search of food, into field or wood, and many were lost, or, overtaken by the night, were destroyed by dogs and wild beasts. Some were stolen by the agents of vile resorts in the cities. Tens of thousands were rescued by government officials and missionaries, and placed in homes, hospitals, schools, and orphanages. Many children were placed in these institutions by parents and guardians, who were too poor or infirm to care for them during famine. Widows, most of all, sought such help.

It was not enough that these children should be rescued, fed, and clothed. They must be taught and occupied, and trained for future usefulness and self-maintenance. This necessity became the mother of invention to many a worker. Scientific farming and gardening, with the gradual introduction of wisely selected Western implements, have been successfully developed. Workshops have been opened, where blacksmithing, carpentry, and the wheelwright's trade are taught; also cabinet-making, both native and imported designs, for the general market; shoemaking, harness and saddle making, tent and cot making, and other field supplies, as well as utensils produced for home use; brick and tile making, sewer-pipes and improved pottery, lime-burning, stone-cutting, masonry, and practical building; there are also large weaving establishments, where a variety of fabrics, laces, draperies and rugs are manufactured.

All of these industries are operated on improved methods, introducing, as rapidly as conditions will warrant, such Western equipments and appliances as are best suited to the people, employing boys and girls in their respective departments and in accordance with the customs of the country, and are rapidly developing a trade in superior goods that must soon be taken into account by Eastern merchants. The economic, educational, and moral value of these institutions, and of the technical schools which are being established in connection with them, can not be estimated, and emphasizes our obligation. This famine bequeathed to missions a host of these children—some twenty-five thousand to American missions alone. Shall we be true to our stewardship? If we are we shall educate, train, and equip this strong army and marshal it with those forces which are fighting under the banner of Jesus—the banner of love, truth, progress, the best life—to wrest India from bestial idolatry, superstition, poverty, death.

### The Village Relief Work

III. Village relief work forms an interesting contrast to these. Rural homes are unknown in India. All classes reside in hamlets, villages, towns, or cities. In our parish there were some two thousand such settlements. From hundreds of these came applicants for aid. Many were unworthy; more deserved help, and received to the limit

of our resources. They came singly, by families, and in groups, usually representing a caste section of their village. Our chief effort at relief lay in this direction. We inspected the villages as they became affected. The most needy belonged to the farmer caste, the weavers, artizans, and coolies.

We began to help the farmers before they had sold their oxen, carts, and implements to native merchants at one-half (or less) their value, and before they had mortgaged their real estates at thirty, sixty, and even eighty per cent. interest in exchange for food at four times ordinary prices. If a man, or several together, owned an irrigation tank or well that had dried up, we employed them, with their teams and families, to clean them out and deepen them until a season's supply of water was obtained. We provided them with seeds for garden and field, and with food until they harvested a crop. Some farms which were irrigated from a breached tank that could not well be repaired were given a good well and planted. They were thus employed at improving their own farms while supporting their families and preserving their homes.

At such a time the demand for new clothing is so small that whole villages of weavers are thrown out of work. We supplied them with cotton, wool, and all materials for an order of ordinary clothing, and helped them with rations while weaving. We purchased the goods, when completed, at regular market prices, and with this money they wove a second lot, and repeated the transaction during the entire famine. The goods were sold where there was demand, but they were chiefly given out to the sick, the aged, widows, and children when the rains came.

The heat is so intense during a drought that thatched houses often burn from combustion. Those thatched with grass are often dismantled to feed cattle, the mud walls crumble, wells fill up and get out of repair—the whole village degenerates. We employ artizans to set things right. Brick, tile, lime, timbers, and all materials are manufactured and prepared by the villagers *at home* for the permanent improvement of their towns. Their homes are most unsanitary, and we take such a time for cleaning wells, placing sewers, cleansing their houses, and in every legitimate way employing every needy person to perform that work which will keep him and his family alive through famine, and accomplish the greatest possible good for his future. We look back upon this form of work, whereby thousands of families were preserved, as the most satisfactory of our experience.

India has been stricken low. In many districts men and women were hitched to the plow in place of the oxen which perished. The population increased from 1881 to 1891, 11.2 per cent.; but during the next decade, covering the famine, the total increase was but 1.49 per cent. Her gods and priests were alike impotent to help. In her death struggle she grasped the outstretched hand of Christendom and was saved. She has been profoundly moved by this manifestation of Christianity. From relief camp, orphanage, and town have spread the reports of this unselfish ministry. The story of Jesus has gone out as the inspiration and motive of this service. Multitudes—some openly, many secretly—responding to this first touch of the heavenly love, are casting away idols and confessing—“My Lord and my God!”



## THE MARCHING ORDERS OF THE CHURCH\*

BY REV. ROBERT F. HORTON, D.D., LONDON, ENGLAND  
Chairman of the Congregational Union of England and Wales, 1908

But if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, doth not He that pondereth the heart consider it? and He that keepeth the soul, doth He not know it? and shall He not render to every man according to his works?

Christianity is an Evangel; it is the announcement of certain tidings, and the message is essentially directed to all the world: "The grace of God appeared, bringing salvation to all men." The Church exists simply and solely to deliver the message, to deliver it to all men. The expansive movement, therefore, is not accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always on, until the message is delivered to all nations, and the Evangel is the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray; it becomes disorganized, it is found to be ineffectual for the camp, as it was unequal to the march. When Christianity ceases to be a message, a world-wide message, and becomes a system, a polity, it rapidly declines, it loses its tone; the shout of the King is no longer in the midst. The demoralization of the arrested banners in the van rapidly spreads to the rearguard.

The first work of the Church, the indispensable preliminary to all efficiency, is to resume the march, to advance the banners, to get the host in motion, to recover the watchword. If we would have the Church effective for her simplest work, she must be true to her foremost work. She must inscribe on her ensigns and write in her heart the old word of God, "Speak unto her that she go *forward*." What is called the missionary enterprise must be frankly and enthusiastically avowed to be her primary concern. And whether by Church we mean the whole body of the faithful throughout the world, or the local society of Christians in any given place, the Church must be acknowledged to exist in the first instance simply to pass on the Message of the Redemption to the peoples that have not known.

What is this Truth of the Gospel with which the Church is entrusted and for which the Church exists? It is the brief and definite announcement of a fact—a fact, shall we say, in history. Yes, but a fact, also, of the spirit—a fact which lets in the eternal light upon the course of time. It is so brief and so definite that a compendium can be made in a sentence. The whole is told at once: "God so

\* Extracts from an address delivered in the Richmond Hill Congregational Church, Bournemouth, on Tuesday morning, October 13, 1908.

loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." That is the whole of Christianity.

Why did Christ call His disciples "apostles"? The whole truth was wrapped up in that word. They were men who were "sent" with a message. They were not philosophers or schoolmen, not theologians, nor even orators. They were voices proclaiming a fact. There is no indication that the apostles were to be an order. All who heard and received the fact were to be "apostles," and to pass it on. Our Evangel is not a system to answer all our questions; it is supremely a message, a spiritual, a supernatural message, a point at which God reaches the soul, and the soul regenerate embraces God, a reconstruction of life and thought from that central point, but also, for that reason, a truth which must in fairness be given to all mankind, which can not be held in any exclusiveness, which knows nothing of the elect, except that each believer is elect to declare it to those who have not heard, and manifest it to those have not seen. When a man receives it he is already commissioned to declare it to all mankind. Refusing this, he loses it. "From him that hath not is taken what he hath." Its law is that of communication; its final cause is universal diffusion. We can, therefore, understand the astonishment of men in very varied parts of the world, when they hear the message of the Gospel that we have not brought it to them before.

#### **The Evangel, an Announcement**

The Evangel is so obviously a message to be delivered, a telegraphic despatch to mankind, that it is impossible not to censure a Christendom which, like an idle telegraph boy, is found playing marbles in the street with the undelivered despatch reserved for her own private use. And yet the Evangel is so delivered to us that its application to mankind is unmistakable, and no man can truly take it to himself without at the same time observing that it is directed to mankind. No man can reserve it for himself, but it will become like the putrid manna which the Israelite in the desert gathered in an excess of prudence.

As this fact dawns upon us, we see how a great part of nominal Christendom is in the position of Hannibal's army, which went into winter quarters at Capua, and there became enervated. The conquest halted, and the power vanished. We are an army that ought to be on the march, and but for a flying column, insignificant in numbers and equipment—only seven thousand from the vast British Empire\*—we are gone into barracks, and we sing barrack-room ballads and suffer from all the nameless demoralization that barracks always breed. This army should be on the march, set on the conquest of the world.

\* The £3,000,000 which we give to this primary work of missions, in itself a large sum, shows very paltry when we are told by Sir Robert Giffen that the aggregate income of the people of the United Kingdom is £1,750,000,000, and that of the empire is £3,130,000,000 per annum. We give one-thousandth part of our income to the work which Christ deems first.

What is it doing? Conquering the tiny island which was evangelized thirteen centuries ago? Apparently not. It seems impotent to convert the inhabitants of this island, baffled by a growing infidelity, by an amazing indifference, by a surging animalism, by "the howling sense's ebb and flow." Why? Because it should be an army on the march, and it is in barracks.

If the duty of setting the missionary enterprise in the forefront of our Church work is proved deductively from the very nature of the Gospel, as it was given by Christ, and as it is experienced in our hearts, it may be verified inductively by marking the general lines of ecclesiastical history. The law to which such an inductive observation leads is this, that the quality and efficiency of the religious work of the Church have always been determined by the degree and the progressiveness of the missionary enterprise.

The Church of the Apostles was an entirely missionary church. The New Testament is the bound volume of the missionary magazines of the first half-century. St. Paul's method of governing his churches was to be always planting new ones. He knew well the one condition on which the religion of the Gospel can succeed; strange that with the New Testament in our hands we can ever forget it!

#### **The Missionary Claim Rejected**

Why was the England which Whitefield and Wesley evangelized, the England which Bishop Butler declared had practically renounced Christianity—why was this eighteenth century England so gross, so brutal, so godless even in its godliness! I find a sufficient answer to the question in the one fact that the Church, Episcopalian, Presbyterian, Dissenting, had renounced the principle of the missionary claim. When Carey attempted to enforce that claim, it seemed strange, incredible, absurd, and even blasphemous. Not only did Sidney Smith sneer at the consecrated cobbler, but the Baptist Assembly itself frowned upon him. "Young man," was its response, "when God wishes to convert the heathen, He will do it without you." "Sending out of missionaries into our Eastern possessions," said the Board of the East India Company in 1793, "is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic." The clumsy pile of adjectives proves that the surprise and indignation were in a sense genuine. "Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril." Fury, without fact, runs into adjectives or blusters into oaths. Christian England was in that condition of mind when the proposal was made at the end of the eighteenth century to obey the definite commandment of her presumptive Lord and putative Savior.

Nor was it much better even in Scotland, the nursery of missionaries. When a proposal to evangelize the heathen was brought before the Assembly of the Scotch Church in 1796, it was met by a resolution that "to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." This was the temper which had produced a cold and dying Church, and a population callous, vicious, and blasphemous. And then Dr. Erskine called to the moderator: "Rax me that Bible," and he read to the Assembly the words of the great commission, which burst upon them like a clap of thunder. The trumpet-call had come. "Rax me that Bible" awoke Scotland, and produced the splendid line of Scotch missionaries—Burns, Duff, Livingstone, Moffat, Chalmers.

The first great century of Protestant missions dawned. How partial and fitful has been the effort, how frequently the impulse has almost died away! Still, England is indifferent or hostile. Still the Church is apathetic, and only a few are in earnest. But the missionary century has been a period of unexampled progress at home. Fetters were struck from the slave; mercy entered into our criminal law and reformed prisons; national education made a hesitating commencement. Province after province was added to the missionary nations. The borders were enlarged, the blessing was given out of all proportion to the effort made. It has become evident that if ever there should be a Christian country such as Cromwell conceived, wholly set on bringing the world to Christ, that nation would inherit the earth. How that missionary purpose in the hearts of a few has wrought miracles of transformation appears from this simple statement:

It is calculated that in three centuries, the first Protestant centuries, the Christian population of the globe doubled. In 1500 it was 100,000,000, in 1800 it was 200,000,000. But in the first missionary century, from 1800 to 1900, it sprang from 200,000,000 to 500,000,000. A little study of the map and of the extension of population will make this law of God's dealings plain, that God enlarges the countries which nurture in their hearts His great purpose for the world, and in proportion as they water others He waters them.

#### **An Army of Conquest**

We must make it clear to ourselves as well as to others that we are an army of conquest, and that the world in its entirety is the field of our operations, and that every church, every minister, every Christian, exists to make that message known to those who have not heard. Captain Mahan, the great authority on sea power, recently said: "No war was ever yet won by mere defense, least of all a war of conquest, which that of Christianity is"; and he added that the only thing

which can cause the decadence of the Church is "the failure of Christians to present Jesus Christ as He is to those who are not Christians."

That is the cause of our apparent failure; the vanguard banners are not sufficiently advanced, the host is not kept sufficiently aware of the onward march, the news from the front tarries because it is not expected and prayed for, and the camp grows listless because there is not news from the front. But if this is to be corrected, our missionary work must be undertaken in a new spirit of conviction; the scandal of our apathy must be removed; the inefficiency of our War Office must be cured. The work must not rest upon the frothy waves of transitory emotions, but upon the firm ground of a solid reasoning. We must be proof against the captious criticisms of missionary work and the irrelevant argument of failure. We must escape the childish attitude of being interested when there are stories of lions or cannibals, but flagging when the dull routine yields but scanty results, tho we may well give attention to our missionary literature and breathe into it the profound interest of a commanding faith and glowing zeal. Our missionary work must be part of our faith, wrought into the texture of our life, a part as integral as the conviction that we are pardoned and saved for Christ's sake; it must act on our minds like the categorical imperative of conscience, nay, like the clear and authoritative word of Christ, which it is, that we, all of us—we as churches, we as men, women, and children—are entrusted by Him with the commission to carry the tidings of His saving love to the uttermost ends of the earth, to preach Him among those who have not heard.

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## KATAOKA KENKICHI—A CHRISTIAN JAPANESE

BY REV. J. D. DAVIS, D.D., KYOTO

This eminent soldier and statesman has passed on to higher service, after a remarkable life. His memory and influence are a priceless legacy to the Japanese Christian Church and nation.

Kataoka Kenkichi was born in Kochi, December, 1843, the same year as President Neesima. His grandfather, a man of remarkable force of character, exercised great influence over the boy, and taught him to cultivate not the temporary physical courage of an excited moment, but the true moral courage which is founded on right principles and convictions. As a consequence, Kenkichi would never begin a fight, but if forced into it, he would fight until it was ended, and ended righteously. He was especially trained and taught in horsemanship and the sword exercise, after the manner of the Samurai of those days.

Kenkichi's father and grandfather both died before he was twenty years old, and he was left the head of the house. When twenty years

old, the daimio of the province appointed him to an important office over three counties. He took part in the struggle at the time of the Restoration, in 1867, and in Aizu, under Count Itagaki and Count Iwakura, had command of one-half of the Tosa troops. Later he was appointed drill-master of the Tosa soldiers, and received the commendation of the emperor for the proficiency of the soldiers under his drill. In 1871 he left Japan, and spent a year in study and observation in America, England, and Paris. On his return home he entered the navy, and was made lieutenant-colonel.

Mr. Kataoka early espoused the principles of constitutional government, and in 1887, at the time of the Satsuma rebellion, was imprisoned for one hundred days because he was suspected of sympathy with the rebellious party. With others of his province who were in Tokyo, he advocated freedom of speech and of the press, and they were ordered to leave the city, but stood upon their rights as loyal citizens, and refused. In consequence, he was again thrown into prison, and remained there over a year.

Two years later he was elected Speaker of the first provincial assembly in his native province, Kochi. On the first opening of the Diet, in 1890, Mr. Kataoka was elected a member from Kochi, and was successively reelected, so that he held the place continuously until the time of his death. He was four times elected Speaker of the Lower House. This was especially remarkable, because of the changing and coalescing of parties during this time.

Mr. Kataoka was ready to welcome the preaching of the Gospel from the first in his native province, and he was interested from the beginning. He was baptized in the Presbyterian church in Kochi, in May, 1885, and in October of the same year was chosen an elder in that church. This office he held until his death, and his Christian life was one constant and consistent witness for Christ.

The first time I met Mr. Kataoka was when he came to my house, in Kyoto, with Mr. Sakamoto, another of those who were imprisoned with him in 1887, and told of his experiences while in prison. During the first few months he was not allowed to have his Bible, but after that he enjoyed reading God's word and prayer, so that his prison became the very gate of heaven to him. He learned to love to pray for his enemies even, and those who put him in prison, so that his joy was unspeakable. But he said that he had just passed through the exciting scenes of the second parliamentary election, in Kochi, where a desperate effort was made to defeat him, and which nearly succeeded, and he had to use all his power and influence, day and night, for weeks, to prevent bloodshed and civil war in his province. Said he: "I did not enjoy reading my Bible and prayer during those weeks as I did in prison. I could not keep my mind concentrated on what I read, and my mind wandered off in prayer. I fear something

is wrong with me, that my faith is not really genuine, that there is something deficient about my Christianity." As he told me this experience the tears rolled down his cheeks. "And," he added, "I hear that you were in battle many times during the Civil War in America, and I want to know what your experience was at such times of excitement." I told him my experience, and he was greatly relieved and thanked me most cordially. That was the beginning of a long friendship.

He was known everywhere as an earnest Christian, and never entered the hall of Parliament and took his seat to preside without bowing his head in silent prayer for God's presence and guidance. For some time he opened his official residence, in Tokyo, on each successive Sabbath for a Christian service, and sent postal cards inviting men of rank and influence in the capital to attend. He secured the most able and earnest pastors in the city to speak at these meetings.

It is said that, a few years since, when Mr. Kataoka's friends wished to see him elected Speaker of the Lower House, some of them advised him to resign the eldership in his church, as holding so prominent a place in the Christian Church might prevent his election. His reply was: "If I am to choose between them, I would rather be an Elder in the Church than Speaker of the House of Parliament."

Two years ago Mr. Kataoka's name was mentioned for President of Doshisha, but when he was approached on the subject, replied that he was not fit for the position. Finally, after repeated persuasion, and on the unanimous request to the Faculty and the Board of Directors of the school, he consented to accept the office. When he met with the Board of Directors, in Kyoto, and took the oath of office, as we were all standing around the table, he said: "I want to pray," and offered one of the most touching prayers to which I ever listened. I do not think there was a dry eye in the room.

At the reception given for him an evening or two later, he said, in response to the words of welcome, that he prayed every day for months that he might not be obliged to accept this position, but every time he prayed and decided not to accept it a feeling of unrest remained in his heart, and this feeling grew upon him, so that he felt that it was God's voice calling him to the place. He had two small rooms built adjoining the modest office of Doshisha, and there he slept and ate his meals. Only occasionally would he accept an invitation to one of our tables. He wished to be among the students, where all the teachers and students could have free access to him. His powerful influence was felt in the school from the beginning. At the close of the school year, the end of the first term of his presidency, he addressed the students, telling them that from the opening of the next school year attendance at morning prayers would be compulsory, as was formerly the case in the school, and that strict deportment in the dormitories would be

required; that the students would be expected to be and to act like Christian gentlemen always and everywhere; that these rules were not *made for the purpose of punishing any one*, but for the sake of the students, and to restore and perfect the spirit of the school. "But," he added, "if any one feels that he can not come back and loyally obey these rules, we do not wish to see him back next September; still we earnestly hope that you will all return." Since that time chapel attendance has been more general and complete than for fifteen years, and the discipline and the spirit of the school have greatly improved.

Last autumn, after a severe illness from indigestion, Mr. Kataoka had a fourth attack of appendicitis, and was too weak to endure an operation. The last days were days of very great suffering. When, however, he was told that some of his friends had said that his Jesus God could not be a very good God to allow one who had been so faithful to Him to suffer so much, he replied that, since Christ had suffered so much for him on the cross, how could he complain at what he had to bear! He passed away on October 31st. Just before the end came, when his children and grandchildren with his wife and pastor were gathered about him, he asked to have sung a song, the sentiment of which is "The thought of Jesus' love cheers my heart." After this his pastor led in prayer, and soon after one of the little grandchildren went and took his grandpa's hand, and he pressed the little hand, called the child by name, heaved two sighs, and was gone.

He had requested that a plain pall should be prepared to cover his casket, and that after the funeral it should be presented to the church, to be used at other funerals. The casket was covered with this, on each side of which was a large white cross.

The emperor sent a present of one thousand yen and three pieces of rich white silk. He also sent a decoration, the Third Class Order of the Rising Sun. The funeral services were held in the large Presbyterian Church, which was packed until there was no standing-room above or below, and a large crowd stood outside. The leading men of the Kochikon, including one or two from Tokyo, acted as pall-bearers. It was a perfect, cloudless day, and it seemed as if the whole city was out as they lined the streets for a mile and a half in serried ranks on each side. All the schools were out in orderly ranks, and all stood with uncovered heads as the casket, covered with a wreath and crosses of flowers, was carried by. All stood bowed in silent grief.

Mr. Kataoka, "being dead, yet speaketh." His faith and love and truthfulness, his loyalty and unselfishness, his modesty, and, above all, his life of hopeful service, speak to this nation: to the statesmen, to the educators, to the Christian workers, to the Christians, and to the whole mass of the people. He himself has passed on into a higher service, in the more immediate presence of the King, but his life, his influence, his zeal, his character live on, an undying and priceless heritage to the Church of Christ, to Doshisha, and to the whole nation. Let us thank God for such a life, and such a death, and such a rich heritage.



## SAVING THE SAILORS

### THE WORK OF THE AMERICAN SEAMEN'S FRIENDS SOCIETY

BY THE LATE W. C. STITT, D.D.

For some years Secretary of the American Seamen's Friend Society

Seamen are generally passed by in the work of the great home and foreign missionary societies, and are entrusted to the care of interdenominational missions. Consequently, multitudes of Christian people remain ignorant of the work among men who live on the deep.

At the beginning of the effort to reach seamen it was evident that it would be difficult, if not impossible, to get these wandering birds into an ecclesiastical nest, for they are mainly on the wing. The missions in which they are brought to Christ urge them to unite with the Church of their choice, but they like their spiritual birthplace, and are not apt to stop attendance on its services until they quit the sea. Even when a mariners' church, affiliated with some denomination, is dedicated to their use, they have little consciousness of the affiliation, and do not easily catch the denominational idea. They love the familiar but stimulating services of the mission, where they count for much as witnesses of the transforming grace of God. Their testimony is often used by the same grace to bring shipmates to repentance. The churches should realize that seamen's societies are essentially both home and foreign missionary societies, and entitled to their prayers and gifts.

The American Seamen's Friends Society was organized in 1828, and it has therefore reached the ripe age of seventy-five years. During all this time it has aided in the support of chaplains or missionaries in ports the world over.\* From the beginning the effort has been made to secure for the many missions chaplains who have had a sound conversion. Many of them have been and are converted sailors. As these audiences come and go, and some members of them may never be met again, it is natural and desirable to preach the foundation truths of repentance and faith, and to let simple testimonies add their weight to the preacher's appeals for immediate decision. This kind of preaching and testimony comes naturally from those who have shed the penitent's tears and know the believer's peace. The trophies won by Divine grace in seamen's Bethels have been the joy of their work the world over, and the record made by many of the rescued men of the sea no Christian can read without emotion. Many of these seamen have yielded to gross

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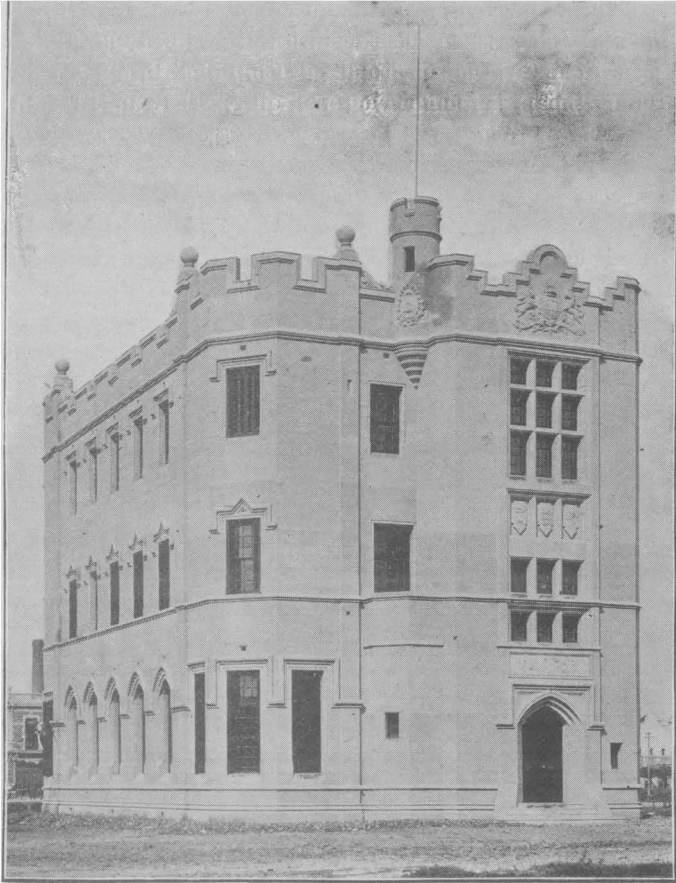
\* At present it is aiding the following foreign ports: Helsingburg, Stockholm, Gottenburg, Copenhagen, Hamburg, Antwerp, Genoa, Naples, Bombay, Karachi, Yokohama, Kobe, Valparaiso, Buenos Ayres, Rosario, Montevideo, Barbados, Funchal, Manila. In this country: Gloucester, New York, Brooklyn, Hampton Roads, Norfolk, Wilmington, Charleston, Pensacola, Savannah, Mobile, Galveston, New Orleans, Portland, Astoria, Tacoma, Seattle, Port Townsend.

temptations, and have defied law, human and Divine; and when they find themselves new creatures in Christ Jesus, they are, most of them, ready to testify in sailor meetings to the power of God to save and to keep, in the spirit of the words "Love I much, I'm much forgiven; I'm a miracle of grace." In the midst of forbidding conditions, in the face of many failures, these remarkable conversions keep the feet of chaplains in the thorny path of duty, and make them sing the song of victory when defeat has seemed inevitable. In other words, they know from their own experience that the Gospel is the power of God unto salvation, and they preach it with the accent of assurance.

Of course, to men coming ashore after long voyages, for whom men and women were lying in wait in every port to give them carnal pleasures for the sake of money profit, it is proper to furnish a safe shelter and pure entertainments. Hence, the sailors' homes and rests, and in these the concert, the reading-room, the innocent games and diversions, to counteract the devil's spell in saloons and low concert-halls. The American Seamen's Friends Society for sixty-one years has owned the Sailors' Home at 190 Cherry Street, and has just lost it because it was taken by the City of New York as the anchorage of the Manhattan Bridge. In this home it had a good reading-room and chapel, and maintained chaplains, an apostolic succession of godly men, who did a great work and reaped abundant fruit, especially in earlier years, when the river fronts were lined with sailing vessels. To this home shipwrecked or destitute seamen were sent, boarded there at the society's expense until they could reship, and then supplied with a bag of sea clothing for their next voyage. The loss of the Sailors' Home will not suspend for an hour the work of charity in behalf of the shipwrecked and destitute, who will be cared for as hitherto, both with shelter and clothing.

From the beginning in 1828 there were spasmodic efforts to furnish good reading-matter to vessels. In 1858 began the systematic loan library work of this society. For forty-five years, counting only the working days, on an average two loan libraries a day have been put on vessels leaving the port of New York. These libraries each contain forty-three volumes, besides tracts and leaflets, books of travel and adventure, of biography, popular science, history, fiction (about one-third of them religious), and into all go a Bible, atlas, dictionary, and books in three or four languages, to meet the polyglot needs of seamen. On its return, at the end of one, two, or three years, each library goes to sea again, the life of each being determined by its circumstances, being from one year to twelve, twenty, and, in rare cases, even to thirty years. These libraries are given, at a cost of twenty dollars each, by churches, especially by Sunday-schools and societies of Christian Endeavor, and by individuals in their own homes, and sometimes in memory of deceased kindred and friends. These libra-

ries are also put on United States vessels, in naval hospitals, life-saving stations, and lighthouses. They relieve the tedium of sea-life; improve the ship's discipline; promote the observance of the Sabbath; foster a taste for good reading; build up the moral life, and advance the cause of temperance. The religious books quicken the spiritual life



THE SEAMEN'S INSTITUTE AT BUENOS AYRES, ARGENTINA

of Christian seamen, and are made the means of bringing men to Christ in all parts of the world, reaching them when they are most open to serious impressions. They are often accompanied by the earnest prayers of the donors.

Besides the libraries, a "Seaman's Manual of Worship," for use at sea, is furnished to vessels, and the *Seaman's Friend*, an evangelical paper meant solely for seamen, is distributed to them by the society's missionaries, and the *Life-Boat* is published for Sunday-schools, fifty copies per month for one year being given to such as give \$20 for a

loan library. The *Sailors' Magazine* is a monthly publication, intended mainly for the general public, and it stands not only for this society's work, but for the world's work in behalf of seamen.

Is the sailor's life any of our business? Yes, if we are our brother's keeper. A brother sailor happens to be a toiler who helps us very much. At a cost to him of absence from home, society, and the church, at the cost of health, character, and often of life, he keeps commerce active, and that means the necessaries, comforts, and luxuries of life to many nations, to say nothing of his promoting the brotherhood of man, and of his defense of his country in war. The man who serves us to a great degree ought to be served by us in some degree. Taught by experience, he is learning to get a few things from Congress. The law now dictates the quantity and quality of his food; it begins to issue orders in regard to the size and ventilation of his fore-castle; it forbids corporal punishment; it requires his vessel to be seaworthy; it requires a supply of life-boats in case of disaster at sea—these things, and a few others. There is a system at sea, and it keeps both officers and seamen under a yoke made necessary by the conditions of sea life. On land the yoke is off. It is vacation time, and vacations, relaxing to landsman's characters, are especially dangerous to seamen, not only because of the fierce hunger of a social nature, deprived for many months of social and bodily satisfactions, but also because the devil's agents, the rumseller and the strange woman, are organized to give him the worst pleasures at the greatest cost—his money, his self-respect, his soul. His money is soon gone, his companions throw him off, and the necessity of shipping again stares him in the face.

Conceding the difficulty of doing anything for a man who drinks, who squanders or loses a year's wages in a night's debauch, there is much that the Church and State can do. There are seamen who do not drink, sailors that drink and long to be free from the curse, seamen who long for home love and family life. If the State can not protect her salt-water citizens from the harpies that prey upon them, the State had better go out of business. If the Church can not continue its work for seamen in spite of a hundred antagonisms, the Church had better go out of business. Thank God, the Church has done much, and the record of saved seamen for a hundred years is a record that blends heaven and earth in songs of salvation. All around the stormy sea of sailor life there are life-saving stations, throwing out the life-lines. For seventy-five years the American Seamen's Friend Society, 76 Wall Street, New York, has been catching men, like the fisherman St. Peter. Who will help it to cast the line, throw the net? It needs helpers with large sums and small. The great catch of three-quarters of a century is our plea both with God and man.

## BABISM: A FAILURE—II

BY REV. S. G. WILSON, TABRIZ, PERSIA  
Author of "Persian Life and Customs"

In the tract published by the Bahai "Board of Counsel of New York" a dark picture is given of "lands filled with churches, schools, and colleges, where science and civilization reign, evil and crime prevail and are more current than in benighted countries; civilized countries overwhelmed by fathomless superstitions, fabulous beliefs, chimerical ideas, false teachings, mammon worship, idolatry, and heresies—a most heinous, shocking, and lamentable state of affairs." This condition is further described by enumerating the works of the flesh.

What is the remedy proposed by the author? It is the Divine revelation of Baha. Let us examine this so-called "Light" in the light of truth; for since the light that is in it is darkness, how great is that darkness!

### Baha and the Moral Law

I. Babism has used *assassination* as one of its instruments. After Subh-i-Azal and Boha-ullah quarreled at Adrianople, they were separated by the Turkish government, and sent respectively to Cyprus and Accho. Baha supplanted Azal in the leadership, and his followers were largely in the majority. But some of the Bab's eminent and faithful disciples adhered to Azal. The Babis got rid of these leaders of the Azalis by secret assassination. This means was employed in a dozen or a score of instances.\*

Professor Browne writes: "One by one the friends of Subh-i-Azal disappeared (1868-1870), most of them, as I fear can not be doubted, by foul play on the part of the Bahais. . . . They were stabbed or poisoned." Professor Browne is a friendly critic who started his investigations with a prejudgment in favor of the Babis, and he reluctantly admits the truth of these charges. He shows in extenuation that assassination is a trait of Eastern religious devotees, and not as abhorrent to their consciences! He calls to mind, also, that Mohammed, according to Arab historians, ordered the secret assassination of his enemies. For some of these assassins at Accho, Abbas Effendi, the present "master," apologized and interceded, and Baha, in the *Ketabi-Akdas*, complacently ascribes the assassination to God, saying, "God hath taken away him that led thee astray; thy Lord is merciful." As the Babis believed him to be God, they would understand this as a condoning of the crime.

II. The Babist leaders are guilty of the sin of *cursing and reviling*. I have a Persian friend who was an inquirer concerning Babism at the time that Azal and Baha were at Adrianople. He had given con-

\* See Professor Browne's works, "The Episode of the Bab," pp. 343, 359-361, 370, 371, and the "New History," p. xxlii., in which he narrates the facts.

siderable money to the cause, and went secretly to Adrianople to learn more of the faith. The two leaders were in adjoining rooms of the same building, and the quarrel between them was at its height when my informant, with his companion, approached. They were startled to hear loud disputings and cursings. Mirza Yahya (Azal) was reviling Baha, and said: "Oh, Hussani Ali, do you not remember your sodomies? Your wife is a vile one, too, and an adulteress! You are all a bad set!" Baha answered, in uncontrollable anger: "Oh, damned one, you are an adulterer and sodomite! Your son is not yours, but the son of a certain Sayid!" These inquirers were shocked beyond measure, and said to each other: "What is this we hear? If Baha is true, why does he talk in this manner? How foolish we are to have come so many miles to hear such revilings from a divinity." They turned, and left in disgust. The narrative is from one who saw and heard, and while writing I have called him again and cross-questioned him to be doubly sure. Similar was the conduct of Baha's predecessors and his preachers. The Bab called Hadji Karim Khan, the leader of an opposite sect, "the quintessence of hell fire" and "the infernal tree of *Zokkum*" ("Episode," etc., p. 242). He addressed Ali Khan, his warden at Maku, "Oh, accursed one!" A Bahai preacher at Mianduab reviled the spotless Jesus so vilely that a common Moslem knocked him down.

#### Impurity and Lying

III. Baha had a reputation for impurity of life as a young man, so that the epithets applied to him by his brother were not idle words. Let him who wishes, ask his contemporaries, and he will find that Mirza Hussain Ali had a hazy reputation. I have heard it from a number of old men. I shall not defile this page with their testimony, but I see no reason to set it aside as the slander of his enemies.

IV. Another moral taint on the Bahai system is the permission of *tagia*, or lying—denial of one's faith. This is taken over from the Shiah system. Shiahs continually pretend to be Sunnis for their safety, and adopt the religious rites of the latter when in Turkey or Arabia. So Babis are taught that *tagia* is admissible, not only to the extent of concealing their faith by conforming to the religious customs of the Shiahs, attending their mosques, keeping their fasts, saying their prayers, performing their ablutions, or pretending to do so, but even by denying their faith if questioned formally before a judge, and saying: "I am not a Bahai, I am a Moslem." Some even go so far as to curse Baha before the judge, having a tradition that Baha said: "If your heart is right, your lips may say what is necessary for you." It is true that there were many heroic martyrs among the old Babis, tho the remark of Lord Curzon that "in but one instance has a Babi recanted under pressure," is very wide of the mark. The Bab himself saw nothing incorrect in commanding some

of his followers to deny him and curse him before the Persians, that they might escape death, in order to convey to a safe place some of his manuscripts.\* What we are emphasizing is this: that Babism commends *tagia*, and this religious deception is a fruitful seed of a great crop of Persian lying. It undermines all principles of truthfulness.

V. It is to the credit of Babism that it prohibited slavery, opium, wine, and tobacco, but Baha removed the prohibition from wine and tobacco. Now probably a large proportion of Babis use intoxicating liquors. Babis often obtain office under the protection of some high official. In such positions they are as dishonest and bribe-taking as other Persians.

VI. One remarkable fact about Babism is its lack of attention to sin. In Professor Browne's two volumes the words "sin," "transgression," "forgiveness," "expiation," and such words find no place in the indexes. The Moslem appeal to God the compassionate, the merciful, seems rarely made. In the chapter on prayer, in "Sacred Mysteries," there are no directions for the confession of sin, no humble petition like "forgive us our trespasses," no cry of the prodigal—"Father, I have sinned." There is no atonement, no reconciliation, no forgiveness. The "daily sacrifice" of the Book of Numbers is explained to mean "Divine bounty." To a question, What is meant by "the blood of Christ saves us"? the blood was explained to mean "His spiritual teaching and love which saved His disciples from the ruin of ignorance and heedlessness."

The stages of travel toward God are said to be (1) research, (2) affection, (3) knowledge, (4) union, (5) content, etc. There is no mention of hatred of sin, turning from it, and apprehension of the mercy of God for forgiveness. Religion is knowledge, not a changed life. Salvation is faith and devotion to the manifestation without works of repentance. Babism fails as a system of salvation.

VII. Since the death of Baha, in 1892, there has been a new manifestation of wrangling and persecution. The brothers, Abbas and Mehemet Ali, have been quarreling bitterly, all intercourse between them is broken off, and their women folks reviling each other. Law-suits about the property and pensions have come before the Turkish government, in which Abbas has triumphed by his large fees and bribes. Besides this, the younger brother refuses to acknowledge the spiritual leadership of Abbas. He accuses\* him of concealing part of their father's will; of changing verses in Baha's revelations; of inserting others which were not in the original; of taking some letters

\* An interesting incident is related of Baha's trial before the Turkish court at Accho. The judge asked him: "Who are you?" He replied: "I am not a carpenter's son," meaning Jesus. Again the judge asked: "Whom shall we write you down?" He replied: "I am not a camel-driver," meaning Mohammed. "Well, who are you?" "Give me time till to-morrow." His case was adjourned, and before the morrow he had gained over the judge with a bribe, so that he need not further appear.

written by Baha's amanuensis, and inserting verses and calling them revelations; of forging a new tablet, called the "Lawh-i-Beirut," and ascribing it to Baha (in this spurious tablet Abbas is greatly exalted). He accuses him, further, of certifying to the truth of Shiahism, which Baha had declared false; of belittling the books of Baha and of the necessity of reading them, and telling his disciples, "Look to me as the living Word," setting himself up as an independent spiritual authority, and even proclaiming himself the Messiah, the Lord Jesus, in the American papers, whereas Baha has frequently reiterated that, "all the Manifestations have, indeed, ended in this most Great Manifestation, and whosoever lays claim to a Mission before the completion of one thousand perfect years, he is an imposter and liar."

Any one who has read an account of the visits of American pilgrims must have noticed the arrogant claims of Abbas; his posing as the Master; his establishing a Lord's Supper, with pomegranate syrup and bread as a sacrament of his new Kingdom. Because of these innovations and assumptions, some Babis have refused to obey him, and there are two factions throughout Persia, about nine-tenths following Abbas. Abbas has answered the minority with the curse and the boycott, putting under a curse even his brother and some of Baha's oldest and most faithful disciples. The curse has been proclaimed in their gatherings throughout Persia, and the sects are exceeding bitter against each other. In some cases, Abbas' adherents have excited persecution against the old party.

In spite of losses, the predominant party try to keep up their courage by bragging of their numbers and of their great increase. It is a noted characteristic of their propaganda to pretend that they are carrying everything before them, and that victory is with them. Of this trait, the Bahai preacher referred to above said to me: "I used to protest against this lying exaggeration concerning our numbers. I said, why do you report thirty thousand in Teheran, when there are barely a thousand? Why do you say that Resht is half Bahai, where there are only a couple of hundred?" I have had a letter from Teheran (population, two hundred and fifty thousand) in answer to an inquiry. Jamal-i-Din, an old Bahai, who has stood persecution for the cause, replies that 'known Babis in Teheran are a thousand, perhaps less.' In Tabriz, the second city of Persia (population, one hundred and eighty thousand), there are, all told, three hundred; in Maragha, one hundred; in Mianduab, fifty-five; in Khoi and its villages, forty; in Ardebil, less than a dozen. Five thousand Babis is probably a fair estimate for all Azerbaijan, the most populous and warlike province of Persia, with one-sixth of the population of

\* These accusations are taken from a letter issued by Mirza Mehemet Ali to his followers in Persia.



Persia. Information from other parts of Persia leads one to the conclusion that the estimates sometimes made by travelers are greatly exaggerated, and that one hundred thousand is the limit of the number of the Babis. The same spirit of lawless exaggeration leads them to represent the Bahais in the United States as thirty million instead of the three thousand they possibly have in a few cities. If they hire a hall for an hour in a building like the Auditorium, its picture is shown in the bazaars of Persia as a Bahai meeting-house. If a crowd of people assemble from curiosity to hear this new thing, their photograph is paraded before the astonished Shiah as new converts in enlightened America.

It is probable that this spirit of exaggeration has led to the renewal of persecution, for they have represented their numbers so falsely as even to mislead Abbas Effendi. The agitations which were directed against foreign control of the customs, foreign languages in the schools, wine-shops, etc., have included opposition to the Babis in some places, and a number of them have suffered at the hands of the mob. Some ninety are reported as killed in Yezel and Ispahan, where some of their bodies have been burned. In these troubles they have doubtless suffered bravely. But even heroism in suffering can not make wrong right, nor a lie truth.

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## WHY EVANGELIZE JAPAN NOW?

BY REV. DAVID S. SPENCER, TOKIO, JAPAN

Missionary of the Methodist Episcopal Mission, 1883-

The duty of the Christian Church to evangelize the pagan world, is fully comprehended in the command of the Master to "Go." In this unsaved world Japan is included, and hence her redemption in due time might be regarded as sure. But emphasis is intentionally placed upon the "Now." The world knows that from 1883 to 1888 the work of the Christian missionary to that people was most inviting. A pro-foreign party was in power, the people hopeful, and it seemed as if the masses might soon be won to Christ. But the terrible failure with which the government met at the hands of foreign powers regarding the revision of the treaties resulted in lifting the conservative party into power in 1888, and opened a reaction which in its attitude toward things foreign was strongly opposed to the rapid advancement of Christian propagandism. The strength of this nationalistic spirit of the Japanese and its effects upon missionary work have often been overlooked by writers and speakers on this subject. But a successful war with China lifted Japan into prominence, and caused the leading nations to feel that the matter of the revision of those unjust treaties could not safely be longer delayed. England first, then other nations, hastened to approve revised treaties. From the Church's standpoint it burst from the missionary his traveling-passport fetters, and set him free to roam at will up and down the empire, preaching

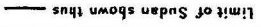
Jesus Christ and Him crucified. It changed the feeling of the government and people toward the foreigner and his creed. It stirred the native evangelist with a desire to see the people converted. It gave the patriot an additional reason to make his country worthy to march with the nations of the Occident. Then came the successful work of the Japanese troops in the march to Peking and its relief, and the Anglo-Japanese Alliance, events which have imposed upon Japan still greater obligations and inducements to measure up to her best in every way.

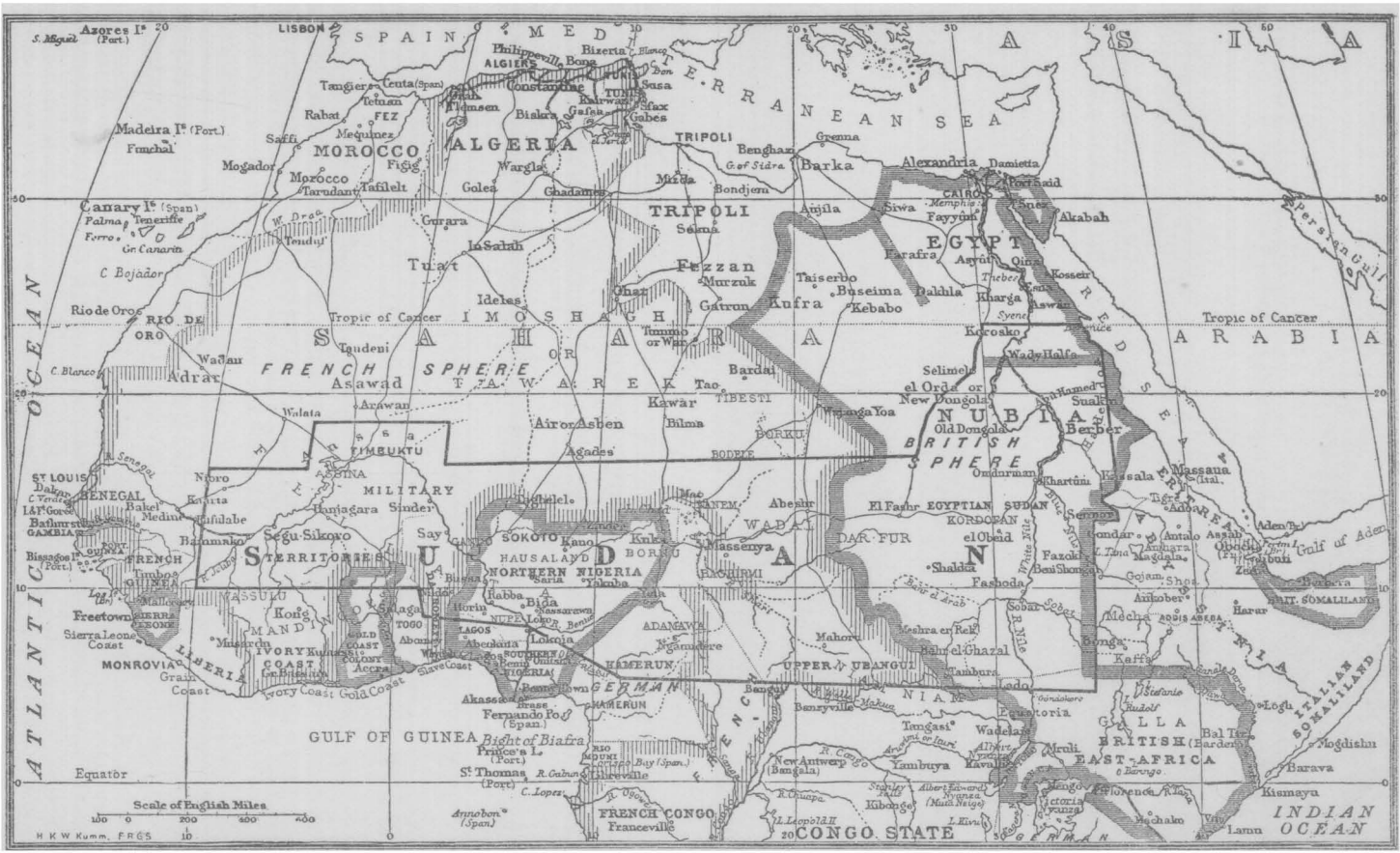
And all this has apparently led the Japanese to another line of thought. From the beginning of the present, or Meiji era, Japan had depended upon general education to solve her difficulties and lift her into a stable national life. In pursuance of this policy she has developed her school system to a state of great efficiency. With vehement determination, however, she has divorced religion from her schools, and attempted to keep up the moral tone by text-books and lectures on morals. But it became clear "that education pure and simple had not bettered the morals of Japan," and this "led the emperor, in 1890, to issue that famous Imperial Rescript on Morals in Education. But as the edict supplies no power to live the life it recommends, it became only a moralization." The young men are alarmingly skeptical. Digusted with the general ignorance and moral degradation of the priesthood, cut loose from the religion of their fathers, and thrust into social, political, industrial, and commercial conditions all new to them, these young men are religiously and morally adrift. The waves of skepticism, rationalism, and agnosticism have been rolling over Japan, and by many leading Japanese this failure of their moral system is keenly felt and deeply lamented. Of the students in Japanese colleges but *one in seventy* is a Christian communicant; of the colleges of the United States and Canada, one out of every two is a communicant. Hence men of prominence, like Baron Maejima, Count Okuma, Count Inouye, and the Hon. Sho Nemoto, M.P., have recently made strong public appeals in favor of the Christian religion as the only means by which the wretched moral condition can be cured.

This is the Church's opportunity in Japan. Now, while her leading men stand favorable to the inculcation of Christian principles; while the minds of the people are open to receive the truth; now, when God has, through a victorious war, through improved international relations, and through the failure of their moral system, flung wide open the doors, as they have not been open before in all her history, this is the Church's supreme opportunity in Japan.

Not only do conditions within the empire emphasize the importance of speedy evangelization, but recent relations of Japan to China should awaken interest. The little island empire is rapidly gaining influence in China, and her ability to lead the progressive elements of that great land along the lines of Occidental civilization can not be doubted by those who know the real conditions in the East. With prominent Japanese in positions of influence in China, and with their own government strongly supporting their efforts, the turning of China's millions into the path of progress, the bringing them in touch with the Gospel, is no dream; it might soon be an accomplished fact. It is of the very greatest importance to all the Far East—nay, to the entire civilized world—that the evangelization of Japan *now* be pushed with all possible earnestness.

# THE SUDAN. The Largest Unrevealed Section of the World.

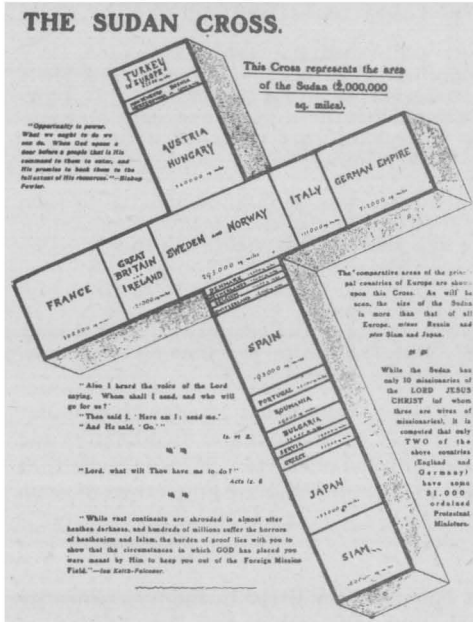
Limit of Sudan shown thus 



## THE SUDAN AN UNEVANGELIZED LAND\*

BY MRS. KARL KUMM

A call from the Western Sudan has recently been sent out in four appeals from Bishop Tugwell, Canon Sell, the Rev. J. D. Aitken, and Dr. Miller. This call presents what Canon Sell calls "the most urgent work of the Church of Christ at this time." It is as if the man from Macedonia stood in real life before us, and with eyes perplexed, not only with life's sorrows, but with the long culpable neglect of our delay, he came with a definite time limit, and crying to us, "Come—come over and help us," and added, "Come very soon, or your coming will be useless. Come now, at once, before it is too late." Bishop Tugwell writes:



The Hausa and Nupe countries are now open to the preachers of the Gospel. For many years earnest prayers have ascended from the lips of God's people that the door to these countries might be opened. Thank God, their prayers have been answered, and the door stands now, not ajar, but wide open. Oppression, tyranny, and the slave-trade have been received, we believe, their death-blow, and an oppressed people are now free. But where is the army of occupation? The British force is in effective occupation; but what of the army of the Church of Christ? . . . There are large heathen tribes in the Hausa countries who are longing for the advent of the Christian teacher. The Guarriis, with whom I came

into contact three years ago, begged me to send them teachers. *Their tribes will become Mohammedan if they do not become Christian.*

From the piazza on which I am sitting, at Lokoja, I look down upon the graves of John Robinson, Wilmot Brook, and Charles Watney. They counted not their lives dear unto them. They labored and prayed at the threshold, and laid down their lives, confidently believing that the armies of the Lord would press onward over their graves. What was denied to them is granted to us. We may enter in. Pray that the Church of Christ may prove worthy of her trust.

Canon Sell writes in his plea for Northern Nigeria:

Certain parts of Africa form now, in military language, the objective, and are the strategical positions of the great mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present a preeminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years some may be quite lost to us. I believe the Church has very little conception of the real state of the case. The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious

\* Condensed from *Work and Workers*.

condition of affairs. For many centuries it utterly neglected the Mohammedans. It has allowed Islam to gain a vantage-ground in Africa. It is not, however, too late to save some of the as yet unoccupied territory. Soon it will be so.

The facts thus referred to in general terms are expressed by Mr. Aitken, writing from Lokaja, the western door to the Sudan, in the words of an eye-witness:

I have just visited Kporo, where they are waiting for their long-promised teacher. They told us that they spent each Sunday in gathering together and talking over what was said to them by our agent on the previous Monday. They also added: All the people behind them have ceased working on Sunday, because it is the Sabbath day of the white men who have kept the Fulani (Moslem slavers) from coming to their country. To honor the white man they cease from work on the white man's Sabbath day.

Are not the fields here already white unto harvest? At present they are open to us. They hate Mohammedanism because thousands of their friends and villages have been enslaved under its direct laws. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule, they will soon forget their old wrongs, they will embrace the religion of the false prophet, and be no longer open to us as now.

When I came out in 1898 there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and *at the present rate of progress there will scarcely be a heathen village on the river-banks by 1910.* Then we shall begin to talk of Mohammedan missions to these peoples, and any one who has worked in both heathen and Mohammedan towns knows what that means.

The children of the Sudan are standing at the crossways, with a bent to follow the white man's path. But the white teachers do not come. Islam, with strong, swift strides, arrives instead.

Dr. Miller, from the midst of the West Sudan, writes that under Islam men not only seem to deliberately choose evil and delight in it and stop others from seeking good, but to be so perverted in their souls that they can not even have a conception of holiness, and no picture of such a state appeals to them or even touches a chord. Mohammedanism is Satan's greatest masterpiece, and only God's greatest masterpiece can conquer it in Africa. He adds:

Islam has spread in North Nigeria very little in modern times by conversion, but by (a) wiping out huge populations and then rebuilding and repopulating the wrecked districts with Mohammedan towns and communities; (b) by so harrying the heathen people, by capturing their women and children, while in the farms outside the fortified towns, that to avoid this the heathen tribes accept the Mohammedan rule, pay tribute, but retain their heathen customs; (c) through the desire on the part of some of the chiefs and wealthier and bigger men in the heathen tribes to acquire prestige and curry favor, Islam is adopted outwardly by them; a *malam* (teacher) is sent down, and he makes proselytes *en masse* of all the king's household, retainers, and other prominent people.

Under British rule there will be an inrush of traders, *malams*, and all sorts of Mohammedans into these countries. Cruelty, feuds, oppression, will be soon forgotten, obliterated, and I foresee a very great revival of Islam in all this country by purely peaceful methods. . . .

I wish to plead specially for the country immediately south and west of us, extending one hundred and fifty miles, a beautiful, comparatively healthy country, containing almost every kind of supply for food, high plateaus, frequent large towns and villages of peaceful, prosperous people, all heathen, but bound to become Mohammedans in the course of a generation. . . . There is no time to lose.

These facts constitute a crisis in the history of the Church, a crisis which will never return. Never again will the gates of the Sudan be

thus flung open; never again will these lands, newly conquered by the great civilizing powers, wait as they do to-day for the message of the Gospel.

To rightly appreciate the facts of the case, focus them in a single section. Take out of the whole Sudan (a congeries of lands as large as Europe, excluding Russia) one section only, the Benue district of North Nigeria, the recently acquired British sphere of Eastern Hausaland, with British and German Adamawa. These lands are:

1. Newly conquered and thus opened; Moslem opposition can no longer prevent missions there, as it has done in the past.

2. The slave shackles have fallen from whole nations. Delivered from slave raiders, the heathen peoples, now free and safe, ask for and welcome white teachers.

3. The governments of Great Britain and Germany (which control, in the western Sudan alone, areas larger than their home countries, and thirty-five million non-Christian peoples) both welcome Christian missions.

4. The upper Benue district especially is comparatively high and healthy, probably in this respect the best part of the whole Sudan, and

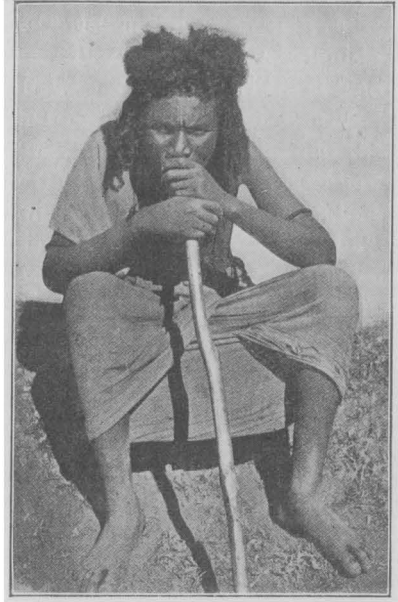
5. Within easy reach by steamer communication up the Niger and Benue rivers.

6. Finally and chiefly, these lands are temporarily in a state of religious solution. The heathenism of the past can not endure. Islam is arriving—has arrived. Shall Islam prevail?

This combination of circumstances is unique. It is swiftly passing from us. Every day, every hour, as it slips by, leaving these lands still unevangelized, lessens the possibility—the glorious possibility—of their being speedily won for Christ instead of for Mohammed. It is a solemn season for the Sudan; deeply solemn for the Church called to be Christ's witness.

Alas! with one exception (that of the Church of England), none of our Churches apparently have heard the call of the Sudan. None is attempting any answer. Presbyterian Scotland, with all its wealth and means, its heritage of godliness and grace, is doing nothing for the eighty millions of the vast Sudan. England, Ireland, and Wales are doing nothing. Independents, Wesleyans, Baptists, Friends, Methodists, and Brethren, like the Presbyterians, are in the same condition. None of them have any work yet in the Sudan.

No excuse for neglect can be found in the fact that neglect is universal. Naturally, we all feel justified in the continuance of a state of affairs



A SON OF THE SUDAN

that those we love and honor seem to accept without compunction. Your denomination does nothing for the Sudan, *ergo* it must be all right somehow. If it were so very important, surely something would be done, but my pastor, my fellow-Christians, all silently concur in doing nothing.

Hold up to the light of God these pitiful, contemptible excuses! What will it avail us at His judgment-seat to say, in answer to His question, "What did you do for the 80,000,000 souls of the Sudan which in your day were put within your reach, to whom Christ was not known?" What will it avail us to answer to that question, "Oh, Lord, my church, my denomination, my pastor did nothing"? Would He not reply, "That was why I put you in that church, in that denomination? Could you not have spoken to that pastor, to those friends, or wealthy acquaintances? Could you not have done something yourself?"

Must we not see, after all, that these world-needs are a personal question? That God does choose the weak things to do His mighty work? That He does call you and me to carry the Gospel to the Sudan?

Hold to the light! Read from the other side. Read this opportunity and your actual response to it, as you one day will read them in the presence of Jesus Christ. We shall not always stand as we stand now—in the shadow. We shall see Him face to face. The Church is at a crisis she can never reach again. Called by the command of Jesus Christ and by a mighty and unmistakable providence to evangelize the Sudan—"a host of heathen nations"—will she, or will she not, obey? We also meet that crisis. Christ meets its question in us: "Lord, what wilt Thou have me to do?"

## THE WOMEN OF CHINA AND THE GOSPEL

BY REV. JOHN HINDS, LOA-LING, CHINA  
Missionary of the English Methodist Missions, 1879-

In China, woman occupies a higher position than in most heathen countries, but still one of inferiority. What are the teachings of the Chinese classics in regard to woman? "The I-ching tells us that the celestial principle becomes the male, and the terrestrial principle the female." Chu Fu Tzu, the great commentator, appends this remark, "It is most manifest that heaven and earth are one and the same principle with father and mother." Altho woman, from a Chinese standpoint, is regarded as a human being, she is of a lower state than man, and can never attain to full equality. As death and all evils have their origin in the *yin*, or female principle, and life and prosperity come from the subjection of it to the control of the *yang*, or male principle, it is regarded as a law of nature that woman should be kept under the power of man, and not allowed any will of her own. Only as the mother of a son can a woman escape from her degradation, and become in any degree equal to her husband; but even then only in household affairs. She is bound to the same laws of existence even in the next world. She belongs to the same husband, and is dependent for her happiness upon the sacrifices offered by her descendants.

This idea of inferiority comes out in the treatment accorded to the

\* Condensed from *Gleanings in Harvest Fields*.

woman, and the names used at present to designate her. One of the commonest names by which a husband designates his wife in the country districts is "*shao huoti*" (fire lighter). The educated man may use the word "*chia hsia*," still a deprecatory term, meaning the one that occupies the under or meaner position in the household. The same line is pursued in the sacred edict; for descanting on relationships, it says: "If your wife dies you can get another, but where can you get another elder brother?"

Her being continually treated as inferior has had the inevitable effect of lowering the woman in her own estimation, and leading to her subsequent degradations. Persistent depreciations can have no other outcome. Man is superior and must be looked up to with respect, and his smiles or blows taken as a matter of course.

A lady at Hong Kong, begging her amah, or nurse, to point out to a Chinese neighbor the impropriety of domestic squabbles, the maid replied, in broad pigeon English: "Hai ya! How my can talkee he? He flog he wife, that belong China custom." Which, being interpreted, means that the man beat his wife—was justified in so-doing by Chinese custom. How could she interfere? "Your husband never beats you!" exclaimed a Chinawoman in astonishment, when so informed by a missionary lady. "I should not like that; if my husband did not beat me sometimes, I would think that he did not love me." An evidence of love on which emphasis is not usually laid!

Many of the men we have to deal with are ignorant, but this is even more characteristic of the women. Men, even when uneducated, learn from a wider experience of men and things; the women remain at home, and have not, therefore, the opportunity of learning in this practical way from contact with the world. Very few of the women can read—only one in ten thousand, it is said. Their vocabulary is very limited, and is confined, for most part, to things of everyday life; once you go beyond these, they can not understand you, nor can they follow any line of reasoning; so it is hard to reach them. It requires great patience, and you have to begin at the very beginning, and it must literally be "line upon line, precept upon precept, here a little and there a little."

They are very curious, however, and sometimes this curiosity is mistaken for interest. A lady friend used to relate that on one occasion she was addressing a meeting of women, and one old lady seemed to be paying great attention. "She is being impressed, at any rate," thought the lady teacher; but to her surprise the old woman, a minute or two afterward, exclaimed: "I wonder how it is that Miss S. has lost so many teeth!" On another occasion, while praying with the women, she thought she heard a movement, and opening her eyes, a strange sight met her gaze. They were moving along on their knees, examining the various objects of interest in the room.

It will be readily understood that to impress them with a sense of their own sinfulness is no easy matter. Even when they do realize something of their true state before God, they carefully safeguard themselves against being regarded as sinners. A woman in Mrs. King's hospital in Tientsin wanting to be baptized, was asked if she knew herself to be a sinner. "Oh, yes; but I'm not near so great a sinner as some others. I am not near so big a sinner as my mother-in-law."

The customs of the country make it somewhat hard for men evangelists to reach and influence the women. In Tientsin and other large



cities it is practically prohibitory, but in the country districts the people are freer in their intercourse. They are not so much tied down by the conventionalities of society, and so are easier of access. And it is possible to do considerable work among the women in these country-places without the help of their own sex. Still, the work is circumscribed, and requires care and tact among a people of low moral attainment, lest the motive be misconstrued, and so harm result rather than good.

Even when the women seek to enter the Church as inquirers, or members, there is sad lack of instruction. At one of the stations some women presented themselves for baptism, but their knowledge was so very imperfect that it was considered advisable to postpone their reception into Church membership until they should receive further instruction. Twelve months later one of these women seemed not to have made the slightest advance in religious knowledge, and had to be put back.

The mode of instruction is very simple. The women are taught to sing a few of the easier hymns, especially those with repetitions or refrains; and they learn the catechism. The teacher reads and expounds a parable or narrative, and will probably be interrupted by remarks more or less relevant as she proceeds. The women are also encouraged to pray, and as a rule their prayers are affecting in their simplicity. They know very little of theology; but they learn to know Jesus, and that is no small thing. Said a woman in Peking, who was being examined, and evidently thought herself unsatisfactory, "Whether you baptize me or not, I know that Jesus loves me."

We can scarcely exaggerate the importance of getting the women and girls into the Church. Woman's influence in the home as wife and mother is undoubted. The children, during their tender years, are almost entirely under the mother's care, and we know that the impressions then received for good will go with them all through life. As the years go by, influence in the home becomes paramount, extending not only to domestic concerns, but to all their social and religious life. Many of the men engage in no important business transaction without first consulting the mother or wife.

In the Church, woman also becomes a potent power for good. The same subtle, irresistible influence seen in the home is fully as conspicuous in the Church. Some of our churches in Shantung consist entirely of men, but they are never our best churches. They lack the stability and the indefinable something always associated with woman's presence. Our best, most flourishing, most spiritual churches are those in which we have female as well as male members. On the Yang Hsin side, where our church has been the most flourishing, some of our best workers are women, bringing into the church not only their husbands and children, but others, women principally, but occasionally men also. One woman in Yang Hsin has brought some fourteen or fifteen others, and of seventeen persons received three years ago at Wu Ting Fu, twelve were brought in by the wife of the evangelist, Mr. Ting.

At a village out on the west of the Grand Canal there was a church which fell upon troublous times, and was almost wrecked by the obstinacy of one man, who developed a grievance. But the fire was kept burning on the Divine altar by the loyalty and love of a devoted woman. Some of our churches have been founded by women. Years ago an old woman came to the hospital at Chu Chia to be treated, and while there came under the influence of the Truth. On her return to her distant

home in Hai Feng there was no church near that she could attend, but, Lydia-like, she opened her house for the preaching of the Word. The old lady died a year or so after, and her son left the village to look for work, and the place was closed. But the seed sown during those few months did not die. Another place was subsequently offered to us in the village, and when I removed from Shantung a nice little church was being built up at that place.

The sacrifice which some of these women make who have come out of heathendom and embraced Christian truth is very great. Severe beating from some of the male members of the family is the smallest part of the trouble, for there are a hundred ways of making life thoroughly miserable without open and violent persecution. Cases have occurred where girls betrothed have been repudiated owing to their having joined the Church, and the engagement broken off without such redress as they would have had in ordinary cases.

In persecution the women have been every whit as loyal as the sterner sex. One woman in Tientsin was appealed to to desert the Christians, and even threatened with dire consequences if she continued steadfast in the faith; she was told that all the foreigners would be quickly expelled or exterminated, to which came the calm reply, "If all the foreigners are to be driven out or killed, there is all the more need for me to do what I can." A poor blind woman at another place was threatened that if she persisted in speaking of Jesus, they would take everything she had from her and send her out of the village. She replied that the most they could do was to kill her body, but she meant to tell every one who came within reach of her voice what a Savior was Jesus; and if they killed her it would do them no good, but for herself she was sure to go to heaven.

But how many have suffered in obscurity, perhaps in silence, cruellest insults and irreparable wrongs we shall never know here. The great day alone shall declare it!

No wonder the Chinese women are thus ready to make sacrifices for this noblest of all causes; for Christianity has done much for them. How dark the life, how sad the lot, spent under such debasing conditions as are necessarily incident to heathendom. A Biblewoman, speaking of her own experience, depicted the condition of very many in China to-day. "I experienced neither joy nor sorrow," she says; "my mind was unenlightened, and my heart was inert; I reasoned no more than the animals around me." If we go into the homes of the wealthy, what do we see? Women living a dreary, purposeless life, without any brightening gleams—almost worse than the poor, for the monotony of their lives is at least broken by daily toil. And by bringing this salvation of Christ into their personal possession, it not only gives them a lively hope of the life beyond, but of the life that now is. It brings a new element into their lives, higher and better than anything they have previously experienced or conceived; a refining transforming influence; cutting them off from the old life, with its gloomy and painful associations, and introducing them into a new life, with nobler aims and objects higher. One can often see the difference in their faces—the bright, composed expression, as compared with the old expressionless, hopeless look; and this becomes more pronounced as they advance in years.

It must be our endeavor to reach the women and girls of China, for until we succeed in doing so our work in that land is only half done.

## EDITORIALS

### The Martyr's Memorial in China

Over two hundred Protestant missionaries have given their lives in martyrdom for Christ in China. Is it not eminently fitting that some permanent monument be erected to their memory, and as a testimony to the loving loyalty of those who remain at home while their comrades fight at the front? It is proposed that this memorial take the form of a building in Shanghai, the chief port of China. The memorial will thus be a monument which may be shown to coming generations as the reminder of those who sacrificed their lives for Christ in China, and at the same time will be in perpetual use in preaching the Gospel and carrying on various forms of mission work. As we have before stated, it is proposed to use the hall for general meetings, and as the headquarters of various interdenominational societies. Already the missionaries have shown their sympathy with the project and their belief in the need of such a building by contributing very generously to the fund. Rev. D. MacGillivray, of Shanghai, is now in this country on furlough, and is ready to present the plan of the enterprise to those who are interested. Surely there are many who would welcome this opportunity to raise such a useful memorial to the dead, or to give a thank-offering for lives spared in China.

We believe it would be a wise plan to make this memorial also the headquarters of the Y. M. C. A. in Shanghai. This could readily be done without sacrificing any vital interest, and the building would be still more largely used in promoting the Kingdom of God among foreigners and natives in China.\*

\* Contributions to this fund may be sent to the REVIEW, 1515 Pacific Street, Brooklyn, N. Y., or to Rev. D. MacGillivray, 250 West Forty-fourth Street, New York.

### David Baron and the Jews

If there is any work now being carried on for the Jews which is on a better basis than that of David Baron, in London, we are not aware of it.

The work of this mission has been heavier than usual during the past summer, as there have been such numbers of men of all sorts and conditions in attendance at the reading-room and at the Bible-readings, which are carried on by Mr. Baron and his beloved colleague, Mr. Schonberger, in the way of discussions. The Jews who attend are welcome to ask any questions, and these good brethren patiently reply, giving them Bible proofs of their positions.

There have been many cases of conversion, and some of them have been of a very pathetic character. One, of a man from Kischinef, who had been forced to leave by reason of the massacre, and who was of one of the rich householders in the place; the mob had destroyed his dwelling, and left him in a very bad condition, suffering the cruellest injuries. By the help of the London Committee he was enabled to come to that city, and, the day after his arrival, was taken to Mr. Baron's mission house by a young Jewish friend, who had himself come from Kischinef three years before, and who is now a constant attendant at the mission.

This old man eagerly drank in every word that he heard about true Christianity, and was very much affected, even to tears, as the story of Jesus and his life was recited in his hearing. He asked the question, How could followers of Jesus cause such trouble to the Jews of Kischinef? and it was explained to him that they were not true Christians who were persecuting the Jews. He then remarked

to the young man who had brought him to the mission house that these missionaries were angels of consolation to his afflicted soul.

We commend this mission to the special prayers of God's people at this time.

#### Lord Curzon in India

Lord Curzon has, in many respects, made an excellent Viceroy of India. It seems unhappy that toward the end of his reign he should take occasion, as the representative of a Christian emperor, to censure the endeavor to extend "one faith" by a movement "against other faiths," on the ground of one or two sayings of Christ. When a man so far from Christianity as Ernest Renan declares Christianity the uniquely perfect form of religion, it is highly unbecoming to coordinate it with "other faiths." When a scholar like Max Müller describes it as one of the three religions which are intrinsically missionary religions, it is very superficial to speak as if its missionary work was merely a literalistic obedience to one or two texts.

The viceroy has also, as we see by the *Bombay Guardian*, commanded certain native princes as showing their faithfulness to India by their "faithfulness to their own religion." Surely the deputy of a Christian nation might have taken some other than an official occasion, if he wished to reproach Europe for having exchanged the worship of Jupiter or Woden for the worship of God in Christ. †

#### Faithful Witnessing

The editor has a letter from a very prominent Christian missionary, who gives him a fact which would be of interest and instruction to many readers. We quote, leaving out names. He says:

I called on the widow of one of

the richest ship-owners in Great Britain some years ago. His wife sent for me, and I found her in such great anxiety of soul that she was wringing her hands with anguish, altho living in a palace. On my third visit her husband came in and nearly kicked me out of the door. But God had done His work—the worldly woman was converted. She sold her jewels, and lived for God in the midst of much persecution. Now that her husband is dead, I felt free to call again, and what an afternoon we spent of praise and prayer! She believes that her husband died in Christ, and now her oldest son professes Christ and has Bible readings and prayer in the old ball-room.

What a testimony to God's blessing as following faithful witnessing for Christ.

#### Concerning Werahiko Rawei

The Editors are very sorry to be compelled to say that previous intimations about the "Rev. Werahiko Rawei" are more than justified by fuller and more careful correspondence. We are in possession of letters from persons of high position and unqualified authority—missionaries, educators, and others—which leaves us in no doubt that Mr. Rawei is a fraud and an impostor, "gaining money in America and England under false pretenses"—the exact language of the letters received. He seems to have gone from place to place, driven out of one town into another by the decay of confidence in him and his methods, and we feel that it is a service to the community to say that any money sent to him will probably be used for his own private benefit.

We would have no hesitation in giving the names of the parties whose letters are before us if there were any need. They have laid upon us no injunctions of secrecy, and we shall be ready to furnish further particulars to those who wish them.

#### Donations Acknowledged

No. 288.	Pandita Ramabai.....	\$ 5.00
" 289.	Missions in Africa.....	19.00
" 290.	Industrial Ev. Mission.....	15.00
" 291.	" " ".....	10.00
" 292.	" " ".....	8.00

## BOOKS FOR THE MISSIONARY LIBRARY

**THE HIGHER HINDUISM IN RELATION TO CHRISTIANITY.** By T. E. Slater. Svo. 6s. Elliot Stock, London, 1903.

Whether from the standpoint of the missionary or from that of the student of the religions of India, few more helpful and enlightening books have been published in recent years than this, by the Rev. T. E. Slater, of the London Missionary Society. Higher Hinduism is more a philosophy than a religion, and it needed a man of philosophical mind to catch its spirit. On the other hand, to make clear its utter insufficiency to meet the world's need, and to present forcefully the contrasted truths of Christianity, called for a man of deep religious convictions and of personal experience of the controversies of India. Mr. Slater's qualifications in the one direction had been thoroughly proven by his able "Studies in the Upanishads," and those in the other by his faithful service of nearly forty years in Madras. His success, therefore, in the work under review comes as no surprise.

The book was written, as the late Dr. John Henry Barrows in his Introduction tells us, in response to a call for an essay that would "instruct educated friends of missions at home in the true genius of the Hindu religion and its fundamental distinction from Christianity, as well as aid the missionary abroad in his conflict with Hinduism." The latter aim has been so prominently kept in view that the work is almost stronger as an enforcement of Christianity than as an exposition of Hinduism. It is in itself, moreover, an almost perfect illustration of the way to present Christian truth to the Hindu. For while there is absolutely no compromise of truth, and only a hint at the acceptance of the nowadays

somewhat popular notion that ultimate Oriental Christianity will need to adapt to itself some phases of Hindu thought, yet the mode of presentation is always conciliatory, always appreciative of the adumbrations of truth to be found in Hinduism, always leading up from common ground to the complete revelation in Christ.

Mr. Slater uniformly adopts the more conservative and safer dates as to Hindu literature, referring the Bráhmanas, for instance, to the period 800-500 B.C., and the earliest portions of the Maháblárata to the second or third century B.C.; and as to the Bhagavad-Gítá, he quotes authorities, none of whom place it earlier than 300 A.D. Incidentally, he hints at the often-lost-sight-of fact that Buddhism, so far from being an unaccountable and even supernatural phenomenon, is a perfectly logical development of the Sánkhya philosophy, Kapila's interpretation of the upanishad.

The book is not, of course, wholly free from weak points. The sequence of thought, for instance, is not quite clear in some places, especially in the passages from one chapter to another. A brief summary at the close of each chapter, leading up clearly to the next, and a general résumé of the entire argument at the end, would greatly strengthen the book. Many of the sections could easily stand alone, and are gems in themselves. Three of the finest are those on "The Bhagavad-Gítá," "The Doctrines of Karma and Redemption," "The Doctrine of Transmigration." The last is peculiarly characteristic of the method of the entire book: the underlying truths in the doctrine are brought out fully, the overwhelming objections to it are forcefully presented, and finally the heart-satisfying doctrines of par-

don through Christ and of eternal *conscious* enjoyment of God are earnestly set forth. C. J.

CHINA'S BOOK OF MARTYRS. By Luella Miner. 12mo, 500 pp. \$1.50. Pilgrim Press, Boston, and the Westminster Press, Philadelphia.

This book is dedicated to those who, in the summer of 1900, waited in an agony of suspense for tidings of their loved ones, who were involved in the Boxer revolt in China.

It is finely illustrated, and we have found its contents, notwithstanding the number of books that have been written upon the martyrs' experiences of 1900, to be most satisfactory. In the writing of this book the author secured help from some of the best authorities, both native and foreign, and the volume is very comprehensive, and no doubt perfectly trustworthy. It will be a valuable treasury of incidents connected with the latest experiences of the martyrs of the Church. The book is permeated by a deeply devout and Christian spirit, and demonstrates the true piety and Christian endurance of the native converts during the great uprising. It vindicates the Providence of God in permitting these massacres, as they have forever proved to the world that the Christian converts in China are not "rice Christians."

PASTOR HSI: ONE OF CHINA'S CHRISTIANS. By Mrs. Howard Taylor. 8vo, 401 pp. Illustrated. \$1.50. China Inland Mission, Philadelphia and Toronto; 3s. 6d. Morgan & Scott, London. 1903.

We can not too highly recommend this biographical sketch of a modern Chinese apostle and "Demon Conqueror." In beauty of style, interest of the narrative and in inspiration, it leaves little to be desired. Those who have read "One of China's Scholars" will not need to be urged to read the sequel, and those who begin this story will of necessity complete it.

Pastor Hsi (pronounced Shee) was

converted through the instrumentality of David Hill, the well-known missionary. He was a Confucian scholar and a confirmed opium-smoker, but after giving his heart to Christ, became a Christian of beautiful spirit, a preacher with apostolic power, and a founder of many opium refuges, where thousands found relief from China's curse and from the dominion of Satan. The story of Pastor Hsi's life is more fascinating than many novels and more instructive than many sermons. The man was not perfect, but he was a power among his neighbors, and was a living evidence of what the Gospel can do for the "Celestials" who have been under the power of Satan. The interest of the narrative is maintained to the end, and the charm of Mrs. Taylor's style makes the reading delightful. We are confident that these two volumes will win many friends to the cause of Christ in China, and will prove even to the most skeptical that the hope of the Celestial Empire is the native transformed and empowered by the Holy Spirit. \*

A HANDBOOK OF MODERN JAPAN. By Ernest M. Clement. Illustrated. 12mo, 395 pp. \$1.25. A. C. McClurg & Co., Chicago. 1903.

This will prove a useful handbook to those contemplating a journey to Japan, or desiring compact information about the country and people. The volume gives us little or nothing that is new, but puts old facts in a form available for reference. Prof. Clement speaks appreciatively of the missionaries and their work. "They are vivid and impressive object-lessons of the ideal Christian life—'living epistles, known and read of all men.' They are, in general, well-educated men and women, a noble company, respected and loved by the Japanese." He also speaks highly of the Japanese Christians,

and rightly calls attention to the fact that they exercise an influence out of all proportion to their numbers. The book shows Japan to be a growing force in world politics, and offers good material for a missionary sermon. \*

FIFTY MISSIONARY STORIES. By Belle M. Brain. 16mo. 225 pp. 60c. *net.* Fleming H. Revell Co. 1903.

These selections from various missionary volumes, and some from this REVIEW, make available some of the most stirring stories of missionary experiences and native converts that can be found in literature. They are brief, well told, and telling. Nothing could be better for missionary programs in women's societies, young people's meetings, Sunday-schools, or the home. Some of the best in this volume are: "A Talking Chip," "Litsi's Visit to Missi's Land," "Digging Through to England," "A Search for a Word," "Hamlin the Baker," "Doctoring in India," "Kim of Korea," etc. \*

FAMOUS MISSIONARIES OF THE REFORMED CHURCH. By James I. Good, D.D. 8vo. 410 pp. Illustrated. \$1.50. Sunday-school Board of the Reformed Church in the United States.

The missionaries whose careers are here sketched do not all belong to Dr. Good's particular branch of the Reformed Church, but are all worthy of a place in the volume. The names of Vanderkemp, Cosalis, Mabile, Coillard, La Croix, Scudder, Chamberlain, Abeel, Verbeck, and Zwemer are, or ought to be, household words. Their lives and characters are here sketched briefly, but well. \*

PIONEERING IN CENTRAL AFRICA. By Samuel P. Verner. Illustrated. 8vo, 500 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va. 1903.

Mr. Verner was for six years a missionary of the Southern Presbyterian Church, and was stationed in the center of the Kongo Independent State. He has given us an interesting narrative of the daily

life of the missionary and the native in Central Africa. The author has the faculty of seeing the picturesque, ludicrous, and romantic situations, but at times he may have drawn somewhat on his imagination in his narration of incidents. The book is well illustrated, and has some excellent maps. \*

### NEW BOOKS

PASTOR HSI. By Mrs. Howard Taylor. 8vo, 400 pp. \$1.50. China Inland Mission, Phila. 3s. 6d. Morgan and Scott, London. 1903.

CHINA, PAST AND PRESENT. By Edward H. Parker. 8vo, 425 pp. \$3.00, *net.* E. P. Dutton & Co., New York. 1903.

HANDBOOK OF MODERN JAPAN. By E. W. Clement. 12mo, 395 pp. \$1.25. A. C. McClurg, Chicago. 1903.

BRIEF HISTORY OF THE INDIAN PEOPLES. By William W. Hunter. 12mo. Henry Frowde, New York. 1903.

TOM FORD: A BRITISH BOY IN SOUTH INDIA. By R. A. Hickling. 2s. 6d. London Missionary Society. 1903.

PINCHURALA. By E. S. Karney. 12mo, 51 pp. 6d., *net.* Paper. C. E. Z. M. S., London, 1903.

PIONEERING IN CENTRAL AFRICA. By S. P. Verner. 8vo, 500 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va. 1903.

SOUTH AFRICA AFTER THE WAR. By B. E. F. Knight. 8vo, 356 pp. \$3.60. Longman's Green & Co. 1903.

PIONEERS PARI LES MA-ROTSI. By Adolphe Jalla. 8vo, paper. Imprimerie Claudienne, Florence. 1903.

SUNSHINE AND SHADOW IN THE SOUTHWEST (Spain and Morocco). Pamphlet, 1s., *net.* H. R. Allenson, London. 1903.

PIONEERS OF THE NINETEENTH CENTURY. By Frances S. Hallows. 12mo. Elliot Stock, London. 1903.

FAMOUS MISSIONARIES OF THE REFORMED CHURCH. By James I. Good. 8vo, 410 pp. \$1.50. Heidelberg Bros. 1903.

HORACE TRACY PILKIN. By Robert E. Speer. 12mo, 310 pp. \$1.00, *net.* Fleming H. Revell Co. 1903.

SEVEN HEROIC CHILDREN. By Ada Lee. 8vo, 159 pp. 2s. 6d. Morgan & Scott. 1904.

FIFTY MISSIONARY STORIES. By Belle M. Brain. 16mo, 225 pp. 60c., *net.* Fleming H. Revell Co. 1903.

MISSIONS AND WORLD MOVEMENTS. By Bishop C. H. Flower. 12mo, 103 pp. 25c., *net.* Jennings & Pye, Cincinnati. 1903.

THE ROMANCE OF THE BIBLE. (B. and F. B. S.). By Charles T. Bateman. 2s. 6d. Partridge & Co., London. 1903.

HINDU SACRED BOOKS. 3 volumes. Christian Literature Society, Madras. 1903.

LIFE AND TEACHINGS OF ABBAS EFFENDI (The Bab). By Nyron H. Phelps. 259 pp. \$1.25. G. P. Putnam's Sons. 1903.

MINUTES OF THE FIRST HEBREW-CHRISTIAN CONFERENCE OF THE UNITED STATES. 15c. Pamphlet. 1903.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**A Week of Prayer for Missions** A year ago Christians in the United States and Canada were asked to join in a week of special prayer for missions. The response was so general and cordial that the Eleventh Annual Conference of the Foreign Mission Boards, in January, decided to repeat the call for the week beginning March 27 and closing April 3, 1904. Dr. Andrew Murray says:

The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to His service.

The following subjects are suggested for praise and prayer:

*Praise:* For the unspeakable gift of God's love.

For our share in His work.

For those delivered from the power of darkness and translated into the Kingdom of His dear Son.

*Prayer:* For a realization of the need of the non-Christian world.

For a truer conception of the mission of the Church, and for a full surrender to the leadership of Christ.

For missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and love and fruitfulness.

For the elevation of woman.

For religious liberty and peace.

For the establishment of the Kingdom of Christ in the whole world.

**Bible Society** This stirring appeal appears in the *Bible Society Distress Record* for January, to which also every friend of the Kingdom may well give good heed:

The receipts for the year closing March 31, 1903, were less by \$74,000 than for the preceding year, and considerably less than the average

receipts for the preceding decade. The decrease was mainly in legacies, but not altogether so, individual gifts being more than \$11,000 behind. We have, therefore, watched with keen interest and growing anxiety the receipts for the current year. We are now compelled to state that up to the first of December they are only about \$10,000 in excess of what they were last year. We are facing, therefore, a most serious question. This question affects not only the society, but Christian missions, which are absolutely depending upon its aid. Must we dismiss our experienced agents, whom it would be hard to replace, in China, in Turkey, in the Philippines—or, if not, what is the alternative? But let all our members, friends, and constituents realize that if they will come promptly to our relief now, and put into our hands the needed funds, in place of retrenching we may advance all along the line, as we ought to do. In the name and for the sake of Christian missions, therefore, we appeal for enlarged gifts immediately.

**The Y. M. C. A.** The railroad department of the Young Men's Christian Association is in the midst of a phenomenal development, having no less than 62,348 members, and 301 secretaries in charge. Some 75 per cent. of the mileage in the country contributes to its support, the various corporations giving \$250,000 annually. Thirty-three new buildings have been erected within the last two years, and these are never closed, being open both day and night.

**A Postage Stamp a Week: Why Not?** As was stated in the REVIEW last month, the English Church Missionary Society is pushing a campaign to secure a million shillings for a special purpose. And now, as if to match it, in the last *Home Missionary* (Congregationalist) Rev. E. B. Allen makes a plea for "A



Postage Stamp a Week" from every young person in the denomination. When the matter of giving is put in this definite, practical, common-sense, businesslike way, how ridiculous the plea of inability is made to appear! A postage stamp a week from every church-member in the United States would aggregate more than \$20,000,000 a year for the world's evangelization!

**Warszawiak Goes Over to Dowie** Friends of Israel, and those who have known anything of Mr. Hermann

Warszawiak's checkered career, will be interested, if not surprised, to learn that he has sought a refuge for his mission under the patronage of Dowie's "Christian Catholic Church in Zion." Warszawiak is now Dr. Dowie's representative in New York, and has been guaranteed one year's support from Zion's funds. \*

**What the Methodists Are Doing** Looking over the Methodist Year-Book for 1904, we

were glad to see that, in the last three years, the membership of our Church has increased by 100,000. Nearly 1,000 new churches—with a valuation of over \$13,000,000—have been built; nearly 900 parsonages, with a value approximating \$3,000,000, have been erected; debts have decreased nearly \$900,000. The contributions for aggregate benevolences for 1903 were \$2,884,688—an increase over those for 1900 of \$584,878. The total membership of the Church is 3,018,296. It is estimated that the average contribution to benevolences per member in 1903 will be found to be upward of 90 cents as against 78 cents in 1900. We have enrolled 3,106,271 Sunday-school people, and last year founded 695 new schools, with 3,307 officers and teachers, and 58,255 scholars. During the

year 130,855 scholars were brought into the Church on profession of faith.—*Western Christian Advocate.*

**How to Reach the Foreigner** A few weeks since at the Massachusetts

Baptists' Association this was the key-note: "Preparation for adequate evangelization of the home State and for Christian labor among the incoming emigrants from Southern and Eastern Europe." The situation was discussed in a sanguine, hopeful mood, and it was clearly pointed out by Dr. Horr, of the *Watchman*, in his paper on "The Revangelization of Massachusetts," that no good will ever be done so long as Christians of the old English Protestant stock feel that the newcomers are a necessary evil, so long as they are patronized, or not met on the plane of essential manhood and womanhood. "If we have any knowledge or tradition or privilege, we have no higher duty than to make them partakers of it," says Dr. Horr. He also sees, as does Dr. Emrich, our new home missionary secretary, that "the resemblances between the better types of Roman Catholicism and a true Christianity are such that there are unusual difficulties in supplanting Romanism by Protestantism" among the newcomers. "Just now," he adds, "those who are contemplating the absorption of Romanism into Protestantism are not addressing themselves to a practical end."—*Congregationalist.*

**Foreign Born in Pennsylvania** According to the *Presbyterian*, the number of foreigners in the Keystone

State is not less than 725,000, who also come principally from southern and southeastern Europe. The largest aggregation of them is to be found in the Presbyteries of Al-

legheny, Pittsburg, Blairsville, and Redstone. About 240,000 were reported, chiefly Italians and Slavs. These Presbyteries have 8 men missionaries, 7 women missionaries, and 4 colporteurs at work among them. The United Presbyterians, the Reformed Church, the Congregationalists, the Methodists, and other denominations are at work also among this people in the above regions, but none nearly so extensively as the Presbyterians.

**Y. M. C. A.'s** J. E. Hubbard, one of the members of the New York West Side Branch of the Young Men's Christian Association, sailed recently for Havana to establish a branch of the Y. M. C. A. in Havana. Several business men of New York, who are interested in the work, have subscribed sufficient funds with which to defray the expenses of the organization. It will be the first branch ever established in Cuba. \*

**Work for the Spanish in California** According to the *Ram's Horn*, a good work is in progress among the Spanish-speaking thousands of Southern California. There are Spanish Protestant churches in Los Angeles, Azusa, and San Gabriel, with a total membership of 142, and about 500 adherents. They carry on 4 Sunday-schools, 2 Women's Missionary and 2 Christian Endeavor societies, and have a Spanish Home for Girls in Los Angeles. The entire work is under the management of the Rev. A. Moss Martin, with the aid of 2 Mexican helpers, licensed to preach. Services at regular intervals are held in 5 stations in as many towns, and irregularly in several others. Open-air meetings have been carried on in the plaza in Los Angeles and at the Mexican camps of the Southern Pacific Railway. An extensive tract distribu-

tion is also carried on in connection with this work. There is a little company of 16 in Los Angeles who have taken the name of "Obremos de Cristo," who pledge themselves to special prayer and effort to win their fellow Mexicans to Christ. They hold open-air meetings, visit from house to house, and bring many to the services in the church or the mission station in the suburb Sonoratown.

**Problem of Self-support in Jamaica** The *Missionary Record* of the United Free Church quotes from the West Indian correspondent of the *London Times* a very interesting article on self-support in the churches of Jamaica. The general rule has been, when the native Church was capable of supporting its own ministry, it should be thrown on its own resources. "At various periods," he writes, "when the outlook seemed promising, they were one by one, wholly or partially, severed from the parent churches." After pointing out how unfortunate has been the result of a premature independence in the case of the Wesleyan Methodists, the United Methodists, the Moravians, the Congregationalists, and the Baptists, he adds:

The Presbyterians, as the result of several deputations from home, have acknowledged the inexpediency of granting independence and lessening financial support, and arrived at the conclusion that for some time to come the island must remain a mission field. This is the only body which seems to have studied the matter from all points of view and put its idea into practice.

**Religious Liberty in Panama** Publication of the correspondence between General Reyes and Secretary of State Hay has made clear the respective positions of Colombia and the United States, and the

irrevocability of our action. A heated debate in the Panama Constitutional Convention resulted in a compromise, and the adoption of a resolution, which, while it recognizes freedom of choice and practice of all religions, yet also recognizes that the Roman Catholic faith is that of a majority, and that the state should aid in founding a Roman Catholic seminary and in support of missions to the savage tribes.—*Congregationalist*.

**Christians and Pagans in Guatemala** Three newly appointed missionaries of the Presbyterian Church are

just beginning work in Guatemala, Central America. Last week the Roman Catholics celebrated their feast of the conception. The morning of the day opened with the hammering of church bells all over the city, accompanied with fireworks. This din of noise was kept up all day. A part of the celebration of this feast consists of a street parade, for which the Catholics must pay the city a license fee. The procession is led by an old Indian who plays an old fife, regardless of time or tune. Then follow several idols, gorgeously dressed (like ballet girls), to imitate angels. After the angels comes the image of the Virgin Mary, dressed in costly and beautiful clothes, adorned with rich laces and expensive jewelry.

In San Francisco we were at the greatest temple service of the year among the heathen Chinese, and we fail to see any difference between the worship of the heathen Chinese and the worshiping of images which we see here daily.

After several centuries of Catholicism, these poor people are in dense spiritual darkness. They live on a low plane. Immorality here is indescribable. The real blessings

and joy of Christ seem never to have entered their lives.

A good beginning has been made here by Protestant missionaries and Bible agents, but the need of the pure Gospel, on the part of these millions of people in Central and South America, can not be expressed. W. B. ALLISON. \*

**Signs of Progress in Brazil**

The first Y. M. C. A. convention was held in Rio, and brought ministerial and lay delegates from all Brazil. General Secretary Myron E. Clark has opened associations in the following centers: Rio, São Paulo, Porto Alegre, Curityba, and Maranhão.

The organization, in São Paulo, of the Evangelical Alliance of Brazil. All denominations were represented, and a distinct advance in mission comity was made. Rev. H. C. Tucker, of the American Bible Society, was named as the first president.

The organization, in July, of the Independent Presbyterian Church of Brazil, under the leadership of Rev. Eduardo Carlos Pereira. \*

**The Bible in Brazil**

A new revision of the Portuguese Bible is being made by an interdenominational board, and which promises to be to Portuguese-speaking peoples what the King James version has been to the English race.

The American Bible Society, under the direction of the Rev. H. C. Tucker, has put into circulation, during the fifteen years ending with 1902, 401,346 copies. During the first twelve months of this period, 6,000 copies were distributed, and during the fifteenth year, 69,513 copies left the Bible-house in Rio de Janeiro. In addition, the British and Foreign Bible Society has sent out, during the last twenty-five years, 520,000 vol-

umes, making a total of over 921,346 copies now in use.

The Italian Jesuit Frei Celestino has, for the second time, burned a considerable number of Bibles in the public square of Pernambuco (Recife). The outrage has aroused a great deal of sentiment, and the Bible has received some valuable advertising. \*

## EUROPE

**A Hundred Years Ago and Now** It was on the second day of January, 1804, that the C. M. S. Committee

interviewed the society's first two missionaries, Renner and Hartwig. They had some months before been accepted as "lay catechists," but now they had just returned from the Continent, whither they had been sent to obtain Lutheran orders, in deference to some of the society's friends who strongly deprecated the sending out of laymen. They sailed a few weeks later, under the protection of an armed convoy, in a vessel belonging to a firm of woollen drapers. Application had been previously made for a passage in a slave-ship regularly fitted up for the trade, but it was refused. It is well that we should at this juncture recall the discouragements and difficulties against which the society's founders bravely and faithfully wrestled: Episcopal sanction withheld, English candidates not to be had, missionary spheres mostly closed, means of reaching the few that could be entered rare and costly, and indeed scarcely to be obtained for money. To their faithfulness a hundred years ago in a very little, is it not in large measure due that we enjoy now, by comparison, "authority over ten cities"? Contrast with the above conditions the ease and speed with which our well-nigh 200 missionaries have been conveyed these past few weeks

to every quarter of the globe; and contrast the fervent episcopal appeals in connection with the observation of the Day of Intercession. —*C. M. S. Intelligencer.*

**\$35,000 Goes Begging** This novel phenomenon is presented as follows in the *Wesleyan Work and Workers*:

Some of the daily papers have been wondering recently that a sum of £7,000 is allowed to go begging among the missionary societies, both the China Inland Mission and our own society having declined the offer of it. Our readers will be interested to know the circumstances of this singular superiority to the attraction of pounds sterling. The British government having received from the Chinese government £7,000 by way of "compensation" for the murder of two missionaries of the China Inland Mission, placed the sum at the disposal of that mission. The China Inland Mission, however, declined to accept "blood-money"; the vengeance it exacts from the Chinese for the lives of its many martyrs is to lavish upon them more lives of loving and heroic labor. On this refusal the British authorities have sought some way by which the £7,000 could be applied to the benefit of the Chinese, and have naturally thought that it might be spent to most advantage in connection with the beneficent activities of some missionary society. The chairman of our Wuchang District was therefore approached by the British Consul with the suggestion that we should accept this sum, and use it for the extension of our medical, educational, or social work in that district. But the December Committee adopted, by a large majority, a resolution courteously declining to receive the money.

**Britain's Great Bible Society** It is not easy to grasp the length and breadth of the work of the British and Foreign Bible Society. These three items, chosen from many, will help to an appreciation of the value of this great organization as a factor in the world's redemption:

Its list of versions includes the names of 370 distinct forms of speech and 8 new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese—have been added during the past year. Last year the society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in over 30 in South Malaysia, in 53 in the Egyptian agency, while in Cape Town the Biblewomen alone sold copies in 14 different languages. Last year it issued nearly 6,000,000 copies, complete or in parts, a total which surpasses all earlier records by 870,000 copies. The society's 850 colporteurs sold over 1,830,000, and the society's grants for colportage during the year amounted to £43,282. It also supported 650 native Christian Biblewomen in the East, in connection with nearly 50 different missionary organizations. An important feature in the work of the society is the way it has assisted Christian missions. As a rule, books for the foreign field are granted on such terms that they cost practically nothing to the missions which receive them. No missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue has ever been refused.

**A Missionary Appeal to the Eye** In the *Chronicle* (London Missionary Society) for January, mention is made of a "Missionary Notice Board," 22 x 17½ inches in size, for hanging in the church lobby or lecture-hall for the display of missionary notices, striking facts and figures, cuttings from magazines, etc. In the hands of an enterprising secretary such a board may do most effective service, the notices and pictures being changed at fre-

quent intervals. The society is now prepared to supply these boards, *free of cost*, to any church which will agree to display them in some prominent place. It is also intended to issue, from the New Year, a monthly sheet of letter-press and illustrations for use in connection with the notice boards.

**International Jewish Missionary Conference** This important gathering, the first of its kind upon English soil, was held at the Church

House, Westminster, London, October 21st and 22d. A large number of representatives of English, Scottish, Irish, Dutch, and German Jewish Missionary societies were present. The papers and addresses were of a very high order, and the subjects discussed were of greatest importance, including such as: "The Future of Israel in the Light of Holy Scripture," "What Can Be Done to Improve the Control of Wandering Enquirers and Proselytes?" "Methods of Work in Jewish Missions," and "Results and Prospects." The paper of Rev. Lukyn Williams, on "Educated Jews, and How to Meet Their Difficulties," seems to have been especially impressive. M.

**Scottish Mission Industries Co.** After months of careful thought and planning, an organization bearing this name has been launched. The object of the society now proposed is not to provide industrial *training*; that is a department of educational missions. Indirectly, however, the society may furnish important aid in this direction. But the primary object is to provide a means of industrial livelihood for the famine orphans who are now growing up and passing out of the stage of training, and for others whom a Christian profession has deprived of their former means of subsist-

ence. The society will be conducted on a strictly commercial basis, entering only on such businesses as hold out a prospect of financial success. The nominal capital will be £10,000; but at present only six thousand shares of £1 each are being issued. It is proposed to begin operations by taking over the mission presses at Ajmer and Poona, and developing these, the Foreign Mission Committee having cordially agreed to the transference. All profits, after payment of 5 per cent. per annum upon the paid-up capital, and after the formation of a reserve fund equal to one-half such capital, will be paid over to the United Free Church of Scotland for missionary purposes.—*Record of United Free Church of Scotland.*

**Scottish Work for Israel** The Church of Scotland Committee for the Conversion of the Jews was the first Church to undertake this work, occupying 5 stations in the Orient—Alexandria, Beirut, Constantinople, Salonica, and Smyrna—for sixty years. The evangelistic work has been extended, and to the medical mission at Smyrna, with its very complete equipment, has been added the medical mission at Constantinople. The educational work is carried on with the help of the Women's Association for the Christian Education of Jewesses. In the 10 schools of the mission there were enrolled 1640 scholars of Jewish birth. The teachers are largely composed of Jews and Jewesses who have been trained in the mission schools, and who, if not all baptized Christians, yet show by their character and conduct that they live under the power of the Gospel. M.

**Protestantism in France** Protestant Christianity is making headway in France. The Reformed Church has ap-

pointed a special committee for the securing of "absolute respect for the rights of the religious conscience," and this body will immediately endeavor to obtain political recognition of Protestant rights and privileges by the passage of a bill to that end. Aggressive work was planned at the Congress of Evangelization which met at Nimes in December. Representatives of the Reformed and the Free Churches were appointed to plan and direct an evangelistic campaign. Pastor Hunter, of Marseilles, was commissioned to speak in theaters, casinos, concert-halls, and other public places where hitherto only the advocates of atheism and the worship of reason have been heard. Recognizing the opportunity of the hour, Rev. Theodore Monod has begun a series of Sunday afternoon "Instructions on the Gospel" for persons who are inclined toward Protestantism.—*The World Today.* \*

**A Buddhist Mission in Germany** In Leipsic there has been found a "Buddhist Missionary Union for Germany," which is intended to propagate the Buddhist religion among the people of the West. For this end auxiliary unions are to be organized, discourses delivered, seminaries established, libraries and reading-rooms opened, intercourse maintained with Buddhist societies in the Orient, and Buddhist conventions held. This, after attempts have already been made to procure Islam entrance into Christendom, is a further attempt to transplant Asiatic heathenism into the Christian Occident.—*Evangelisches Missions-Magazin.*

Schopenhauer's and Hartmann's philosophy has been, of course, a mighty pioneer for Buddhism. Where atheism comes, of necessity pessimism follows. †

**Free Church Union in Italy** The Waldensian Church at a recent Synod considered the proposal for union made through the Commission of Evangelization by the Committee of the Italian Evangelical Church, and having heard the explanations given by the President of the Evangelization Committee, and the statement that the workers and congregations of the Italian Evangelical Church are willing to be received into the Waldensian Church, in accordance with the laws which govern the ecclesiastical life of that Church, took steps to conclude negotiations with the Italian Evangelical Church. This will unite into one the principal evangelical Christians of Italy. \*

**What the Greek Church Believes** In view of the awakened interest in Russia, the principal home of the Orthodox Greek Church, it is well to note that Dr. Beth (in the *Zeitschrift für Missionskunde*) thinks that we are wrong in regarding the Greek Church as a stagnant and petrified body. In various points it compares advantageously with the Roman. It is much less hierarchical in its instincts. Confession is practised, but it is not turned to the account of sacerdotal domination. The invocation of the saints is more temperate, and these are viewed as needing to be prayed for, as well as to. Mary, however, is treated almost as a member of the God-head. The kissing of the holy images is discouraged. Monasticism is not much accounted of, and, indeed, Eastern monks have never amounted to much compared to Western. Dr. Dietrich, however, thinks that the Roman Church has succeeded in establishing a much more intimate connection than the Greek with the inner life of the people. †

**News from Macedonia** The latest reports from the relief centers in Macedonia show that in the Monastir vilayet alone there are between 52,000 and 53,000 people who are homeless and without means of support for the winter. The Turkish government is affording some relief. Nine relief centers have been opened in the vilayet, and the work is going on satisfactorily. Over \$15,000 worth of blankets have been provided, but at the present time the relief has assumed the form almost exclusively of doling out flour in small quantities to those who are destitute. The *Christian Herald*, of New York, has sent \$12,000 to this relief work. Relief committees in New York and Boston have issued urgent appeals. Up to the present time the largest sums have come from England. Probably in other parts of Macedonia the people in distress will equal in number those in the Monastir vilayet, so that a conservative estimate places the number of those needing aid at not less than 100,000. There is fear on the part of those upon the ground that unless some decisive steps are taken during the winter there will be another political outbreak in the spring, which will increase the distress of the entire district.—*The Missionary Herald*. \*

**The Great Work of Robert College** Not many achievements made in unevangelized lands can match for significance Robert College, on the Bosphorus—that monument to the faith, and zeal, and dogged persistence of Rev. Cyrus Hamlin. It is a most wonderful center of light for both eastern Europe and western Asia. The income last year was about \$50,000, of which \$22,000 was received for tuition. Or 314 students in attendance last year, 274 were Armenians, Bulgarians,

or Greeks. The best oration at commencement was given by a Turk. As showing how far the fame of the institution has penetrated, to the graduating class of the Kiev (Russia) Theological Seminary the theme was recently assigned: "The influence of Robert College in the development of Bulgaria."

## ASIA

**Girl's College at Erzerum Burned** American troubles in Armenia have been serious enough at Van, Harput, and elsewhere. Erzerum is now added to the list. The American College for Girls at the latter place has been recently housed in a fine modern building, valued there at \$10,000. This would correspond to about \$30,000 here. The building has just been destroyed by fire, which, according to the despatch from Constantinople, is believed to have been of incendiary origin. The school was attended by about a hundred and fifty girls, under the charge of Miss Agnes Lord.—*The Outlook*.

**The Trouble at Harput** During the last few months the American papers have frequently mentioned troubles at Harput—the arrest and imprisonment of one of the professors of Euphrates College, an attempt to burn one of the college buildings, the general presence of fear, etc. What is the occasion of all this?

The Harput district has generally been regarded as one of the most quiet parts of the empire, altho the outlying portions are full of Kurds. About the 1st of June the governor of this province went on a tour of inspection to some other parts of the vilayet, and left in his place a military officer who had no experience in civil administration. At the same time the governor of the city was transferred to another

place, and his successor did not arrive till several weeks afterward. The *locum tenens* was the judge—a young, frivolous fellow, wholly unfitted for the place, and a tool in the hands of evil men. Just at this juncture four Martini rifles were found in the house of one of our neighbors, a poor, inoffensive man. They were in a room which is under the care of the Turkish owner of the house. The Turk was not arrested, but the Armenian tenant and his young wife were imprisoned. Both were tortured to make them confess that there was a conspiracy against the government, and that such and such persons, prominent men, and among them Professor Tenekejian, were members of a revolutionary committee. The wife was released after two days, but she was confined to her bed for two weeks from the beating and other ill treatment which she received. Her husband was beaten so badly that the police thought he was dying, so they threw him from an upper window expecting that it would kill him, and they would report that he had thrown himself from the window in an effort to escape. The poor man did not die, but both his legs were broken, and he is a cripple for life. He is still in prison.

The finding of these guns was used by some of the enemies of the vali and the enemies of the college here to try to prove that there was a genuine political conspiracy here, that the vali neglected his duty, and that the college fostered revolutionary schemes. Men were beaten to make them declare that I furnished funds to the committee through Professor Tenekejian. After ransacking the Armenian houses of the region, not more than a dozen or fifteen weapons of any sort have been found, while the houses of Turks are well armed, and Turks carry weapons openly.



As for Professor Tenekejian, if there is any one thing against which he is particularly severe it is the idea of an Armenian revolution. He has used great care that no such sentiment should find a place in the college. Every possible effort has been made here and at Constantinople to secure his release upon bail, but in vain.—H. N. BARNUM, in *The Outlook*. \*

**Medical Work** Dr. F. D. Shepard,  
**in Eastern** of the Azariah  
**Turkey** Smith Memorial  
Hospital at Aintab,

says:

The work is highly appreciated by all thoughtful people of the region. When I was about to leave for a year's vacation, after eleven years of service, representatives from the Moslem, Jewish, and Christian communities of Aintab waited upon me and presented a silver coffee-set as a token of their appreciation of my services; and upon my return, a year later, a concourse of more than 1,000 people came out to welcome me. The city council, military commander, a representative of the governor, and the leading men of the Christian communities were of the number. This kind of influence helps us in many ways. I will cite a single instance. Many years ago I performed, what was then unheard of in this region, a successful operation for abscess of the liver upon the son of a rough and wicked Turk living four days' journey away. Years afterward our preacher in the place was being stoned to death by a mob when this Turk happened along and rescued him. The enemies of the preacher appealed to the governor of the place, who sent word to the Turk to hand the preacher over to his persecutors. He sent back the reply that the man was his guest, a friend of his friend, Dr. Shepard; that he had ten sons and serving men all well armed, and if anybody thought they could take his guest, let them come and try it.

**The Holy City** Miss Landau, writing  
**a Pauper** upon the economic  
**Colony** condition of Jerusalem, says: "Briefly, the state of things among the

Jews may be summed up in the single work 'distressing.' There are some 60,000 inhabitants in all—40,000 Jews, 14,000 Mohammedans, and 6,000 Christians. Of the 40,000 Jews, 30,000 live on charity. Twenty thousand of those in receipt of assistance depend in the main upon that huge system of outdoor relief known as the Chalukah, by virtue of which the doles which are piously sent from various places on the Continent are distributed among those of the Jerusalem Jews who originally came from those parts. Thus, the Jews in Jerusalem who hail from Pinsk would receive the money from Pinsk; the Jews from Minsk would obtain the money sent by the good people of Minsk, and so forth. What it comes to, in fact, is that the Holy City is really a great pauper colony quartered on the rest of the Jewish race—a vast workshop, for which the Jews of the Continent assess themselves in a voluntary poor rate.—*The Jewish Chronicle*.

**Islam's War** *Le Missionnaire*  
**Against** gives the following  
**Christianity** "Declaration of  
War" from a  
Sheik of Bagdad, member of a  
"Holy League of Mahometism."  
We translate the introduction:

*Christian Peoples:*

The hour is come to listen to us. The hatred of Islam against Europe is irreconcilable. After ages of efforts for a mutual understanding, we arrive at this decisive result: that we hold you in horror more than at any other epoch of our history.

Understand, then, able men of Europe, a Christian, whatever otherwise may be his position, by the sole fact that he is a Christian, appears to us a blind man who has completely lost the dignity of man.

For us, we know very well what we are, and for you we must needs at length persuade you of this fundamental truth: that the whole edifice of Islam rests upon the doctrine of the Unity of God, who is

infinite, incomparable, eternal, who has in no wise been engendered nor has engendered. This article of faith is directed especially against the Christians. By this sole fact the Christian doctrine of the Trinity becomes the sworn enemy of Islam. The contrast between these two fundamental dogmas is for every Moslem soul a burning and terrible test.

You Christians, brought up from youth in the doctrines of your Church, you absolutely can not represent to yourselves what terror, what repugnance overcomes us at the mere mention of your Trinity.

Consent, then, to grant us this indisputable truth: between us and your belief in the Divinity of Jesus there is an abyss eternal and impassible. Understand that, penetrated as we are with a faith unbounded in the Unity of our God, it is to us an utter impossibility to admit, to support, to pardon whoever it may be, who, from far or near, is capable of offering insult to the absolute Unity of our God, incomparable, eternal, infinite.

We have not forgotten the Crusades. They continue to-day under forms a hundred times more accursed. You have combated and humiliated us by all the means at your disposal. You have, at all the points of the globe, caused the frontiers of Islam to recede, and by your diplomats as well as by your missionaries you seek constantly to break asunder that which remains of us. Your plan is well laid out. You pursue it openly, systematically; it signifies the ruin of Islam. You have no other pretext than the accusation which you hurl against us of being rebels to your civilization. Ah well, we are that indeed—rebels even unto death. But you alone are responsible for it. Responsible, apparently, by the fact of being Christians. We see by this that, few as are the visible gains as yet, the Crescent already begins to tremble before the Cross. †

**Caste Conquered by Christianity** As an evidence of the fact that Christianity is able to conquer caste, as it can overcome all other prejudices in time, may be mentioned the fact that in one Christian boarding-

school in the Madura American Board) mission there are pupils representing 16 different castes, who sit upon the same benches and eat of the same food. Fifty years ago such a thing in India would have seemed impossible. But the world does move, even in India—that is, when the Gospel supplies the motive power.

**Christian Endeavor in India** The Christian Endeavor Convention held in Ahmednagar last autumn

was probably the largest Christian convention ever held in Western India. Nearly 2,000 Christians went in a procession through the streets and held a mass-meeting in the Indian theater, it being the largest building in the city. Something like 1,800 people crowded into this building, while others stood outside. The conduct of this meeting was Indian; the audience was Indian, with the exception of perhaps a dozen foreigners—visitors and missionaries; the language was Marathi; the hymns in Marathi, the translations of Western hymns with familiar music, led by 3 of our missionaries; prayer was offered by Marathi clergymen and laymen, and 3 converted Brahmans addressed the gathering. All of the addresses, with one exception, were delivered in Marathi, a large proportion of the speakers being Indian Christian leaders and pastors from different parts of the presidency. The small number of missionary speakers was remarkable. —*Missionary Herald.*

**Ongole Mission Then and Now** In the December number of *The Baptist Missionary Magazine*, Rev. W. B. Boggs tells us what marvels have been wrought in the Teluga mission within a half-hundred years. He says:

As we survey the field, these are some of the features which es-

pecially arrest our attention: 26 regular stations, occupied by 82 missionaries, 64 ordained native ministers, 312 unordained preachers, 621 village school-teachers, 152 Biblewomen, 131 churches, and 50,235 church-members. In the educational work: 574 village schools, boarding-schools at most of the stations, both for boys and girls, a number of normal and training schools, a college with 392 students in all departments, and a theological seminary with 119 students. In the medical department 5 hospitals and 1 dispensary.

**Y. M. C. A.** United States Consul at Che-foo, John  
**Needed at** Fowler, who is  
**Che-foo** spending a furlough  
in America, is seeking to raise \$15,000 before his return, with which to establish there a Young Men's Christian Association building. The Asiatic Squadron of 15 ships and more than 4,000 men was stationed at Che-foo during the last summer, and it is proposed to rendezvous the squadron there regularly during the summer months.

The business and professional men of the city united in sending an appeal to the general committee of the Chinese associations for a Young Men's Christian Association building. The privileges of the place will be opened to seamen of all nations.

There is now an association among the Chinese and Japanese young men at Che-foo supported at a cost of \$1,000 a year by the city. Last year a committee consisting of the United States Consul, two business men, and two missionaries opened a temperance sailors' resort, called the "Columbia Club," which paid expenses. The committee would transfer this to the association. \*

**Woes Manifold** Rev. W. M. Junkin,  
**for a** of the Presbyterian  
**Missionary** Church, South, who  
is stationed at Sū-  
chien, China, writes thus of a

strange series of bodily afflictions which befel him:

My horse fell off a bridge upon me and broke a rib; subsequent exposure brought on a case of tonsillitis; a little one was born in our home, with no doctor present. A few days later the child died of pneumonia. My wife had an abscess at the root of a tooth, but no doctor to relieve her. I next suffered a considerable period of illness; then followed a second severe attack of tonsillitis, and a third mild attack. A bottle of tansan burst in my face, necessitating sewing up of the lip. My front tooth was broken off and the filling driven up into the gums. Then I went to the hospital and had the doctor take out both tonsils, and as the cocaine did not work on one side, the treatment was rather heroic. These and a number of other details have made the year a rather trying one, and has indisposed me to communicativeness. I am now waiting for a dentist to come over, after which I hope to take a little rest from bodily ailments.

**Missions and** The war between  
**the War in** Russia and Japan  
**the East** is being watched  
with interest, not  
only in commercial and political, but in religious circles. Japan has recently emerged from paganism and is not yet nominally Christian, but is eager for advancement in intellectual and spiritual as well as in material things. She has taken the best that the Western nations can offer, and some of her leading statesmen—including the naval commander in the victory at Port Arthur—are intelligent Christian men. Russia is medieval and only nominally Christian. She has failed to educate her masses, refuses them liberty of speech and of religion, and grinds them down under commercial, judicial, and political oppression. Russia is at least two centuries behind Japan, and is chiefly characterized by brute force and governmental machinery.

Thus far the progress of the war

has been in favor of the Japanese, who have sunk several Russian warships and have landed a large number of troops in Korea.

The missionaries in Japan, Korea, and Manchuria are reported safe. Those in Japan will probably suffer only from the general excitement of the people, and the hindrances which come in war time.

In Korea, where the Presbyterians and Methodists have most of the workers, the missions are likely to suffer, as it is expected that the country will be the principal battlefield. In Manchuria, where the Irish and Scotch Presbyterians are laboring, the presence of the Russian troops will be a disturbing factor.

The "Powers" have agreed to Secretary Hay's note limiting the field of conflict and guaranteeing the integrity of China. We believe that the outcome of the war will be for the advancement of the Kingdom of God, but it is time for Christians to pray for the missionaries and native Christians in these mission fields. \*

**Korean Presbyterian Council** There are 4 Presbyterian bodies laboring in Korea: the Canadian Presbyterian Church, the Presbyterian Church in Australia, and the Northern and Southern Presbyterian Churches in the United States. These 4 churches have organized themselves into a council, which is much like a Synod at home. By the direction of the council 5 elders have been ordained, and several students are preparing for the ministry. Connected with the council are 92 missionaries, including wives, and under its care are 164 native workers, 369 regular meeting places, 339 churches entirely self-supporting, 5,796 communicants, 1,164 of whom were added last year, and 6,167 catechumens.

Last year the contributions for all purposes were \$11,117.—*The Missionary*.

**Christian Unity in Japan** Not the least part of the debt which the home Churches owe to foreign missions is the lead which these are continually giving in the direction of unity. Two beautiful illustrations of this are found in the most recent tidings from Japan. The Church of England missionaries have for some time been working among the Ainus, the aboriginal tribe living in the northern part of the Japan archipelago. The Presbyterian Church felt that more should be done for that tribe, and sent workers of their own into that region. But they desired to avoid confusing the minds of the people by setting up a native Presbyterian Church alongside of the Episcopal Church, and so they have adopted the policy of sending all their converts to the latter Church for membership. The other fact is the publication of a Japanese hymn-book, containing 450 hymns, in the production of which all Japanese missionaries have united, including Presbyterians, Congregationalists, Baptists, Methodists, and Disciples.

**Formosa: A Welcome Piece of Legislation** Dr. James Maxwell writes from Tainan that a new law has been promulgated by the Japanese, by which foot-binding is forbidden under a fine of \$200, and all children under six years of age must have their feet unbound. The Chinese women are loud in their outcry, and the Church comes in for a certain amount of it, as one of the Chinese elders has had a good deal to do in persuading the Japanese to promulgate the law.

For ages the bound feet have stood for respectability, and the unbound feet for slavery and dis-

honor. And yet what an enormous blessing a few years of this rule will bring to the womanhood of Formosa! It will give a wonderful impetus to their physical well-being. Before long it will lead the way to mental quickening, and a far higher estimate of the value of female education. \*

### AFRICA

**Opposition in Morocco** Mr. George C. Reed, of the Gospel Union

Mission, writes that there has been a decided change in the government's friendly attitude toward foreigners and missionaries. Last autumn most of the sultan's foreign attachés were dismissed, and his relation to the others was less cordial. In November the acting Basha of Fez requested the missionaries to call and see him. The British, French, and German consuls had been called to be witnesses, while he requested the missionaries to discontinue speaking with people on the subject of religion, lest in such troublous times some fanatic kill them, to discontinue wearing native dress, and to refrain from going outside the city. None of these things would they promise to do, but the government evidently desired to relieve itself from responsibility as much as possible. \*

**Missions and Commerce with Abyssinia** The mission of Robert P. Skinner, Consul-General at Marseilles, to the court of King Menelik, of Abyssinia, has attracted a good deal of attention. His business was to advance the interests of American commerce. A treaty was signed on December 31. The importance of this trip may far exceed the commercial end to be gained. Abyssinia has been practically closed to the missionaries, and Menelik and his people have been satisfied with the very inferior

form of nominal Christianity. It is hoped that this mission will also open the country to the pure Gospel of Jesus Christ. \*

**Good News from Eastern Sudan** The government has commenced a monthly service of passenger steamers

between Khartum and Gondokoro, the northern Nile post of the Uganda Protectorate, distant 1,081 miles from Khartum. The voyage to Gondokoro and back is scheduled to occupy 28 days. Fashoda is reached on the sixth day from Khartum—469 miles. The late French post, established by Major Marchand, was built on the site of the old Egyptian fort. The headquarters of the Shilluk tribe is near Fashoda. Tewfikia, 56 miles south of Fashoda, is the headquarters of the troops on the Upper Nile. Five miles farther the steamer reaches the junction of the Sobat River with the White Nile. The Shilluk district extends about 30 miles up, after which the Dinka country extends for 45 miles; then follows the country of the Nynaks and Nuers. An American mission station was recently founded at Doleib Hill, about 5 miles up the Sobat. At Lake No, 611 miles from Khartum, the Bahr el Gebel joins the Bahr el Ghazal to form the White Nile. Here the marshy regions of "the sudd" are entered. The Kongo Free State Administration reaches to the river, a few miles north of Kiro (1,056 miles). After passing Lado, the principal Belgian station on the Nile, the steamer comes to anchor at Gondokoro, 1,081 miles from Khartum, and 350 miles from Mengo, the capital of Uganda.—*C. M. S. Intelligencer.*

**Work for the Jews in South Africa** The Synod of the Dutch Reformed Church, Transvaal, decided at its last meeting, held at Pretoria in June,

1903, to recognize the mission to Israel, which has been carried on by the Presbytery of Potchefstroom in Johannesburg, "as part of the organization of the whole Church." Thus the work which hitherto has been very promising under the efficient leadership of Mr. Philip Cohen, who was at one time in the service of the British Society for the Propagation of the Gospel, has been put upon a solid basis, and we may look for still better results in the near future. The Jewish population on the Rand and elsewhere in the Transvaal is estimated at about 20,000, and a letter has been addressed by the Presbytery of Potchefstroom to all English-speaking churches, inviting cooperation in an attempt to bring the Gospel to this extensive Jewish population.

M.

**Praying for  
Rain in  
South Africa**

David C. Hamilton gives an interesting incident in the *South African Pioneer*, showing the difficulties with which missionaries have to contend in cases where heathen are looking for temporal blessings:

For some time there have been indications of drought, and our people became alarmed. They were not in actual need, but had hoped for a large crop from which to make Kafir beer. One morning, after a long spell of dry weather, an imposing procession, consisting of the chief, his leading councillors and followers, appeared at our mission station. Their object was to ask me to pray for rain, but I informed the chief that I could not, as our people were well off compared with others, and I knew that they wanted not food but *beer*. The chief pretended to agree with me, yet the company still kept their seats in our little church. The fact is, they had come "to steal rain." After this they came regularly for some time. They thought that in some mysterious way their presence would so influence either the missionary or his God that He would give them their desires. Previous to this scarcely one "red"

man came to church, for the girls were sent "to do" church for their parents. They enjoyed the day's outing, as they had a dance after the services. These girls are the most unmanageable portion of our audience. One who is a leader had bells, or their equivalent, tacked to her blanket skirt, and the effect produced as she marched up the aisle was not helpful. We fancied that the advent of rain would stop all this, but they continued to come for a short time with the object, we believe, of *keeping* the rain. Now the rain has come in torrents, flooding and filling the pools and rivers, the people have ceased to come to church. \*

**Protestant  
Missions in  
Madagascar**

The missionary work of French Protestantism in Madagascar is the most interesting, and, perhaps, the most successful one undertaken by the Paris Missionary Society. When in 1897 France came into complete control of the island, the 700,000 French Protestants inherited a great part of the work of the powerful English and Norwegian missions. They had to provide 500 schools and 500 churches with teachers and missionaries, to prevent the loss to Protestantism of that immense field that the Jesuits were coveting and seemed near getting.

The Protestants have succeeded thus far in holding their own. But they need all the support they can get, not merely from home, but from such Christians who are interested in the triumph of the Protestant Christianity over Romanism. A new college has been erected in Antananarivo, in which the most promising young Hovas receive education from Protestant university graduates. Prof. Andre Chazel, a graduate of the University of Paris, and a distinguished writer, is at the head of this college called *L'Ecole Paul Minault*. He has already trained distinguished and Christian natives who

exercise an excellent influence wherever they go. An appeal has been made to raise \$10,000 for the purpose of giving this college a new building which will enable it to compete successfully with the Jesuit schools. Those who are interested in seeing Madagascar remain under Protestant influence, and are willing to help the work of civilization, may send their contribution to the *Maison des Missions* of Paris, 102 Boulevard Arago.

OTHON GUERLAC. \*

### ISLANDS OF THE SEA

**A New Vessel for Micronesia** The Prudential Committee of the American Board has decided that the time has come when a new vessel must be secured for missionary work in the islands of the Pacific. In view of the fact that the Gilbert Islands have passed under the control of Great Britain and the Carolines have come under the sovereignty of Germany, the question was raised two years ago whether it might not be possible to turn over the work in these groups to the care of British and German missionary societies. Neither the London Missionary Society nor the German societies are ready to assume financial responsibilities, and the American Board can not cast off its children in Micronesia without provision for their spiritual needs. Work in Micronesia has been served very inadequately by two schooners, *The Carrie and Annie* and latterly by *The Vine*. Something better adapted to the necessities of the mission must be now secured. Instead of having a vessel like the old *Morning Star*, which should make an annual voyage from Honolulu through the groups in Micronesia, it is proposed to build a vessel not to exceed 300 tons burden, with auxiliary power, to remain in Micronesian waters. The children of the United States,

since 1856, have built four vessels, each bearing the name *Morning Star*. During these forty-eight years these four vessels have served the work; two of them have been wrecked and two have been sold, after they had survived their usefulness. For these four vessels the children have contributed the sum of \$114,593.33. The Board has now in hand from the proceeds of the sale of the last *Morning Star* and from other sources which can be applied to the building of a new vessel, not far from \$18,000, and it is believed that the new vessel required can be built for about \$38,000. The Prudential Committee is confident that the children of the Sunday-schools of to-day will respond to this call for \$20,000 as an extra amount for the building of the new vessel.—*The Missionary Herald*. \*

**A Good Hint from a Rubber Merchant** Rev. J. M. Hoover, the Methodist missionary in Borneo, resides at the village of Sing Chu An, which contains from 60 to 70 Chinese, and from this point visits the five other principal settlements. A school of 30 scholars has been opened, in which the missionary teaches half of each day. He writes: "I learned a good lesson from a Dutchman who had been three months 100 miles farther up the river buying rubber, and 100 miles from any civilized person. I said: 'Isn't it lonely up there?' He answered, after a shrug of his shoulders: 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say: 'Yes, but this is the place for the missionary work.'" The Chinese settlements are made up of immigrants from China, and about 300 of them belong to the Methodist Episcopal church. There are many Dyaks in the vicinity, and it is proposed to send out some of the Chinese Christians among them, who are now studying their language and who are desirous of giving them the Gospel.