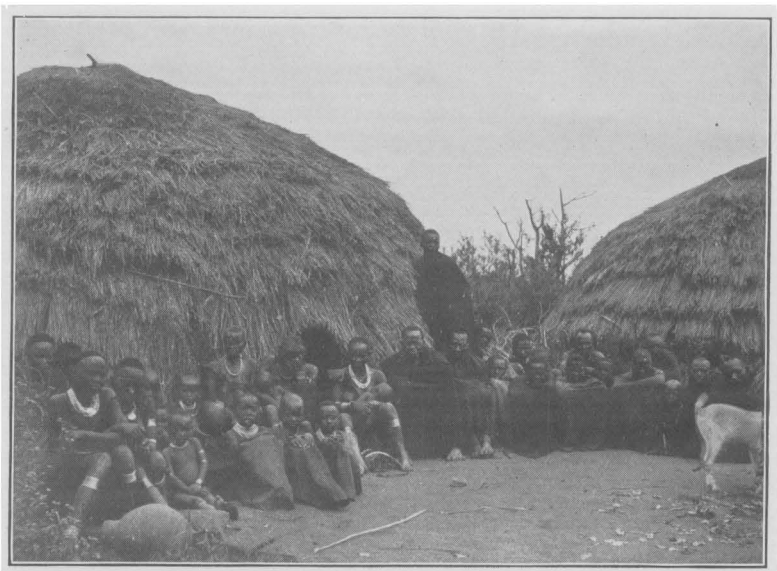




AFRICA INLAND MISSIONARIES PRAYING AND WORKING IN BRITISH EAST AFRICA



A HEATHEN AUDIENCE IN A UKAMBA VILLAGE, BRITISH EAST AFRICA

MISSIONARY SCENES IN BRITISH EAST AFRICA

# THE Missionary Review of the World

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## THE TEMPTATIONS OF THE MISSIONARY

BY REV. SAMUEL M. ZWEMER, D.D., BAHREIN ISLANDS, ARABIA  
Author of "Arabia, the Cradle of Islam," "Raymund Lull," etc.

We often hear too much of the trials and self-denial of missionaries; we are repeatedly reminded of their perils and privations. Altho to some extent and in some fields these are real, they are, nevertheless, largely the sentimental background for pathetic pleas to awaken pity or open the purse-strings of the emotional. The greatest difficulty that besets the average missionary is *himself*. His real trials and privations are subjective, not objective. When Paul recounts the sufferings of his ministry, he puts the climax to the long catalog by saying: "Beside those things which are *without*, that which cometh upon me daily: the anxiety for all the churches." The sufferings of his soul were the soul of his sufferings. Of the Master Himself, we read: "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil"; it is no wonder, therefore, that of His brethren also it is recorded, not only that "they had trial of cruel mockings and scourgings of bonds and imprisonment," but that "*they were tempted*." Solitude and isolation are the devil's favorite environment for his most subtle temptations. He came to Eve when she was alone, to Elijah in the desert, to Christ in the wilderness.

Christ's temptation in the wilderness is not only typical of all temptations in their various forms, but is specially typical, we believe, of temptations that come to His ministers, His apostles, His missionaries. "He was in all points tempted like as we are, yet without sin"; and because "He himself hath suffered being tempted, He is able to succor those that are tempted."

We might hesitate to compare the temptations of the missionary with those which the Son of God endured and conquered were it not that He told us: "As the Father hath sent Me, even so I send you." We are sent not only to continue His work as prophet, but to endure temptation such as He endured—tho on an infinitely lower plane, yet equally real. In the great arena of Gospel conflict we "wrestle, not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against spiritual hosts of wickedness in the heavenly places." When we talk glibly of "the evangelization of the world in this generation," we must not

omit from the problem the awful fact that "the whole world lieth in the Wicked One," and that the prince of this world is the devil. It is a great, world-wide, *spiritual* conflict, without truce or armistice. The Gibraltar of every mission station is the heart of its missionary, and Satan knows it. When *that* proves traitor, or capitulates, or makes a compromise with the enemy, the day is won for the kingdom of darkness.

We propose to trace a resemblance between the threefold temptation of Christ and the three typical temptations that assail the missionary, to illustrate these temptations from the history or the methods of missions, and to point out Christ's victory over each as the only way of escape.

### Distrust and Despair

1. *The first temptation is to doubt God's providence and despair of His promises.* "If Thou be the Son of God, command that these stones be made bread." "Thou still clingest to that vainglorious confidence that Thou art the Son of God, carried away by those illusory scenes at the Jordan. Thou wast born in a stable—but Thou art the Son of God! A carpenter's roof supplied Thee with a home, and in the obscurity of a despicable town of Galilee Thou hast spent thirty years—yet still Thou art the Son of God! Be it so. But, after that, surely Thy days of trial should have an end. Why linger for weeks in this desert, wandering among the wild beasts and craggy rocks, unhonored, unattended, unpitied, ready to starve? Is this befitting the Son of God?"

In a similar way does doubt assail the missionary—distrust in God and despair of His love. And as the temptation, so is its occasion and environment. There is a solemn contrast in every missionary's life between the hour of farewell to the home land and that of arrival on the field. One has only to read *personal* missionary correspondence (not the printed reports), or the letters of Henry Martyn, for example, to find abundant proof. Every missionary's diary will show it.

It is one thing, in the fervor of consecration and enthusiasm before an assembled congregation, to feel hands laid on you, and to be set apart to the work (a work which makes you conscious of the heroic, and this self-consciousness is fostered by sympathetic friends); it is a day on the mount of transfiguration; on the next, you descend to the Jewish rabble and the demoniac.

It is quite another thing to arrive on the field and find every circumstance and condition different from the ideal picture painted on the imagination; to find your whole environment not only strange (yea, often shocking), but to feel bitterly disappointed that things are not as you expected them to be. Yet this is the experience of nearly every one, I believe, who goes out to the foreign field; in a sense, utterly opposite to the words of the Queen of Sheba: "The half had

never been told." It is too often a one-sided picture that is drawn in missionary books and reports. We are all sinners, and our reports are too roseate. A recent writer says:

How hard it is for the missionary to be patient when his friends at home are so impatient, and how great is the temptation to embellish the account of his annual labors. I fear there are grave scandals connected with reports, but the fault lies with the subscribers rather than with the missionary agents. For the simple, pious folk who take great interest in missionary enterprise, but who are entirely ignorant of the circumstances of missionary work, the sun must always shine; a cloud on the horizon is intolerable; this is, as it were, the *condition* of their support. The result is the issue of reports positively grotesque in their optimism, in which Scripture texts jostle strangely with palpably exaggerated retrospects and forecasts.

To the missionary comes a sudden awakening as out of a dream—a *realism* that shocks the ideal as when a man falls upon a live electric wire. And the result—a spiritual desert and the tempter!

You have left civilization, and are now with the wild beasts. Home and companionship are behind—you stand, or fall, by yourself. The moral atmosphere is a miasma that oppresses, makes faint, stifles. You learn for the first time from the window of the mission house that the dark places of the earth are full of the habitations of cruelty. You see the last verses of the first chapter of Romans in a daily panorama on the street. You are ignorant of the language, and yet are surrounded by it; its horrid tentacles take hold of you like a devil-fish on all sides; you do not look at the language, but it rises like a monster and looks at you. You thought you came to *preach*, but find that you have come to wait (to wait in such a wilderness!), and to hunger and thirst for the privilege of preaching forty days and forty nights. A horror of great darkness comes upon you, and the horror is only the greater because you hide it in your bosom, and never whisper it to the committee at home or your fellow missionary. Except that you find relief in prayer, your spiritual life becomes a desert.

Now, I ask you candidly, where could there be a better opportunity for the Tempter? It is the supreme test.

At the London Missionary Conference, Professor Drummond said:

I have met men in mission fields in different parts of the world who make zealous addresses at evangelistic meetings at home, who left for their fields of labor laden with testimonials, *but who became utterly demoralized* within a year's time. . . . I would say that the thing to be certain of in picking a man for such a field as Africa, where the strain upon a man's character is tremendous, and the strain upon his spiritual life, owing to isolation, is even more tremendous, that we must be sure that we are sending a man of character and heart morally sound to the core.

O, Thou Son of God, who didst overcome for us, nerve Thy disciples with such perfect trust, and make them to so live by the Word from



the mouth of God that their moral fiber may endure the strain! Under the awful weight the cables may stretch and swing and twist and tremble, but while He holds them they can not snap asunder. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust." "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren."

### Presumptuously Testing God

II. The second temptation in the Gospel history is directly in contrast with the first. That was to *doubt*; this is to *presumption*. "If Thou be the Son of God, cast Thyself down, . . . for it is written." Jesus had overcome the first temptation by simple, absolute trust. This was the time to act upon this very trust as the occasion for the temptation. "Cast thyself down," and trust in God. But, as Lange says, "Jesus proves Himself victor over temptation a religious fanaticism which mistakes excitement for spiritual emotion." It was the temptation to a *faith* without obedience, to a *prayer* that shows no self-surrender, and to *action* that has no warrant from on high. It was the temptation to the use of the spectacular and sensational coordinate with a pseudo-faith in the miraculous interposition of God.

This sort of temptation also assails the missionary. It comes most often in the time of spiritual exaltation. "The devil taketh Him up into the Holy City, and setteth Him on the pinnacle of the temple." It comes to the missionary both at home and when in the field. If the shafts of whispered doubt and despair do not pierce the breast-plate, perhaps an arrow from behind may find its way through the joints of the harness. The tempter argues: "Because you are a missionary (one sent of God) He will care for you—your body as well as your soul. Tho you place yourself on the pinnacle of a moral precipice and cast yourself down, He will give His angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." You are a *missionary*, not one of the common lot of Christians—a higher consecration is yours—yours is a life fully surrendered to God. Surrender it yet more! It is His life and He will care for it, no matter what risks you take. Remember the special promise to missionaries; it is written: "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Depending on this promise, it is impossible to take typhoid fever, tho you drink swamp water in West Africa; and "the sun shall not smite thee by-day," tho you carry no umbrella in the tropics. Those who hedge themselves about with comforts and precautions, who carry medicine-chests and water-filters and luxuries are showing a sinful want of faith.

Such is *one* form of this temptation; and just because the external features of it are spectacular and sensational, the crowd is attracted, and the missionary that yields to the temptation becomes a hero if not a martyr. It is easy to find onlookers when we advertise that we will cast ourselves down from some temple pinnacle.

A few years ago a party of American missionaries landed at Sierra Leone; two of their main principles were faith-healing and pentecostal gifts of tongues; no medicines were to be taken, no grammars or dictionaries made use of. The party was attacked by malignant fever; two died, refusing quinine. When the garrison surgeon called on the survivors, he found their minds fixed not to take medicine. Other similar cases could be quoted from recent mission history. A band of zealous workers, under the same delusion, were dashed to pieces at Aden before they reached their destination, East Africa; this happened only two years ago. An independent missionary in the Persian Gulf, some three years ago, who was an earnest Christian, came holding similar views, and with the idea of crossing the Arabian peninsula in the heat of summer, a chest of Bibles his only outfit; needless to say, he did not succeed. This temptation is very insidious, and creeps in when and where we least expect it. Alas! it finds endorsement in some missionary societies. Whether called by a fairer or more attractive name than *faith-cure*, it belongs often (we dare not say always) to the same category. Certainly this theory stultifies the wonderful agency of *medical* missions; if a person can pray over the sick, anoint them with oil, and trust to miracle-faith for all sorts of cure, there is no use in costly hospitals or an army of physicians.

Again, there seems to be a belief in some quarters that missionaries should become *ascetics* in order to evangelize successfully. But is it not the same temptation under another cloak?

The World's Gospel Union, of Kansas City, not long ago issued the following statement:

For some years we have believed that there was no hope that the world would ever be evangelized by salaried preachers and missionaries, and one of the foundation-stones of our movement has been that the laborers should in reality follow Jesus in the giving up of all things for His name and for their needy brethren, and go forth to a life of trust in God, and, if need be, of hardship and suffering. We are also reminded that what have become to be generally understood to be the necessities and comforts for the body are not always essential or helpful in the matter of spiritual power and blessing to the world, and we desire to keep before our eyes the words of the great apostle, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place," and to remember that the "Captain of our salvation was made perfect through suffering."

Now, however much we admire such zeal (and it is worthy of admiration), it is *not* according to knowledge. These are *not* sound missionary principles. With all respect for the earnest men who wrote them, we can not but believe that such a method is presump-

tion, and that those who stand on this platform unwittingly stand on a pinnacle, and are in danger of tempting God.

In all nature we see God's wise provision against heat and cold and exposure. "Consider the lilies how they grow," and the beasts of the field how they are clad. God did not put the polar bear on the Kongo, nor the hippopotamus in the heart of Arabia. The animal is adapted to his environment. The beaver builds his house according to the severity of the winter and the depth of the stream. Brutes take no risks on their health. Lambs are provided with wool, and it is a lie that God tempers the wind to the shorn lamb. He does not need to temper His wind, because *He* does not shear the lamb.

The apostle Paul took care of his body, altho he professed to die daily. He traveled from Jerusalem to Illyricum evangelizing and planting churches, and yet sent back for the cloak which he left at Troas, lest he take cold in the damp Mamertine prison of Rome. He was abstemious, and sacrificed everything to win Christ and preach Him crucified, and yet he told his helper, Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." When he suffered shipwreck and came on shore drenched, he did not sit down to hold a prayer-meeting or take rheumatism on cold Melita, but rushed about to kindle a fire, and gathered brushwood to make the blaze big. His was not only "the spirit of love and of power, but of a *sound mind*." The Son of Man was not an ascetic; He came eating and drinking. Our bodies are the temples of the Holy Ghost, and must not be allowed to fall into decay or, before God's time, to hang together in such a dilapidated state that they are unworthy of the heavenly tenant.

The churches at home may need a diet of martyred missionaries to stimulate their missionary appetite, or to awaken their apathy, but the Church abroad can only be built up if the missionaries are *alive*. If the Jesuit missionaries of South America had believed in faith-cure the world would be without ipecacuanha and quinine, which they first discovered and brought into blessed use for the Kingdom of God. Roman Catholic missions have much to repent of, but they have never been guilty in modern days of that kind of faith-healing which ends in the premature sacrifice of valuable lives.

A third possible form of this temptation comes in the matter of missionary *support*. Here we tread on delicate ground. The whole question is still under discussion and, we may say, under experiment. But let one instance suffice to show how near the precipice of presumption such faith sometimes walks.

About seven years ago a man came to Syria from North Africa with new missionary ideas. His theory was that modern missions are a failure because we depart from New Testament principles and practise, that the Divine order of work is laid down in Matthew, tenth

chapter (without purse, scrip, change of raiment), and that the only missionaries whom God blesses are the "free-lances" who live on the Lord's bounty. This Matthew X. mission began work at Mogador, in Morocco. After a short time *The Reaper*, their missionary organ, reported: "*Since we have not received supernatural power in this mission (at least, to perform miracles of healing, as the apostles did), we believe it is incumbent on us to do what we can by medical skill and the use of natural means . . . the discontinuance of the title, 'Matthew X. Missionaries' leaves us free to take action in this direction,*" . . . and so on. This open abandonment of the original idea plainly indicates what we may expect in other similar cases.

Mrs. Grattan Guinness contributed a very wise paper on the whole subject in *Regions Beyond* (1891), and speaks from sad experience:

In China and India self-support is scarcely possible unless Englishmen care to compete with natives who can live on two or three pence a day. Missionaries must either be supported by the natives or from home; but in Central Africa the thing is simply impossible, if rapid and effective evangelizing is to be attempted.

(*To be concluded*)

## A FEW WORDS ON MOHAMMEDANISM\*

BY THE EDITOR-IN-CHIEF

Mohammedanism is a field of missionary effort which has thus far proved more impenetrable and invincible than any other. This whole subject seems to demand a careful review, in order that we may understand what the obstacles are, and have some conception of the methods by which these barriers are to be surmounted.

There are five requisites for every true Moslem:

*First*, The Creed, which is very brief but comprehensive: "There is no God but Allah, and Mohammed is his prophet."

*Second*, Prayer. Every Moslem is bound to offer up prayer five times a day—at daybreak, midday, afternoon, sunset, and one hour and a half after sunset. The times are indicated by a public crier, or muezzin. After the call the Moslem may perform his prayers at any decent place, spreading his prayer-rug under him, but on Fridays they are to be performed in a mosque. They use a kind of rosary, devoutly reciting the ninety-nine attributes of God, followed by the name of God itself, according to the one hundred balls strung on a coral string.

*Third*, Fasting. This continues through the entire month of Ramadan; there must be fasting *all day*, from sunrise to sunset, but the Moslem may feast *all night*, from sunset to sunrise.

\* We have arranged for a series of articles by eminent missionaries to Moslems, in which they will give their view of the main characteristics of Islam and how to conquer it.—EDITORS.

*Fourth*, Pilgrimage to Mecca (or the *Hadj*).

*Fifth*, Almsgiving. Every Moslem who is not abjectly poor must give the fortieth part of his property to his poorer fellow Moslems.

One great obstacle to the vanquishment of this system is that we have to encounter the fanaticism of the Moslem. For this fanaticism there are several strong reasons:

(1) The fact that the origin of the system of Islam is to be traced to the idolatry and image worship, which prevailed among the Christians of the sixth century, when Mohammedanism had its rise. The Church had then relaxed into an almost Pagan idolatry, and God permitted this system to grow up to be the scourge of the idolatrous Church, just as He used captivity to cure the Jews of the idolatries which had crept in.

(2) The Moslem faith claims to be the only true religion, and a part of its creed is the duty of the extermination of all others as a matter of duty. The Mohammedan considers that the truth has been revealed to him, in order that he may wage war against all other faiths as forms of fatal error.

(3) The repeated conquests by Christians in all parts of the earth threaten to destroy and wipe out Mohammedanism altogether if its onward march is not arrested; hence, the Mohammedan feels bound to resist Christianity, and, if possible, exterminate Christians.

(4) Mohammed set the example, in his later crusades against the invaders, by offering the acceptance of the faith or its only alternative—death by the sword; so that his followers feel that they approximate nearest to loyalty and fidelity to their leader by following the example of his intolerance.

(5) The system is fatalistic. The Mohammedan is taught that everything is decreed by Allah, and that if he is doomed to die, it is a doom which can not be escaped; therefore, he meets whatever comes with a sort of stolid stoicism.

(6) Such rewards are promised to those who die on the battlefield in the defense of their faith, that in many cases a devout Musselman courts death rather than avoids it.

But there is another class of obstacles which meet us in the campaign against Mohammedanism:

1. In the first place, the Christian missionary usually finds among Mohammedans total abstinence in the use of intoxicants, which contrasts painfully and disastrously with the drunkenness which prevails among men from Christian nations.

2. He finds among the followers of Mohammed a hatred of idolatry. Their faith may be corrupt, but their practise in this respect is pure, and contrasts again very strongly, for example, with the obvious idolatry and image worship prevailing in papal churches, and also largely permeating even Protestant bodies in a modified form.

3. The similarity of Mohammedanism to Christianity in so many respects makes aggressive campaign work among Moslems very difficult. For example, the Moslem recognizes among his sacred books the Pentateuch, the Psalms, and the Gospels, together with the Koran; he acknowledges the Old Testament patriarchs and saints as genuine, and even elevates the Lord Jesus Christ to a high position as a prophet, only insisting that Mohammed is greater than all of them put together.

Some such difficulties as these will at least in part account for the fact that thus far so little progress has been made in securing converts from Islam. Other features of the problem will be considered in subsequent numbers.

## THE RUSSO-JAPANESE WAR AND CHRISTIAN MISSIONS IN THE EAST

BY REV. HOMER B. HULBERT, SEOUL, KOREA  
Editor of *The Korea Review*

History is said to be addicted to the bad habit of repeating itself, but is it not as often true that it reverses itself? In the middle ages the Golden Horde of the Mongols swept the whole of Asia into the fist of Kublai Khan, and then, setting its ruthless foot across the boundary, impinged upon Christendom. The whole of Europe stood aghast at the imminence of the pagan peril, and all good men banded together to avert the scourge. The right-minded applauded this attempt to dam the stream of barbarism that was pouring in from the Far East. The Mongols had no cause except thirst for conquest, blind greed for universal dominion. It trampled on all justice and civilization, made rapine its handmaiden and lust its councillor. It was heathendom against Christendom.

To-day we see a mighty conquest going on from west to east across the same meridians that heard the hoof-beats of the Golden Horde. This is a so-called Christian nation reaching out after the heathen East. She has eaten her way eastward across the continent of Asia, breaking down the opposition of the weak native tribes, only to weld them into instruments of further aggression. At last she finds herself face to face with the real civilizations of the Far East, where Buddhism, the cult most affected by the Mongols, still holds sway, and she knocks at the doors of these peoples in the same way and for identically the same reasons that the Mongols screamed their insulting summons across the Danube. History has indeed reversed itself.

If we turn to ask the opinion of the civilized world, we see the astonishing spectacle of a great majority of Christian people applauding the attitude of Japan in calling a halt to the aggressions of the Muscovite — Japan, which is to-day a stronghold a Buddhism!

They wish her to overcome and drive back the Russian, and make it forever impossible for Russia to achieve a dominant interest in the Far East. There must be some good reason for this almost universal championing of Japan's cause—a cause which is recognized to be Korea's and China's as well.

It is not because Christian people want to see Buddhism triumph over Christianity, but because they see that Japan, Buddhist tho she is, has brought forth better fruit than Russia, with her corrupt type of Christianity. They see that pure religion has freer course in Japan than in Russia, and that there is more hope of a speedy evangelization of the great East under Japanese sway, or even as it is now, than there would be if Russia should gain control.

What true Christianity has always demanded is freedom of thought and opinion in religious matters. She demands an "open door" and free competition. She is willing to stand or fall by a fair test. It was this demand for an intellectual open door that cost true Christianity so many sanguinary persecutions in the past. Now, Japan has granted that open door, and has given to every man the right to subscribe to whatever form of religious faith he may please. But in Russia this first great essential to progress is lacking. Religion is regulated by the state. Freedom of choice in matters of faith is practically unknown.

But there are many people who care little for the religious aspects of the question. It is still easier to see why they should side with Japan in this struggle. Russia is fighting to retain a false position. She has no moral ground on which to stand, and while the public is said to have no conscience, it still remains true that it can be readily swayed by a moral argument. The press of the world to-day is evidence enough that the moral rectitude of Japan's contention is a strong argument in her favor among the masses.

Again, while Japan can not be said to be a Christian nation, she is a strenuous advocate of those enlightened products which we deem to be the results of a Christian civilization. She forms an unique experiment. The world is waiting to see whether, having put on the garments of Christian enlightenment, she will grow into them and fill them out. She will either do so or she will cut the garment down to fit her Asiatic form. Most people believe that she will do the former, and it is this which fosters the idea that the East is safer in her hands than in Russia's.

We shall find one cause of Japan's moral superiority to Russia in the fact that she has passed through all the phases of feudalism, while Russia has taken only occasional lessons in that preparatory school to enlightenment. Every enlightened country to-day owes her liberal government to that school of feudalism, and the degree of enlightenment attained by any people is in direct ratio to the completeness with

which they worked out the feudal idea. In those countries of southern Europe, where the centralizing influence of the Roman Church checked the development of the full feudal principle, we find a lower type than in some northern lands, where it was allowed to work out its legitimate results. In Russia there has never been even a moderate development of the feudal spirit. She resembles China in this respect, for in that country there have been times when the population was broken up into separate states, thus giving rise to the notion that feudalism existed; but it was no such feudalism as that of Germany, or France, or England, in which the people came to understand that they, and no other, were the ultimate court of appeal. Nor can it be said that Japanese feudalism developed the consciousness that the individual is the social unit, and that in the last analysis the people must decide their own destiny; but we can say with confidence that it fostered a feeling of personal loyalty to a local overlord, which needed only an incentive to be transferred to the central government and blossom into what we believe to be true patriotism, and a feeling of personal responsibility for the honor and well-being of the state. And so when the ripe time arrived Japanese nationality came forth full-winged, like a butterfly from a cocoon. Fortunately, the standard set before her was the best product of Protestant Christian civilization, and a strenuous effort was made, and is being made, to live up to that standard. There has been a constant effort to discover the way in which the native Buddhism can be worked over so as to prove its right to exist in the white light of these new days. To the thinking Japanese this has been a lamentable failure, and Buddhism is looked upon as a worn-out superstition; but the Buddhist clergy have made a desperate attempt to repopularize the cult by appealing to the fervid national feeling and pride of the people, and by tacking to it some of the methods of aggressive Christianity. But Buddhism is essentially pessimistic, and the attempt to adapt it to the strenuousness of the new Japan is like trying to change a requiem into a triumphal march without changing the notes. There is all the difference between the minor and the major keys.

As soon as the advocates of Buddhism learn that this is an impossible feat, Christianity in its present form, or in some other and, it is hoped, equally evangelical form, will gain the day. The Japanese are done with shams, and just as they pierced the thin shell of Korea's empty declaration of neutrality, so in time they will throw away the empty husk of Buddhism. It is the general opinion among thinking men that Japan is desperately determined to find the truth at any cost, and it is this which makes them side with non-Christian Japan against so-called Christian Russia. We remember the two sons whom their father ordered to go and work. One of them said he would go, but went not; the other said he would not go, but went.



A short time since it was our fortune to be in Moscow. In the most sacred shrine in the Kremlin lay the bodies of the patriarchs, each in his sarcophagus. The bodies were covered with heavy gilt-embroidered robes, but where the robe covered the forehead a round hole had been cut and a portion of the skull was exposed. Every one of the crowd of hungry, ragged, straw-shod pilgrims that streamed continually through the building stooped and kissed this loathsome spot with passionate fanaticism. The exposed disc of skull and the surrounding garment were fairly reeking from the contact of a million unwashed faces and unkempt beards. It was a more repulsive spectacle than any to be seen at Nikko, or Nara, or Miajima.

It is because Mohammedanism gives Christ a place, albeit a second place, that makes the follower of the prophet the bitterest enemy of Christianity; and in some such way, but to a lesser extent, the mummery of the Greek Church forms a bar to true progress.

#### **The Effect on Korea**

All this makes the present struggle one of vital moment to those who have Christian missions at heart. Korea is known as one of the most hopeful fields for the propagation of Christianity in the world. There are many more Americans interested in this than in the development of trade in this land. They are asking what the effect of the war will be upon this flourishing work. There can be but one answer. The Protestant Christian missions in Korea have everything to hope from Japanese success. It will mean a well-administered Korean government, where Christian people will not be discriminated against, where there will be entire freedom of religious belief, and an added incentive to self-improvement. Education will be reinstated in its rightful position, and the people will be encouraged to take an intelligent interest in the world at large. All of these things manifestly work directly in the interests of Christian missions.

If Russia should gain control of Korea it is not easy to say what would happen, but of one thing we may be sure: after the adoption by the United States of such a friendly attitude toward Japan, and the opposition that has been shown toward Russian aggression in Manchuria, by urging and securing the opening of two ports to foreign trade in that province, it seems certain that Russia would see to it that every American was removed from the peninsula at the earliest possible moment. Judging by the policy adopted by Russia elsewhere, we fear that she would make short work of Protestant missions, and would hold the Korean populace as an exclusive field for the propagandism of the Greek Church, which seems to flourish best where ignorance furnishes a soil fitted to the growth of superstition.

Despite the disturbance caused in northern Korea by the operations of the war, the missionary work has gone on without serious interruption. In some cases the Christians had to find refuge in distant mountain retreats, but in so doing they carried the Word with them, and now that the tide of war has passed on, it is found that this scattering of the seed is to bring forth fruit.

## A PAN-RELIGIOUS CONFERENCE IN JAPAN

BY JOSEPH COSAND, TOKIO, JAPAN

Missionary of the Friends' Missionary Society, 1885-1900; United Brethren, 1901-

Representatives from the three great religions in Japan—Shintoism, Buddhism, and Christianity—met in Tokio on May 16th, to discuss the relation of the Russo-Japanese war to religion. This meeting was the first of its kind to be so much as thought of in Japan.

The Japanese government has, in various ways, thoughtfully taken pains to make it known to the public that the object of the war is for the safety of the empire and the peace of the East. This announcement has seemed necessary, lest some misguided or malicious persons—native and foreign—should think that, since Japan is a so-called non-Christian land and Russia a recognized Christian nation, this is a war of heathenism, or Buddhism, against Christianity. On both sides of the struggle this idea has been ventilated, and, if unchecked, it might lead to much harm to Christian missions in Japan. The Greek Church especially would be likely to suffer, and it might also endanger the lives and property of Christians. On the other hand, it would be likely to create a prejudicial sentiment against Japan in the West among those nations whose good esteem she has, and which she most highly prizes. Ill-informed and irresponsible representatives of other religions in the East are apt to say: "Now is the opportunity for us to strike a deadly blow at Christianity." A similar spirit of antagonism is manifested against Japan among some Westerners under the guise of "The Yellow Peril." This falsehood seeks to make it appear that Japan is disqualified by race and religion from attaining to Western standards of morality and religion, and, consequently, will eventually come forward as the leader of Asiatic races and the opponent of Christianity to conquer the Christian nations of Europe and the world.

Thus it was a significant event that representatives from the several religions were able to meet on a common ground and amicably discuss the subject. Each delegate was given a small bow and pin, as a token that he was entitled to be present. The hall soon filled to overflowing, and the gates were ordered to be closed to prevent overcrowding.

Shintoists, Buddhists, and Christians addressed the meeting, and also the Governor and Mayor of Tokio. No discordant note was heard among them. Rev. Kodo Kozaki, ex-President of the Doshisha, was one of the Christian speakers. The foreigners were represented by Dr. James Imbrie, of the Meiji Gakuin.

One point strongly emphasized by Dr. Imbrie was the freedom of religious belief and worship granted to the people by the Japanese Constitution. He said, in substance:

It is very easy for us to profess that the present war has no connec-

tion with the subject of religion, but if asked to prove our assertion, what reply could we give? For answer, I would refer to the Constitution. One article of the Constitution given to the nation by the emperor grants religious freedom. That Constitution is inviolable. It must stand forever. If the government is waging a war against or in the interest of a religion, it is trampling under foot the Constitution. That it can not do. This fact is of itself sufficient proof that the war has not for its object an attack on any religion.

All representatives present were requested to secure as wide a circulation among their own people as possible of the following resolution, which was adopted at the meeting:

Resolution adopted at a meeting of representatives of all religions in Japan, held at the Chukon Shido Kaikwan, Tokio, on the sixteenth day of the fifth month, thirty-seventh year of Meiji (May 16, 1904):

The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the civilization of the world. With differences between races or religions it has nothing whatever to do. We therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace.

## WHAT INDUSTRIAL EDUCATION IS DOING FOR THE NEGRO \*

BY REV. H. B. FRISSELL, D.D., HAMPTON, VIRGINIA  
Principal of Hampton Normal and Agricultural Institute

I have been asked to write on the results of the industrial training of negroes. It is important, first, to understand what is meant by industrial training. In slavery days industrial training of a certain sort was given on the plantations. The men who received instruction in carpentry, blacksmithing, and other trades were a superior class of negroes. This training affected their economic value. I recently looked over a bill of sale of thirty slaves who were sold in Charleston in 1857. It was interesting to observe that the common laborer brought between \$300 and \$400, while carpenters brought as much as \$1,065. The negro mechanics were, as a rule, also superior morally. Considerable freedom was allowed them. They were often hired out by their masters, and in many cases secured their own freedom. It is an interesting fact that many of the older negroes who have come out of slavery, and have become successful since the war, have been of that class. The industrial training which these men

\* These articles will be followed by three on "What the North is Doing for the Negro," "What the South is Doing for the Negro," and "What the Negro is Doing for the Negro."—EDITORS.

received was largely that of the hands alone, with little or no education of any other kind.

The sort of training which General Armstrong endeavored to give to the children of the ex-slaves, and which the Hampton school and its outgrowths are still trying to provide, is well stated by Dr. M. E. Sadler, of London, in his admirable monograph on "The Education of the Colored Race." He says:

The new work was not to provide industrial training alone. It was to be no mere revival of the benevolently patronizing idea which had had too large a place in the plans of those who, in former generations, had started schools of industry for the laboring poor. Nor, on the other hand, was it to provide the opposite evil—the flashy, superficial, bookish instruction of the type which was only too attractive to the colored race. Nor yet again was it to be nothing more than a skilful blend of these two elements of literary and industrial productiveness, and (in the narrower sense of the words) economic well-being. General Armstrong's greatness lay in his fusing together two separate and apparently conflicting ideals of primary education—the literary ideal and the industrial ideal. He wove together the threads of two traditions into one cord. But the power through which he did this work was a moral power. His sympathy gave insight into their weakness as well as confidence in their strength. He knew that they needed discipline, right surroundings, an atmosphere of hard work for the sake of duty, training in the bearing of responsibility, protection against the temptations of a shallow sort of politics, a new sense of the dignity of labor, the stimulus of noble example, austere restraint of the emotions, exact training in verbal expression, a morally uplifting sense of being able honestly to earn a good and respectable living by the practise of a useful trade; but, above all, leaders whom they could love and trust and admire, and the *esprit de corps* which comes from membership of a great institution devoted to other than self-regarding ends.

The kind of industrial education for which the Hampton school stands produces some very definite results. First, it develops character. The struggle toward self-support which the school requires, the regular hours of labor combined with study, military drill, and religious instruction, unite to make strong characters of the young men and women who are placed under its care. Second, it produces economic independence. No graduate of Hampton becomes a drag on the community to which he or she goes. The young men, with their knowledge of agriculture and the trades, become self-supporting citizens. The young women, with their knowledge of teaching, of cooking, of sewing, and of other household work, are eagerly sought for as instructors in public and private schools, as home-makers, or for domestic service. The graduates of such industrial schools as Hampton are not only able to help themselves, but are able to help others toward self-support. Hampton's record of returned students shows that 65 per cent. of those who have learned trades are either practising or teaching them. Eighty-seven per cent. of the school's graduates are

known to be profitably employed. Many are leaders in business. A building and loan association, largely controlled by Hampton graduates, illustrates the sort of work done by many others in helping the colored people to buy lands and get homes. It commenced business in 1889, with twelve stockholders and eighteen shares of stock. It has grown, until now it has 636 stockholders owning 2,212 shares and a paid-in stock of \$105,000, of which the colored people alone own \$75,000. More than \$200,000 have been loaned to the colored people of the vicinity, and over 350 pieces of property have been acquired and homes built through its aid.

As showing further the results of practical industrial training like that given at Hampton, the case might be cited of a young clergyman



MAKING PRACTICAL FARMERS AT HAMPTON INSTITUTE

who obtained the idea of making the Kingdom of God come in better, cleaner homes. He had a little church one mile outside the City of Portsmouth, Virginia. Here he started a model negro settlement. With the aid of others, he bought thirty acres of land, divided it into building lots, and commenced to sell to colored people working in Norfolk and Portsmouth. When the settlement began, \$500 would have bought all the property owned by the colored people there. They now own over 125 buildings, costing from \$350 to \$2,500 each. Over 300 colored people live in this settlement, and there has never been a saloon in the town or an arrest for crime.

In tide-water Virginia there are twelve counties where over 80 per cent. of the negro farmers own and manage their own land. In one of the counties, where the representatives of a certain industrial school are most numerous, 90 per cent. of the negro farmers own and

manage their land. In this particular county, as in many others where these graduates have gone, the relations between the whites and blacks are of the best. For more than five years no negro has gone from this county to the state penitentiary, and the migration to the cities has almost completely ceased. The following figures have recently been obtained from a representative of the United States Department of Agriculture at Washington, as showing the increase of assessed acreage owned by colored people. While this increase can not be altogether attributed to industrial education obtained in certain schools of the State, there is no doubt that these schools have had much influence in the matter. There was an increase of 435,000



TUSKEGEE STUDENTS BUILDING THEIR CHAPEL

acres owned by negroes and assessed by the State of Virginia between the years 1891 and 1902. This is equivalent to an increase of 61.5 per cent. In the same period the assessed value of buildings on land had increased from \$1,393,766 to \$2,626,580—a gain of 88 per cent. There has been between these dates a gain of two-thirds in lands and buildings owned by colored people. It is interesting also to note that this increase of land is not among the old negroes brought up in slavery, but among the young who have received their training in the schools. There have been fewer migrations from the country to the cities of the State within the time mentioned among the blacks than among the whites.

It would be easy to show the effect of the industrial training of negro girls by citing examples of improved homes where they have gone. One young woman, a graduate of one of the larger industrial schools, became a pioneer in teaching sewing and cooking in the pub-

lic schools of her own city. She has helped to train a large number of teachers of cooking and sewing, has started mothers' meetings and village improvement societies, and is one of the teachers of the Southern Industrial Classes, by means of which lessons in cooking, sewing, gardening, and housework have been given to thousands of children in Virginia.

In a recent number of the *Atlantic Monthly*, Dr. Booker T. Washington, who is a graduate of one industrial school and the founder of another, and therefore well qualified to judge of the value of industrial education, declares that it has had more influence than any other one agency in bringing together the North and the South, the blacks and the whites. He believes that the Southern and General Education Boards would never have been possible except for the industrial schools. He contends that it has drawn the attention of the people away from politics to the improvement of homes and land—a work in which whites and blacks can cooperate. In his book, "Up From Slavery," he shows how the starting of the brick-kiln by the Tuskegee School established business relations between the whites and blacks of that community; how the blacksmith and carpenter shops and printing-office tended to confirm those relations, and how this industrial school, because it was of service to the community, made itself respected, and so helped in the solution of the race problem. Tuskegee's history has been repeated in a smaller way through all the South, and the negro industrial school has thus helped to bring an answer to one of the most important questions which this or any other country has to solve—how the rich and the poor, the employer and the employee, the black and white, can live together in harmony and mutual helpfulness.

## WHAT INTELLECTUAL TRAINING IS DOING FOR THE NEGRO\*

BY W. E. BURGHARDT DU BOIS, PH.D., ATLANTA UNIVERSITY

Author of "The Soul of the Black Folk"

How easily one generation forgets the problems of its fathers! We call it still *the* negro problem, and yet it has changed its form in every decade. Our fathers asked, *Can* the negro be educated? We are asking, *How* shall the negro be educated? The very asking of this latter question shows that the former has been answered. We still differ as to the objects and extent of the training that ought to be given to the negroes, but no sane man to-day questions of their ability to be educated. Indeed, how can it be questioned? Compare the statistics of illiteracy. They are crude measurements of knowledge, and yet they have their value. In 1870, just after emancipation, four-fifths of

\* This article is based largely on *Atlanta University Publications*, No. 6 ("The Negro Common School"), to which publication those wishing further information are referred.

the negroes ten years old and over could not read and write. Ten years later this was reduced to seven-tenths, in 1890 to 57 per cent., and in 1900 to 44.5 per cent. If we had not been so busy discussing Mr. Roosevelt's dinner list in recent years, we would have hailed the educational returns of the twelfth census with a chorus of generous approval for colored people, for to-day, for the first time in history, the majority of American negroes can read and write. The exact figures particularly for the South are of great interest:

STATES	<i>Illiterate colored persons over nine years old</i>			
	1870	1880	1890	1900
District of Columbia....	70.5	48.4	35.0	24.2
Missouri.....	72.7	53.9	41.7	28.0
West Virginia.....	74.4	55.0	44.4	32.3
Florida.....	84.1	70.7	50.6	38.5
Maryland.....	69.5	59.6	50.1	35.2
Delaware.....	71.3	57.5	49.5	38.1
Arkansas.....	81.2	75.0	53.5	43.0
Texas.....	88.7	75.4	52.5	38.2
Tennessee.....	82.4	71.7	54.2	41.6
Kentucky.....	83.8	70.4	55.9	40.1
Virginia.....	88.9	73.2	52.7	44.6
North Carolina.....	84.8	77.4	60.1	47.6
Mississippi.....	87.0	75.2	60.9	49.1
South Carolina.....	81.1	78.5	64.1	52.8
Georgia.....	92.1	81.6	67.3	52.3
Alabama.....	88.1	80.6	69.1	57.4
Louisiana.....	85.9	79.1	72.1	61.1
United States.....	79.9	70.0	57.1	44.5

Nor is this solely the result of the nation's generosity to the freedmen. In the first place, the nation did all it could to keep negroes ignorant in the earlier years, and, in the second place, the public-school system of the South is the child of those very negro governments which it is the fashion now to damn. The tale is not too old to tell:

Alabama, in 1832, fined any one teaching negroes to "spell, read, or write," \$250 to \$500.

Georgia, in 1770, fined such persons £20, and in 1829 declared:

If any slave, negro, or free person of color, or any white person, shall teach any other slave, negro, or free person of color, to read or write either written or printed characters, the same free person of color or slave shall be punished by fine and whipping, or fine or whipping, at the discretion of the court; and if a white person so offend, he, she, or they shall be punished with a fine not exceeding \$500 and imprisonment in the common jail, at the discretion of the court.

Louisiana, in 1830, provided imprisonment from one to twelve months for such malefactors.

Missouri, in 1847, passed an act saying that "No person shall keep



or teach any school for the instruction of negroes or mulattoes in reading or writing in this State."

North Carolina prohibited negro schools in 1835, and South Carolina did the same by her acts of 1740, 1800, and 1833.

Virginia prohibited all teaching of negroes in 1831.

The Northern States, too, either impeded or gave no encouragement to the teaching of negroes in the early half of the nineteenth century.

Thus untrained, and suddenly, violently, thrust into freedom and responsibility, what did these black men do? Many

things, without doubt, extravagant and wrong. But some things they did do well, as Albion W. Tourgee has so clearly shown:

They instituted a public-school system in a region where public schools had been unknown. They opened the ballot-box and jury-box to thousands of white men who had been debarred from them by a lack of earthly possessions. They introduced home rule into the South. They abolished the whipping-post, the branding-iron, the stocks, and other barbarous forms of punishment which had up to that time prevailed. They reduced capital felonies from about twenty to two or three. In an age of extravagance, they were extravagant in the sums appropriated for public works. In all that time no man's rights of person were invaded under the forms of law.

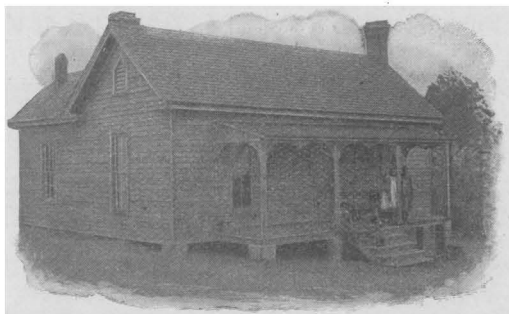
Thomas E. Miller, a negro member of the late Constitutional Convention of South Carolina, said:

The gentleman from Edgefield (Mr. Tillman) speaks of the piling up of the State debt, of jobbery and speculation during the period between 1869 and 1873 in South Carolina; but he has no found voice eloquent enough, nor pen exact enough, to mention those imperishable gifts bestowed upon South Carolina between 1873 and 1876 by negro legislators—the laws relative to finance, the building of penal and charitable institutions, and, greatest of all, the establishment of the public-school system. Starting as infants in legislation in 1869, many



THE OLD

Typical home of an ignorant Southern negro



THE NEW

The cottage that is taking the place of the old log cabin among poor but educated Southern negroes

wise measures were not thought of, many injudicious acts were passed. But in the administration of affairs for the next four years, having learned by experience the result of bad acts, we immediately passed reformatory laws touching every department of State, county, municipal, and town governments. These enactments are to-day upon the statute-books of South Carolina. They stand as living witnesses of the negro's fitness to vote and legislate upon the rights of mankind.

Altho recent researches have shown in the South some germs of a public-school system before the war, there can be no reasonable doubt but what common school instruction in the South, in the modern sense of the term, was founded by the Freedmen's Bureau and missionary societies, and that the State public-school systems were formed mainly by negro reconstruction governments.

But a public-school system without teachers is a body without a head. Whence were the teachers coming for the negro schools? Not from the white North, for, try as they might, they could send but a few; not from the white South. Negroes themselves must teach themselves. "Could they?" asked the nation. The negro answered with thirty thousand black teachers in charge of two million school children a single generation after emancipation. Not only is this true, but the negro contributed largely to the support of their own schools. Their schools in the South cost about five millions in 1899; of this they contributed in direct and indirect taxes nearly four millions, if we may trust the estimates of the Sixth Atlanta Conference.

The cost of white and negro schools in the Southern States may be summarized as follows:

Total whites, 5-20 years of age.....	7,065,115
Total negroes, 5-20 years of age.....	3,263,016
Percentage of whites, 5-20 years of age.....	68.40
Percentage of negroes, 5-20 years of age.....	31.60
Cost of white schools.....	\$31,755,320 (87.20%)
Cost of negro schools.....	4,675,504 (12.80%)
If the negro schools were equal to white schools, they would cost.....	\$14,670,586
Net deficiency of negro schools.....	9,995,085
Total actual cost of white and negro schools, 1899.....	36,430,825
Total cost of schools if negro schools equaled white schools....	46,425,906
If white and negro schools were equal to Massachusetts schools, they would cost, approximately.....	150,000,000
Net annual deficiency which the United States government might contribute to, in part, approximately.....	100,000,000

For higher training the negroes have something less than two hundred and fifty high and normal schools, and about ten small colleges, doing effective work. Nor is this more than is needed. The United States Commissioner of Education says:

While the number in colored high schools and colleges had increased

somewhat faster than the population, it had not kept pace with the general average of the whole country, for it had fallen from 30 per cent. to 25 per cent. of the average quota. Of all colored pupils one (1) in one hundred was engaged in secondary and higher work, and that ratio has continued substantially for the past twelve years. If the ratio of colored population in secondary and higher education is to be equal to the average for the whole country, it must be increased to five times its present average.

If this be true of the secondary and higher education, it is safe to say that the negro has not one-tenth his quota in college studies. How baseless, therefore, is the charge of too much higher training! We need negro teachers for the negro common schools, and we need first-class normal schools and colleges to train them. This is the work of higher negro education, and it must be done.

Beside these facilities, we have an increasing number of manual training and trade schools; about one hundred institutions give some such training, out of which five or six are thoroughly equipped, and have sent out over a thousand trained artisans.

What has been the result of all this education? It has increased the intelligence and efficiency of negro workmen, it has led to the buying of twelve million acres of land and at least \$300,000,000 worth of property, and it has developed a class of aspiring young colored men and women who are striving for the full enjoyment of American citizenship, and have become the group leaders and ideal makers of their people. On the other hand, education has not settled the negro problems; it has merely changed them. It has, however, more and more focused national thought upon the real kernel of these problems—*viz.*, Shall black men be treated as men? So long as it could be answered, They are not men and never will be; they can not be educated; they will not work voluntarily and save—so long as this could be said, the real question was clouded. But to-day American negroes are as intelligent as most European peasants, a large and growing class is as intelligent and moral as the average of the nation, and a select few compare with the very best of the white race. The crucial negro problem is the treatment and rights of these emerging classes. Will education settle these newer negro problems? No; it will aggravate them. What, then, shall we do? Give up the training of black men, or cheapen it, or train them simply as “hands”? No; let us be honest and straightforward, and realize that if making men better, wiser, and more ambitious brings “problems,” then let the problems come, and let good men try to solve them righteously rather than to avoid them.

## ARE NEGROES BETTER OFF IN AFRICA?

### CONDITIONS AND OPPORTUNITIES OF NEGROES IN AMERICA AND AFRICA COMPARED

BY JOHN L. DUBÉ, NATAL, SOUTH AFRICA  
Superintendent of the Zulu Christian Industrial Mission

The differences in the condition of the negro in various parts of Africa are much greater than those existing among the negroes in the various states of America. In the United States they all have a measure of Christian light and civilization, while in our country these things have touched us only in spots—a few spots. In certain localities Gospel light has been enjoyed a shorter or longer time, but in the vast stretches of this great continent the negro is still in his primitive heathenism.

From a Christian standpoint the black man of America is highly favored above his African cousin, in that he is born into and is reared and lives in Gospel light—within reach, at least, of the rudiments of Christian education. He lives in the midst of Christian people, and is often born in a Christian home. The evils connected with slavery led some negroes in America to divorce Christianity from moral character. They did not see any great inconsistency in professing religion and at the same time gratifying their animal desires, without respect to the laws of God and man. Still, they absorbed many of the principles, morals, customs, and culture of Christian civilization from their surroundings, and for the past forty years have made great progress. The African, on the other hand, comes into life and passes his days in darkest degradation and ignorance. He learns the superstitions and all the vices of his people by his environments; what his tribe and people are, he becomes. The advantages of birth and training in these two classes are as different as day from night. The environments of the home, of society, of religion, and of industrial life are total contrasts. The children of American negroes have advantages of some of the best schools in this country, while the African children are taught to believe in idols and superstition. In view of these facts, Christianity can come more speedily, with less expense and labor, among the American negroes than among the negroes in Africa.

But what are some signs of promise of, and what are some of the obstacles in the way of, the development of these two sections of our race? Every race and nation has a providential mission in the history of the world, and in the mission and work of the Christian Church. The race of Ham is no exception; for God made it, and has in singular ways already scattered it over many portions of the globe. In these countries the Africans are being educated and fitted, I believe, for the part they are to take in the evangelization of Africa. They must first



A NEGRO FAMILY AT HOME IN AFRICA

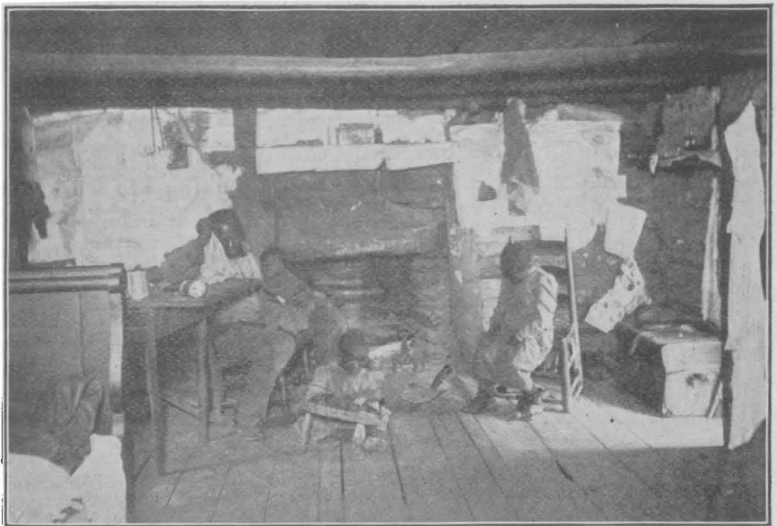
develop under the instruction of the Anglo-Saxon Church, and lay strong and broad foundations, that they may acquire ability and devotion, the efficiency and unselfishness. Having acquired these virtues, no one can predict what they will accomplish in Christianizing and civilizing the Africans. But they must be possessed of special qualifications before they are ready to return to their fatherland. It would not do to send ignorant negroes to Africa. A great mistake has already been made in South Africa by some who went there and preached to the natives, "Africa for the Africans," and caused a great race feeling which is hard to bear. But under the leadership of wise men, like Bishop Coppin, we hope for better things.

Recent events, like a great search-light, have turned the attention of the Christian world upon the two chief sections of this great race. The negro problem is looming up large and portentous in the United States, and much the same in South Africa with native problem. If ever there was a time for the friends of the black man to stand by him it is now. There are obstacles to the education and development of the negro in both countries. There are those of his own and of the white race in both lands who foment discord between the races, and who wish to keep the black man from rising. No one of the superior families of mankind has reached a high stage of development without "coming up out of great tribulation" of some kind, and, doubtless, our race will not. I think in all this they are being taught lessons which they need very much as a race. The lack of unity and harmony among them here, as in Africa, where man is against man and

tribe against tribe, may be made more friendly by these persecutions. It is sad to see how the negroes in America disagree, even in religious matters. They quarrel in their churches, and differing denominations too often undertake to plant new churches in districts where others have been already planted and can hardly pay expenses. These hard lessons will eventually teach love one to another.

But, divested of all merely political bearings in both continents, this problem is how to make the negro Christian, how to make out of him, as a man or a people, *what God designed to make out of man, any man, every man—no more, no less.*

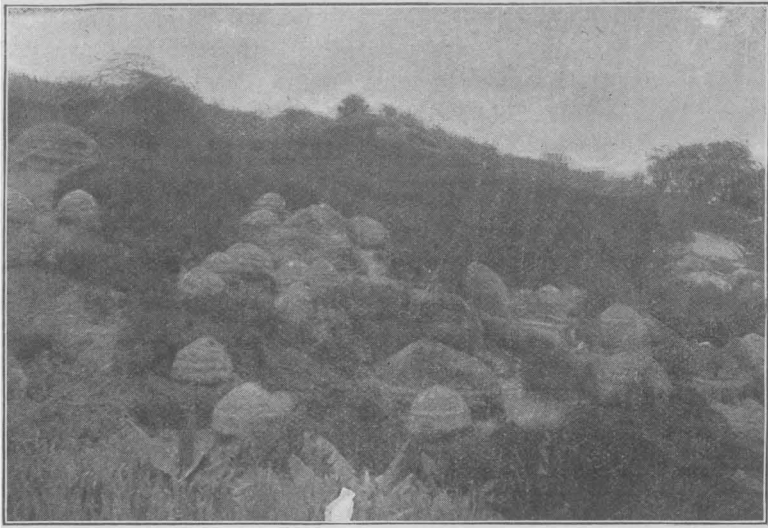
The black man is in the United States in large numbers, and is probably there to remain and multiply. He was in Africa before any civilized man came there to gather its riches with superior skill and appliances, and he will remain in his native land. The great problem here is the same which has for some time been forcing itself to the front in most of the missionary fields of the world—the problem of Christian industrialization. This is a great need in missionary work to-day among heathen and semi-civilized people. Events have projected this matter to the very front in the case of the negroes in both hemispheres. It is believed to be a means indispensable in saving the black man in heart, head, and hand. The New Testament ideal for every saved man is that he be transformed in heart, instructed in mind, and trained to use his hands for good works. This is the need of the black man as of the white. The Son of Man was a workman with heart, mind, and hand, and both His example and teaching were: "To every man his work" (Mark xiii: 34).



A NEGRO FAMILY AT HOME IN AMERICA

General Armstrong saw the need and the possibilities of Christian industrial training for the freedman of the United States, and was the first to test the plan to any considerable extent. He saw that this helpless people could be taught to help themselves, and Hampton Institute is the result. Booker T. Washington, son of a slave, sat at General Armstrong's feet, received industrial training under his eye, imbibed his philanthropic spirit, and went out to start a little school in the great black belt of Alabama. Tuskegee has grown to a great institution, with over a thousand of pupils. Many schools, carrying out the plan of industrial education, have been planted in the South, and this work for the negroes of America has been carried on long enough to show from actual results what Christian industrial education can do for them. The facts speak for themselves, and can not be disputed. This same kind of educational training is needed for the African Christians. The times and conditions require it. They are intelligent and capable, and such training has been tried among them sufficiently to show its value and possibilities. The South African makes as good and as skilful a tradesman in the various industries as his American cousin. He has not enjoyed many advantages, but he is eager to learn and improve his opportunity. Industrial schools are greatly needed in Africa, to enable the people to make the most of themselves and to acquire the financial ability to take their part in evangelizing their own continent. Industrial education, going hand in hand with the teaching of the usual branches, will work wonders in uplifting and developing the African people, especially the South African. Their ability, their eagerness to learn and improve, and their natural independence of character, make them a superior material to take on an energetic Christian civilization. Once rightly instructed along all good lines, they will not only soon become thrifty, industrial producers themselves, and so able to send the Gospel to others, but they will become teachers of others. Once developed and put in possession of their own faculties and resources, they will become uplifting forces and will do their part in making the world better. Ethiopia is stretching out her hands unto God, and she is stretching out her hands to the Church in Christian lands for help to be put in the way to do for herself and for others.

The attempts to keep the black man down will not win ultimately. The negroes of both countries are being Christianized and industrialized as never before, and the good work will go on, until the purpose for which God made them is fulfilled.



AN UKAMBA VILLAGE, BRITISH EAST AFRICA

## PRAYING AND WORKING IN BRITISH EAST AFRICA

BY CHARLES E. HURLBURT, KIJABI, BRITISH EAST AFRICA

Director of the Africa Inland Mission

If Africa is to be evangelized in this generation, there must be a speedy awakening to mighty intercession. Something more than interest is needed: more than thrilling tales of the darkness of Africa's sin, more than word-pictures of possible dangers to be met. The present generation of African souls can only hear the Gospel through a great awakening in the prayer-life of God's people, and such prevailing intercession as will speedily move the Arm omnipotent.

When Livingstone and Stanley told the world of Africa's need the Christian Church was greatly roused to prayer. As a result, missionaries are pushing toward the interior from almost every point of the compass. The number of missionaries has greatly increased. Fruit has come that has gladdened the Church the whole world round, and many are saying and more are thinking: "Africa has almost ceased to be a 'Dark Continent,'" and with the glad thought has come a lessening of the earnest prayer for laborers.

Let us look at a single section of one field, which is only an illustration of many others. The Protestant missions of British East Africa sustain the kindest relations to each other. There is no jostling in the advance work toward the interior. Conferences have been held and advance lines agreed upon, so that no energy need be lost. The Africa Inland Mission has marked for its advance a line covering, with some windings, nearly a thousand miles to the Nile. Its nearest



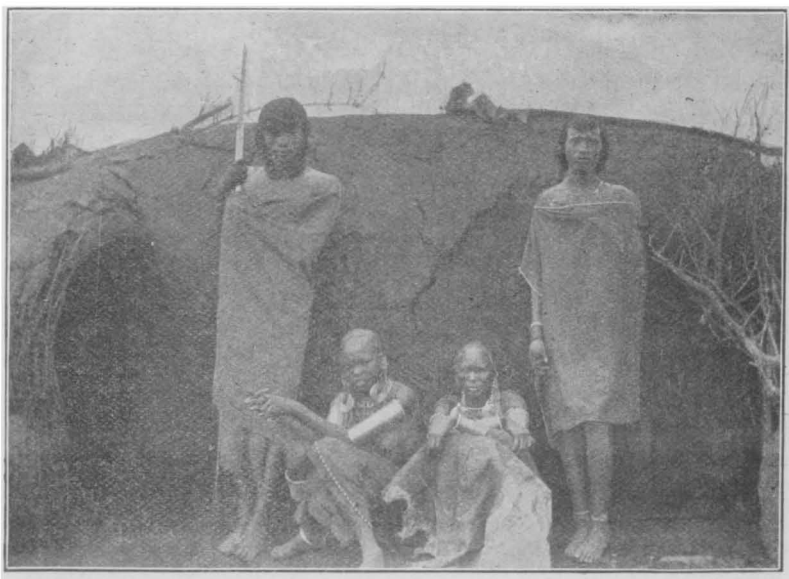
missionary neighbor, on the right of its frontier station, is nearly one hundred miles away, and on the left over two hundred. Along the line of its proposed advance there are no stations for some hundreds of miles either way. This line is said by Sir Harry Johnston and other English explorers to be as thickly settled as any part of Eastern Equatorial Africa. To establish a narrow lane of stations along this line, placing them twenty miles apart, and not more than two or three on a station, will require from one hundred to one hundred and fifty workers. To this number must be added: missionaries for two sorely needed new stations in Ukamba, where the work was first started, extra helpers to hold the field at some of the older stations, while the missionaries take a needed rest, and some special laborers to keep pace with the growth of the work already under way. The new missions must be started as tho we had no stations; that is, unknown languages must be learned and reduced to writing, and the people must be taught to read; translations must be made of the Scriptures, and put in the hands of the people; we may not expect to reach all without native helpers, nor can there be strong Christian life without access to the Word of God.

Suppose that a new worker is able to take up a totally new language, learning it word by word without any help, reduce it to writing, secure a vocabulary, and master its peculiarities of construction in two years. This would be a good record for the most competent man.



UKAMBA HUT AND CHILDREN. BRITISH EAST AFRICA.  
"Of such is the Kingdom of — (P)"

Suppose that in the next five years he is able to translate a large part of the Bible. How many of the people of "this generation" will have passed into eternity without a ray of Gospel light during the two years of learning the language? How many outside the narrow lines of the mission station will have passed away during the years of translation? But if the one hundred and fifty are not forthcoming *this* year, who can measure the loss involved in a year's delay? If we double this line, and measure on a thousand miles beyond the Nile through a wholly unevangelized country, and add to this similar lines for every society working in this section, the field grows too vast to picture.



MASSAI HUT AND PEOPLE, BRITISH EAST AFRICA

We may not add the workers pushing up the Nile from the north, the societies in the northwest, west, southwest, south, and southeast.

Let us look at another phase of the problem. The Church Missionary Society, the largest body of missionary workers in British East Africa, having a vast field, doing an aggressive Gospel work, reported last year in the East Africa Protectorate Year-book a staff of European workers numbering forty-four, and this after thirty-two years of work. Suppose their bishop should send home for three hundred or six hundred missionaries to come out at once, would not the society, which has the largest force of any society in the world, answer that only God could meet this request?

A still further reason for prayer may be found in the fact that the various governments among whom the continent has been divided are pushing forward rapidly to secure and develop their respective sec-

tions. Occupation by so-called Christian governments does not mean evangelization unless missionaries keep pace with government forts. In East Africa, British occupation means the introduction of Mohammedanism through soldiers and servants, and thus a new and sore delay to the Gospel. To meet, then, the necessities of fields already occupied, and to go forward to occupy the unevangelized parts of the continent, demands at once a force of trained workers so vast that even faith would stagger had not our God revealed to His children His wonder-working power. If only God's faithful children will think of this need until they feel it, study his promises until they believe them, then meet in little groups in every corner of every city and in



THE MACHAKAS CHAPEL, BRITISH EAST AFRICA

every country village for definite, earnest believing prayer that the "Lord of the harvest would thrust forth laborers into His harvest," then, and only then, will the light of God penetrate the darkness of the Dark Continent. Fellow Christian, will *you* pray for Africa? Do not wait for numbers. Do it now. "Two or three" are sufficient to meet for prayer and claim the Master's presence. "Pray ye the Lord of the harvest."

God is moving on here. The work-headquarters of our mission are now located at Kijabi, near the railroad. A long line of territory stretches out before us all unevangelized. The accompanying map shows the proposed line of advance. Help us pray for workers to occupy the field. Chapels have been dedicated at Kambui and Machakos. Good, steady work is being done at Kangundo and Thembigwa, and nineteen workers are now on the field. Work has developed with

remarkable rapidity. Daily services are held in three languages—Kikuyu, Kikamba, and Kimasai. There are some professed followers of Christ whom we are seeking to lead into clearer light, and the transformation from demon-dancers to humble seekers after truth, from wild dances to prayer-meetings, is a marvel to them and to us.

My heart breaks with the unutterable need, the openness of the door, and the strategic importance of the present hour. Surely there must be a speedy awakening to the greatness of the need just now, and to prayer.

## MISSIONS IN THE SPRING COUNCILS OF THE DENOMINATIONS

BY REV. H. O. DWIGHT, LL.D.  
Secretary of the Bureau of Missions

The great annual Meetings of the Denominations might well surprise a bystander by their likeness to one another in aim and motive. The Methodists of the General Conference in Los Angeles, the Presbyterians of the General Assembly in Buffalo, the Baptists at the Anniversaries in Cleveland, and other gatherings, all alike showed loving devotion to Jesus Christ, yearning to possess spiritual gifts in larger measure, and conviction of the need of a life more abundant in fruitfulness. They came upon common ground in all their deepest experiences, highest aspirations, and noblest utterances, thus giving to the meetings a value that can be appreciated in all Christendom. The same fact is notable in all the other denominational conferences of the season, both South and North. Students of the art of war in these days are giving close study to the methods and experiences of the two great armies in the Far East, and are trying to make profitable generalizations for those whose trade it is to kill men. Somewhat in the same way, those whose hearts are set on the progress of the Kingdom of Jesus Christ can profitably study and compare the plans and enterprises discussed in these councils of the various branches of the Church in order to bring together with some precision facts of importance to all who follow the Master in His work of teaching men to live.

### The Impulse Toward Union

In all of these great meetings it was felt that "union is in the air." The Presbyterian General Assembly (North) took steps to facilitate closer relations with the Southern Presbyterian Church, to cooperate with all the churches in the Pan-Presbyterian Alliance, to forward federation of the Presbyterian and Reformed Churches, and, after a long and spirited debate, adopted by an overwhelming majority resolutions looking to organic union with the Cumberland Presbyterians. The Cumberland Presbyterian General Assembly, at Dallas,

Texas, adopted similar resolutions, and the question now goes to the Presbyteries in both denominations for the vote which is expected to allow the union to be carried out.

The Southern Presbyterian General Assembly at Mobile was moved by the same impulse in its cordial response to the initiative of the Northern Presbyterian body. In Canada a like spirit led the Presbyterian General Assembly to appoint a committee to discuss further with committees of Congregationalists and the Methodists the practicability of organic union between these three Canadian churches.

The same impulse showed itself at Cleveland, where the Baptists appointed a committee to join in arranging for a General Conference of all Baptists in 1905, and to consider a renewal of the old Triennial Convention of Baptists North and South. It was seen also in the General Conference of the Methodist Episcopal Church, which took action for arranging with the Southern Methodist Episcopal Church the adoption of a common hymnal, a common catechism, and a common order of worship, expressing a desire to promote practical fraternity, with exchange of ministers and members, and planning to give further effect to these desires by cooperating with other branches of Methodism for a united Methodism in the mission field of Japan.

Such a common impulse, dominating these great meetings, and silencing the counsels of exclusiveness, suspicion, and conservatism, is no small thing. Men long that revivals might stir the Church. This general impulse to fulfil the purpose of Jesus Christ is in itself a token of revival. As was said by leading men in the Presbyterian General Assembly at Buffalo, "churches all over the world are preparing for union. It is an indication of the leadings of God. When there is a noise in the tops of the mulberry trees it becomes all thoughtful men to listen."

#### **New Methods in Administration**

Hitherto the Methodist Episcopal Church has carried on its home and foreign missionary enterprises through a single missionary society. But it has had separate societies for fostering Education, for Freedmen's Aid and Southern Education, and for Church Extension; besides a Sunday-school Union and a Tract Society. To a bystander these latter societies appear to be mere branches of the home missionary enterprise, and all the societies have now been consolidated into three—viz., (1) The Board of Foreign Missions, with headquarters in New York; (2) The Board of Home Missions, with which is united the Church Extension Society, with headquarters in Philadelphia; and, (3) The Board of Education and Freedmen's Aid, with headquarters in Cincinnati; the Freedmen's Aid and Southern Educational Society, the Sunday-school Union and the Tract Society being all united in this one board. Sundry legal obstacles may delay for a time the full

consolidation that has been decided upon. It can hardly be doubted, however, that greater efficiency, and, in the end, greater economy, will be gained through this measure. The new arrangement will also benefit the average church-member, who wishes to give intelligently, but has been perplexed by the number of appeals, each for the moment claiming precedence over all others.

Another decision of the Methodist General Conference, which shows a purpose vigorously to press the foreign missions of the Church, was the election of one additional missionary bishop to Africa, two additional missionary bishops to Southern Asia, and a missionary bishop to Japan and Korea.

Of the same class is the action of the Presbyterian Church, South, appointing Dr. Egbert Smith as foreign missionary secretary coordinate with Dr. S. H. Chester, but with special reference to the field work. This church has also reduced the machinery of its benevolences. The Education Committee and the Ministerial Relief Committee have been consolidated, with headquarters at Louisville, Ky.

#### Expansion in Missions

In all of these great meetings the work of missions was presented as growing. This growth proceeds at a rate which would awaken foreboding did it not arouse enthusiasm as the sign of the right arm of the Most High. The vast extent of the home-mission enterprise of the churches becomes apparent on looking at the list of its various branches: Evangelism, Education, Church Extension, Publication, and Sunday-school Development. In the home field the need of yet greater exertion is clearly to be seen by all, because the character of the demand for energetic work is changing. The greatest growth of population is not now in distant frontier regions, but in towns and cities. As was well said in the Methodist General Conference, "The frontiers now are around the great cities."

In the Baptist Church, according to Dr. A. H. Strong's figures, the amount spent for home missions in 1850 was \$26,442, and in 1903, \$635,396. In the Southern Baptist Convention the receipts for home missions in 1903-4 were \$134,000, an increase of 23 per cent. over last year. In the Methodist Church the gifts for home and foreign missions, including those collected through the women's boards, amounted to \$7,122,563 in the four years 1896-1899, and \$8,817,896 in the period 1900-1903. During the last four years, by the way, the Women's Foreign Missionary Society has spent in India fully \$45,000 more than the parent society. The Presbyterian Church in United States (North) received for foreign missions during the last year \$1,131,510—the largest sum it has ever collected in one year for this purpose. Its expenditures exceeded this amount by about \$40,000, chiefly for new work. The American Baptist Missionary Union announced, at its

annual meeting, receipts amounting to \$735,585.02, and expenditures amounting to \$723,029.09.

These great sums for missions are not by any means the limit. The Cumberland Presbyterian Woman's Board announces that 1905 is the twenty-fifth anniversary of its organization, and that its ideal is to have by that time twenty-five missionaries, 25,000 members in its auxiliaries, and a free-will offering of \$25,000. The Southern Baptist Convention has increased its annual contributions for foreign missions in the seven years, 1898-1904, from \$124,249 to \$247,629. But in the same period the church-membership on the mission field increased from 4,760 to 9,969 souls. So the convention is encouraged to open a new mission in Argentina, has decided to open a mission in Persia, and at its meeting at Nashville it decided to try to increase the contributions this year for home and foreign missions by twenty-five per cent.

The American Baptist Missionary Union deems it desirable to have an additional \$50,000 assigned to it each year. The pressure for enlargement in the foreign mission field comes from several directions. Where the native church is thoroughly established, the need must be quite different from that in a new field. In the meeting of the Baptist Missionary Union, Dr. N. E. Wood, of Newton Theological Seminary, urged the pressing need of educating native evangelists, providing well-equipped schools at strategic centers, with missionaries for instructors. The time is now ripe for setting many natives to work in effective evangelism. Dr. Wood brought in a plan to raise \$500,000, which would be invested in this country as an endowment for educational work in foreign field.

At the Methodist Episcopal General Conference a resolution was introduced, authorizing the Central Conference of Southern Asia to celebrate its jubilee year by raising a fund of \$200,000 for the equipment of publishing houses. This is a wonderfully compulsive scheme, since the literary department in foreign mission fields is often overlooked in reports, as the books and tracts for aggressive work may appear by spontaneous generation. A type of demand for increased means which is met by all missionary societies working in India appeared in Bishop Warne's description of the critical situation of Hinduism. He pointed out that Paul found no obstacles at Athens, Ephesus, or Rome so powerful as the philosophical religious system faced by missionaries in India. Hinduism antedates and has outlived the Greek and Roman philosophy. It has successfully resisted Buddhism, has checked the onward rush of Mohammedanism, and there are still two hundred millions in India who hold to this ancient philosophical system. Christianity, however, has made a beginning of a successful attack upon Hinduism. While the general population of India increased seven and one-half per cent. in ten years (1891-1901),

the Christian population increased thirty per cent. in the same time. Small as the Christian body is, this ratio of growth is a magnificent beginning which proclaims that effort may not be slackened.

A curiously irresistible call for more funds reached the ears of the Canada Presbyterian General Assembly from Formosa. The Japanese occupation of that island has raised the general standard of education, and is developing female education. If the schools of the mission, now under the critical eye of Japanese officials, are to keep their prestige and their influence, they must have a better equipment and more instructors. Still another type, encountered by several societies, of demands for increase in expenditure appeared in Bishop Moore's address at Los Angeles when he drew a vivid picture of the situation produced in Western China by news of the British expedition into Tibet. The Chinese Christians saw at once the far-reaching influence of the guns of the Younghusband expedition, and instantly responded: "On to Tibet!"

The answer to those who find fault with expansion in missions is that Jesus Christ was perfectly aware, when He gave the command to teach all nations, how quickly obedience to it would strain and test the loyalty of His followers. When General Grant ordered the first general assault upon the fortifications of Vicksburg, he knew perfectly what the effect of the order would be upon individual soldiers in his army. An old story of that bloody day illustrates the true spirit of the soldier, and has its application to the relation of individual church-members to the question of duty toward missions. The assaulting columns at Vicksburg drew near to the enemy's works, but broke under the fierce opposing fire, and found shelter from the storm of bullets by lying flat on the ground. One burly farmer's boy, a new recruit who knew no better, pressed on, climbed the parapet, and only discovered that his comrades were not with him when the enemy rushed to take him prisoner. The young giant seized the first man who attacked him and turned back to rejoin his regiment, dragging his struggling enemy with him. As he reached his comrades lying helpless on the ground, he cried: "Boys, why didn't you come on? You might each have got one!" The fruit of success is greater opportunity. Expansion is the only possible order of the day in the Christian Church. It is the necessary result of faith in Jesus Christ; and every one who makes use of the Lord's prayer is an Imperialist, pledged to bear his share of the cost of bringing in the Kingdom.

#### Systematic Giving

The financial means for the world-wide missions lag behind this necessary expansion. Were it not for caution as to overlapping fields already occupied, and especially were it not for the steady increase of contributions from the native churches in all the missions, the whole



foreign missionary enterprise might easily be wrecked. The subject of ways and means took an important place in discussions of missions at these meetings. There is a growing dissatisfaction with the method of collecting needed funds by special appeal. All the denominations seem to incline toward undertaking continuous culture of systematic and proportionate giving. In the Methodist Church a laymen's committee has taken the matter in hand, circulating literature through pastors and others with good results. At the Baptist Anniversaries it was strongly urged that every state convention appoint a special committee to press home the duty of system in giving. This is in effect the measure just adopted by the English Baptists. Each association in the British Baptist Church is asked to appoint a missionary committee to foster and guide organized effort for missions. At the same time, all-day meetings will be arranged to be held in all cities, not to collect money, but to educate the people to realize that they are Christians for the sake of service to Christ.

M. Bonet-Maury, of Paris, writing in recent numbers of the *Revue des Deux Mondes* on the "Civilizing Influence of Missions,"\* generalizes from masses of facts taken from Protestant and Roman Catholic missions alike when he says: "The most efficient agent of civilization is the missionary." Multitudes who give to missions in an intermittent and barely tolerant way have grasped neither this truth nor its meaning. They do not know what great things they have been doing, as fellow laborers with God, in making a new earth. Perhaps they have begun to falter, appalled, as the vast enterprise unfolds in its grandeur. But the lesson as to missions taught by a cursory survey of these great spring assemblies of the denominations is that whatever the position of the rank and file, the leaders are united in appreciating the greatness of the enterprise of missions and the majesty of the Divine purpose which its unchecked progress reveals. It is this unity of aim and motive in all the denominations which insures that the great undertaking will go forward in the power of Jesus Christ, until His enemies have become His footstool. But, as was said by Dr. Mackay in the Canadian Presbyterian General Assembly, the first step in securing effective results from this unity of aim and motive must be to lead every individual Christian at home to realize that Christ is Lord!

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\*See p. 611.

## MISSIONARIES IN CONFERENCE

### THE TWENTY-FIRST SESSION OF THE INTERNATIONAL MISSIONARY UNION

The sessions of the Union opened on Wednesday evening, June 1st, and closed Tuesday evening, June 7th. From the memoranda kept during the meeting we present the following:

At the recognition meeting there were, as usual, missionaries from lands all over the world, who introduced themselves—this time by years of service. About eighty-five were present at this first meeting. On Thursday morning memoirs were read of fourteen deceased missionaries: Mrs. Rebecca T. Lore, of the Methodist Episcopal Board, and one of the earliest missionaries to Buenos Aires, South America; Rev. R. M. Luther, M.D., Secretary of the Baptist Board; Miss Sarah F. Gardiner, of the Union Missionary Society, Calcutta, India; Rev. Isaac Van Schoick, M.D., of the Dutch Reformed Board, China; Rev. Robert Hoskins, of the Methodist Episcopal Church, India; Mrs. J. R. Goddard, of the Baptist Board, China; Rev. William C. Davidson, Methodist Episcopal Church, Japan; Mrs. F. S. Miller, Ceylon; Mrs. C. C. Vinton, Presbyterian Board, Korea; Mrs. S. W. Howland, of Jaffna, Ceylon, American Board; Rev. J. J. Hall, of Mexico and Cuba, Southern Presbyterian Church; Rev. William Spear, Presbyterian Board, China; and Mrs. Nancy Monelle Mansell, M.D., Methodist Episcopal Board, China. Mrs. Mansell drew up the petition that was presented to the India government to raise the marriageable age of India's women.

The devotional hour was conducted by Mr. David McConaughy, and as the prevailing idea was the indebtedness of the missionary world to the Bible societies, the thought that was uppermost was that they who were to carry the Gospel to others must themselves be the embodiment of that Gospel. Dr. Haggard, of India, led the meeting in the afternoon on "Providential Openings and Enlargement During the Past Year." Dr. George F. Herrick, of Turkey, referred to the special providential openings in the matter of education, which are very marked. He also spoke of progress in medical work, particularly of the need of hospitals, and the negotiations of the United States government with Turkey to secure permission to open hospitals.

Rev. Dr. R. H. Nassau, of Africa, spoke of great educational opportunities, which are so desired that the people may be able to read "the white man's book," which they think contains the secret of his power. They find young men in their schools offering themselves for the ministry. He laid emphasis on the importance of industrial work.

Rev. Dr. William Ashmore reported that great things are being done by the Lord in China. The whole of the Asiatic heart is being stirred,

and is opening toward the truth as never before. The results of thirty or forty years are being realized.

Rev. G. A. Huntley, M.D., of China, said that the cartoons, which caused so many uprisings by misrepresenting Christians, have been suppressed. The chief man in getting up these cartoons has been arrested and imprisoned, and the printing house which issued these cartoons has been torn down.

Dr. Boggs, of the Telugu Mission, India, said that the Telugus have recently sent one of their own number as a missionary to South Africa. He had just received a letter from him from Natal, telling of great prosperity. Every speaker told of increase so great that it was an embarrassment, for they could not take care of the people that were coming. Another told of a whole class of highway robbers who had been converted.

Rev. H. A. Crane hinted at the vast movement now going on in the Methodist Episcopal Church in North India.

"Christianity in contact with Buddhism and Shintoism" was the topic for another day.

Rev. J. T. Cole, of Japan, said that Christianity is more than a system of doctrine—it is a life, something that men can see in those who represent it. Buddhism is a pretended system of religion. Shintoism is not a religion, but a system of rites and ceremonies which has more reference to the dead than the living. It stands for ceremonies of loyalty and reverence for the emperor.

Rev. J. S. Thomas, M.D., of Siam, referred to the fact that the King of Siam is the only Buddhist king living. Of course, he accepts the belief of transmigration. He visited the king, who said to him: "We welcome you medical missionaries." The priests are the only ones who can read. One-fourth of the converts are ex-priests. Buddhist temples are going to decay, and no new ones are being built. A Buddhist said he would like to be a Christian, but could not, for he was heavily in debt, and if he became a Christian he would have to pay his debts; now it made no difference.

"Confucianism and Taoism in Contact with Christianity" was discussed. Taoism was described as having two parts—one for the common people, and another for the priests. Confucianism had such a hold on the people that it was difficult often to introduce Christianity. The Chinese prize education, and so children come to the schools. As to the women, it seems to make but little difference which of the false religions they embrace, for they practise them all. The result and influence of Christianity on them is marvelous. Confucianism never transforms the life, as the most ardent of them live in vice. Ancestral worship holds China back from progress without outside influence.

Dr. Ashmore said that Confucianism starts with denial of knowledge of or faith in a supreme God. Every heathen religion has the

heart eaten out. They say it does not matter what you think of God if you treat your fellow men right. But we say to them, as we say to men here, You will never treat your fellows well until you treat God right. This system has exhausted its initial energy, and shows it is on the wane. Christianity and heathenism are in conflict, not in accord, and the battle is the Lord's.

Mohammedanism was discussed by Dr. G. F. Herrick, of Turkey, and others. While Christianity demands truth, Mohammedanism justifies and demands deception; as a system, it is absolutely destitute of mercy or of personal purity. They appreciate our schools and books on science; they read the productions of the Bible Society. In twenty years 151,000 volumes of the Bible or parts have been sold to them.

Mr. H. W. Fry, who has traveled extensively in the East, spoke as an observer of the fact that Buddhism is expecting a greater than Buddha; that Confucianists are looking for a greater than Confucius; that Mohammedans are looking for a greater than Mohammed.

In Africa, great opposition is met with from the Mohammedans.

Dr. T. J. Scott and others discussed "Christianity in Contact with Hinduism." "More," said Dr. Scott, "have been won from this one-fifth of the race than from all other heathen religions. It is admitted by the Hindus themselves that Christianity is the most powerful of all religions, and must eventually overcome all."

One of the most interesting and helpful sessions was given to the work of Bible societies.

#### **Young People's and Woman's Work**

The work of young people in connection with the Student Volunteer Movement, the Young Men's Christian Association in foreign lands, and the work of the Young Women's Christian Association had a very helpful session. The Woman's Meeting, which is always held on Friday afternoon, is so called, not because the audience is supposed to be principally women, but it is conducted by women and the speakers are women. Ten women were present whose aggregate term of service was three hundred and fifty years. The one who headed the list for longest term was Mrs. G. F. Herrick, of Turkey, having spent forty-four years in that empire, and the next Mrs. T. J. Scott, who had been connected with the North India Mission of the Methodist Episcopal Church for forty-two years. Different phases of woman's work in eight countries was presented. One young woman was present and introduced who leaves this coming fall for the province of Shansi, China.

#### **The Business Session and Farewell Meeting**

At a business session of the Union, a committee on resolutions presented two memoranda—one, on the present war, and its probable

bearings on the future of mission work, prepared by Dr. Ashmore; the other, on the liquor traffic in Africa, prepared by Dr. Nassau. Both were discussed, and unanimously adopted. Other resolutions were presented, and among them one of thanks and appreciation for the hospitality of the Sanitarium. In discussing the one upon the magnanimous generosity of Dr. Henry Foster, of Mrs. Foster, and the Faculty and Trustees in the work which they have done and are doing for missionaries, in giving free treatment to the sick, and in the free entertainment to the Union from year to year, the statement was made that during the last year the Sanitarium had given not less than thirty-five thousand dollars' worth of free treatment.

The last afternoon was devoted to the discussion of home matters, apathy of the Church, the need of consecrated giving, and Dr. Boggs spoke of the "Key to the Missionary Problem," by Andrew Murray, and "Things as They Are," by Miss Drysdale, as two of the best books published to stir up inactive Christians.

At the farewell service, presided over by Dr. C. C. Thayer, the exercises were exceedingly impressive. Forty-four missionaries expecting to return to their work during the year—among them, four going for the first time—sat upon the platform, and seemed exultant at the prospect. Nearly all of them said a few words expressive of their hopes. Rev. Dr. Scott made a most practicable and able address. Rev. H. C. Crane was elected vice-president, the other officers remaining the same.

### **The Liquor Traffic in Africa**

BY R. H. NASSAU, M.D., D.D.

Protests against traffic in intoxicating liquors among aboriginal populations come from various sources. First, they come from the lips of missionaries in charge of native churches, where a careful estimate claims that the membership would be tenfold the present numbers were it not for the temptation set by the drink habit. If there be such a thing as "moderate drinking" possible to the colder-blooded and stronger-willed Anglo-Saxon, it is not possible to the enervated populations of tropical countries. Second, it is not true of those countries that their own native drinks, and not the foreign liquors, are responsible for their drunkenness, and that they would be equally drunken even if the foreigner had not introduced his rum. Native palm wine and plantation beer and other drinks are not as intoxicating—do not so sodden the mind, or destroy the physical organs—as the poisonous compounds of the rum trade. In Africa, for instance, the native at first disliked the taste of rum; he did not accept it until it was urged on him. When the Gospel was first carried into the Ogowe River, West Africa, in 1874, the interior tribes were only beginning to learn its use. Third, native chiefs, such as the Christian

King Khama, of South Africa, and the Mohammedan chiefs of the Niger Delta, have petitioned almost in vain that the trader be not allowed to bring in his liquor. Fourth, some of the very men who are trading in liquor would be glad to have it abolished. To it is largely, due the loss of white life in countries like Africa, and the only pecuniary gain is its use during initial stages of the trade or afterward, when it is sold directly over the counters of a shop. Where trade is carried on in what is called the "trust system" there is no gain. This is admitted by most foreign traders. For the liquor is drunk up at once by the natives to whom it was entrusted, before he has made even an effort at seeking native produce in return. At this stage of the trade, many white traders would be pleased to have governments step in with a prohibition that would be enforced on all. Individual agreements not to sell have at times been made; but they are broken by some treacherous signatory to the contract, in the greed of rivalry in trade. Fifth, even where there exists prohibition by the government of some one country, the law is evaded, and smuggling is carried on over the border of an adjacent country. Were there uniformity and universality in tariff duties of an amount practically prohibitive, the evil could soon be extinguished. There are European trading-firms in Africa, and probably in other countries, who would welcome such legislation.

#### Ratio of Missionaries to Population

BY J. R. ROBINSON, LUCKNOW, INDIA

We present the following as a sample of the communications received by the Union:

An attempt to definitely answer the question as to what constitutes an adequate evangelizing agency in any of the foreign mission fields, at once compels recognition of the fact that these fields differ, and what would be adequate in one would fall short in another. Dense or scattered populations, barbaric or semi-civilized conditions, ignorance or enlightenment, friendly or obstructing climate, ease or difficulty of access—these and other conditions are to be reckoned with.

Aside from this, different estimates will be given by different persons because of different conceptions as to what is to be brought about by this evangelizing agency. He who believes that when the people of any given locality have heard the Gospel they are made accountable at once for its acceptance or rejection, and are to be classed thenceforth as among the evangelized, will naturally feel that the work can be accomplished by a smaller number of missionaries than will he who is convinced that it is not only necessary to preach to the people once or twice, but that it must be line upon line and precept upon precept, that the hearers must have the Gospel put before them so often and so forcibly that the essentials of that Gospel may be clearly

grasped by minds naturally obtuse, and that there must be the opportunity for those influences of moral and intellectual and personal persuasion that have so very much to do with the inauguration of the Christian experience among people of Christian lands. The man who holds the latter theory will not only insist that there must be men enough to preach time after time to the same people, but that there must be men for the schools and the colleges and the hospitals that naturally accompany the preaching of the Gospel, for evangelization in effect means nothing less than building the Kingdom of God among men.

The ideal condition on the mission field would be to have as many missionaries for the population as there are ministers to the same number of people in the home land. But this is beyond the possible. It is estimated that at present Malaysia has one missionary to each 142,000 of population; China, one to each 132,000; India, one to each 74,000; Japan, one to each 60,000; and Africa, one to each 50,000. Reading these numbers, one can only be impressed with the feebleness of the effort that is, up to the present, being put forth for the evangelization of the world, and with this impression comes the feeling that until in these fields there is present and working a minimum of one missionary for each ten thousand of inhabitants, the Church of Christ on earth can lay no claim to having seriously attempted the execution of the Great Commission of its Founder.

### LIST OF MISSIONARIES PRESENT

YEARS OF SERVICE	NAME	FIELD	YEARS OF SERVICE	NAME	FIELD
1904-	Arnott, Miss Nellie J.....	Africa	1876-	Craver, Mrs. S. P.....	{ Mexico
1850-	Ashmore, Rev. Wm.....	China	1878-79	Cushing, Rev. Chas. W....	{ S. America
1872-	Ashmore, Mrs. Wm.....	{ China	1889-	Davis, Mrs. Lydia L.....	Italy
1895-	Baker, Rev. J. M.....	India	1867-	Drysdale, Mrs. H. F.....	China
1895-	Baker, Mrs. J. M.....	"	1888-	Dunlap, Rev. J. B.....	India
1904-	Bawden, Rev. S. D.....	"	1888-	Dunlap, Mrs. J. B.....	Siam
1890-	Bechan, Miss Emily.....	Am. Indians	1888-	Dunlap, Mrs. J. B.....	"
1879-81	Belden, Mrs. W. H.....	Bulgaria	1872-	Elwell, Mrs. C. H. R.....	Burma
1886-	Bigelow, Miss Gertrude S.....	Japan	1892-	Ferguson, Mrs. Henry S.....	China
1856-	Bingham, Rev. Hiram.....	Micronesia	1894-	Fraser, Rev. Melvin.....	Africa
1872-88	Bliss, Rev. E. M.....	Turkey	1896-	Fry, H. W.....	India
1886-90	Bliss, Mrs. E. M.....	Micronesia	1888-	Gardner, Miss Sarah.....	Japan
1847-90	Bliss, Mrs. Isaac G.....	Turkey	1881-	Gault, Mrs. W. C.....	Africa
1878-	Boggs, Rev. W. B.....	India	1998-	Glenn, Miss Grace C.....	Japan
1886-87	Bond, Rev. G. A.....	Malaysia	1861-68	Gracey, Rev. J. T.....	India
1887-96	Bostwick, H. J.....	China	1861-68	Gracey, Mrs. J. T.....	"
1887-96	Bostwick, Mrs. H. J.....	"	1892-	Haggard, Rev. F. P.....	"
1904-	Butzback, Rev. Albert.....	"	1857-81	Harris, Mrs. J. E.....	Burma
1897-	Carter, H. L.....	C. America	1897-	Hazen, Rev. Hervey C.....	India
1896-	Carter, Mrs. H. L.....	"	1884-	Hazen, Mrs. Hervey C.....	"
1882-96	Cartmell, Miss Martha J.....	Japan	1904-	Heebner, Miss Flora K.....	China
1896-	Chapman, Miss Ella L.....	Burma	1858-	Herrick, Rev. Geo. F.....	Turkey
1892-	Clarke, Rev. G. H.....	Africa	1861-	Herrick, Mrs. Geo. F.....	"
1900-	Clarke, Mrs. G. H.....	"	1897-	Hill, Mrs. C. B.....	India
1887-88	Coan, Mrs. Titus.....	Hawaii	1867-	Hoskins, Mrs. Robert G....	"
1883-94	Cole, Rev. J. Thompson.....	Japan	1872-	House, Rev. John H.....	Bulgaria
1892-	Crane, Rev. H. A.....	India	1895-	Houston, Miss Edith.....	{ Mexico
1892-	Crane, Mrs. H. A.....	"	1880-	Houston, Miss Janet H....	{ Cuba
					{ Mexico
					{ Cuba

YEARS OF SERVICE	NAME	FIELD	YEARS OF SERVICE	NAME	FIELD
1857-00	Humphrey, Rev. J. L., M.D.	India	1878-	Robinson, Mrs. Ritter T.	India
1857-00	Humphrey, Mrs. J. L.	"	1892-96	Roscoe, H. L.	"
1889-	Huntley, Rev. G. A., M.D.	China	1895-96	Roscoe, Mrs. H. L.	"
1891-	Irvine, Miss M. J.	"	1880-	Sanders, Rev. W. H.	Africa
1903-	Jackman, Rev. L. W. B.	Assam	1888-	Sanders, Mrs. W. H.	"
1895-	Jones, Rev. W. Y.	Japan	1897-	Schenck, Mrs. J. W.	Japan
1884-	Jones, Mrs. W. Y.	"	1862-	Scott, Rev. T. J.	India
1904-	Kelhoper, Rev. Ernest	China	1862-	Scott, Mrs. T. J.	"
1873-	Kelsey, Adeline D., M.D.	China Japan	1880-88	Stone, Rev. J. Sumner, M.D.	"
1873-	Kilbon, Rev. Chas. W.	Africa	1880-88	Stone, Mrs. J. Sumner	"
1881-02	Kingsbury, Fred. L., M.D.	Bulgaria	1869-	Stott, Mrs. Grace	China
1881-02	Kingsbury, Mrs. Fred. L.	"	1868-73	Thayer, C. C., M.D.	Turkey
1853-76	Knowlton, Mrs. L. A.	China	1868-73	Thayer, Mrs. C. C.	"
1885-	Kyle, Miss Theresa J.	India	1893-	Thomas, Rev. J. S., M.D.	Siam
1892-	Malcolm, William, M.D.	China	1893-	Thomas, Mrs. J. S.	"
1892-	Malcolm, Mrs. William	"	1886-	Touzeau, Rev. J. G.	S. America
1895-	Marshall, Rev. G. W.	"	1886-	Touzeau, Mrs. J. G.	"
1896-	Marshall, Mrs. G. W.	"	1889-	Wanless, W. J., M.D.	India
1888-	Mason, Miss Stella	Assam	1889-	Wanless, Mrs. W. J.	"
1889-02	McConaughy, David	India	1848-57	Wight, Rev. J. K.	China
1889-02	McConaughy, Mrs. David	"	1891-	Williams, Mrs. Alice M.	"
1888-	McKillican, Miss Janet	China	1875-	Wyckoff, Rev. John H.	India
1876-02	Meacham, Rev. G. M.	Japan			
1895-	Mellen, Miss Laura M.	Africa			
1897-	Melton, Miss Mary E.	Japan			
1885-95	Merritt, C. P. W., M.D.	China			
1885-95	Merritt, Mrs. C. P. W.	"			
1896-	Murray, Miss Effie	"			
1861-	Nassau, Rev. R. H., M.D.	Africa			
1896-	Newton, Rev. C. H.	China			
1896-	Nicholls, Miss Elizabeth W.	India			
1894-	Nichols, Miss Florence L.	"			
1895-	Partch, Mrs. Geo. E.	China			
1899-	Patterson, Rev. J. C.	"			
1899-	Patterson, Mrs. J. C.	"			
1878-80	Priest, Miss Mary A.	Japan			
1893-	Raff, Rev. William A.	Africa			
1904-	Ranck, Rev. Clarence E.	China			
1852-62	Ranney, Mrs. M. E.	Burma			
1903-	Ransom, Miss Delight	Assam			

## COUNTRIES REPRESENTED

Africa	11
Assam	3
Bulgaria	4
Burma	4
Central America	2
China	29
Cuba	2
Hawaii	1
India	32
Italy	1
Japan	13
Malaysia	1
Mexico	3
Micronesia	2
North America	1
Siam	4
South America	3
Turkey	6
Total	122
Total Number of Missionaries	117
Number of Outgoing Missionaries	44

## THE MISSIONARY BISHOPS OF THE METHODIST EPISCOPAL CHURCH

BY REV. WILLIAM INGRAHAM HAVEN, D.D., NEW YORK  
Secretary of the American Bible Society

The entire episcopacy of the Methodist Episcopal Church is a missionary episcopacy. It has been distinctly such from the beginning. The general superintendents have regularly visited the missionary field and administered therein. This they probably will long continue to do, for it is in accord with the genius of the Church to cover all its length and breadth in all lands by the superintendence and unifying influence of its general episcopacy.

Two policies stand out in the present attitude of the Church toward its missionary fields—one, that of fixing residences abroad for its general superintendents, with the implied intention of requiring a some-



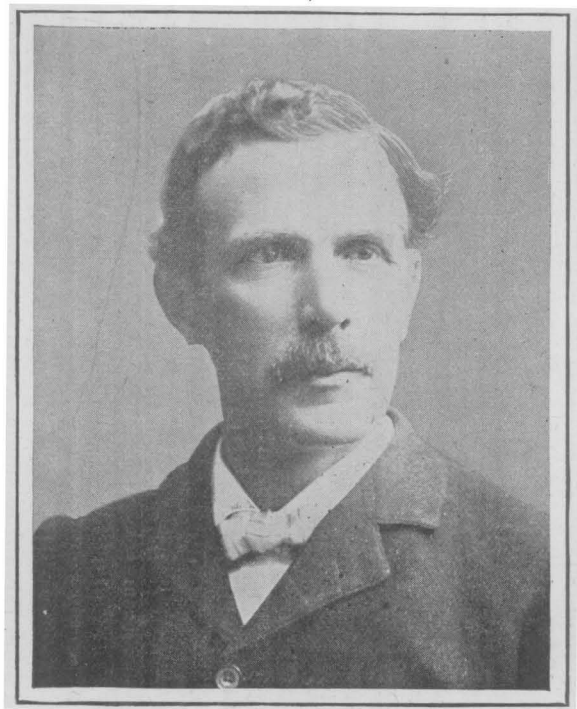
what diocesan service in these fields from the bishops assigned to them for particular periods, without thereby in any way distracting from their right and authority to administer at home or anywhere throughout the Church. Thus, residences have been fixed for the coming four years in Shanghai, China, to which Bishop Bashford has been appointed; in Zurich, Switzerland, to which Bishop Burt has been appointed; and in Buenos Ayres, South America, to which Bishop Neely has been appointed. It is expected that the conferences in China and the conferences in Europe and the conferences in South America will, during the coming quadrennium, be largely under the oversight of these bishops.

The other method which is being tried by the Church in its foreign work is what is distinctly called a "missionary episcopacy." These bishops are chosen to serve in particular fields. They have all the functions and authority of the regular general superintendents within the territories for which they are elected. They are chosen by the General Conference, and are consecrated with the other bishops. They have, however, no jurisdiction outside of their respective fields. They are held in honor and affection by the whole Church, and in their visits to the homeland are an inspiration and a blessing wherever they go. Few men in the whole history of Methodism have had more influence in its councils than Bishop Thoburn, Missionary Bishop for Southern Asia.

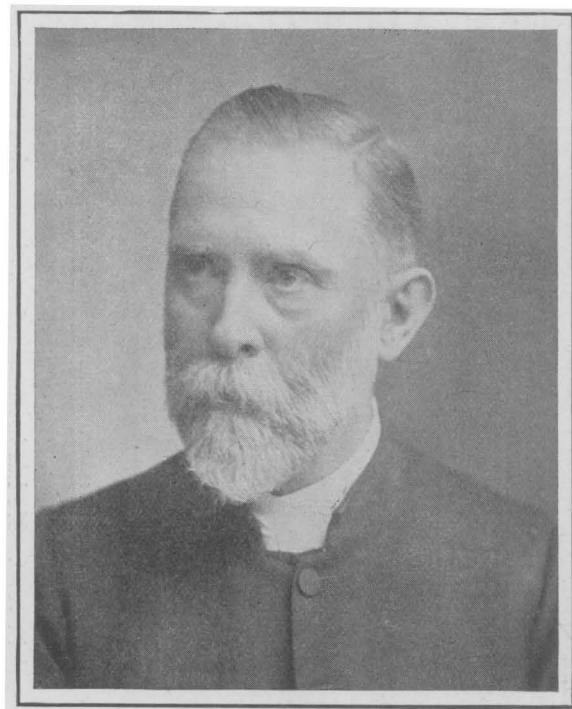
This idea of a missionary episcopacy is about fifty years old. It took its rise in the needs of the missionary work in Liberia, on the west coast of Africa, the first of the foreign missionary fields of the Methodist Episcopal Church. The journey to that field from the United States was at that time a long and somewhat perilous one, and yet the Church felt that the mission should have Episcopal supervision. The first missionary bishop, therefore, was Rev. Francis Burns, a colored man born in Albany, New York, who sailed for Liberia in 1834. He was ordained a missionary bishop October 14, 1858, at the Genesee Conference in New York State, after election to that office by the Liberia Conference in January of the same year, under the provisions of the General Conference of 1856. Bishop Burns died in 1863. The second missionary bishop was also a colored man, born in Petersburg, Va., who emigrated to Africa in 1838—Rev. John Wright Roberts. He was consecrated bishop in St. Paul's Church, New York, June 20, 1866, and left immediately for his field of labor in Africa, where he died in 1875.

Nearly ten years passed by before the missionary episcopacy was revived. This was occasioned by the election of that wonderful apostolic spirit, William Taylor, as Missionary Bishop for Africa by the General Conference of 1884.

The next General Conference, in 1888, elected James M. Thoburn,



**WILLIAM F. OLDHAM**



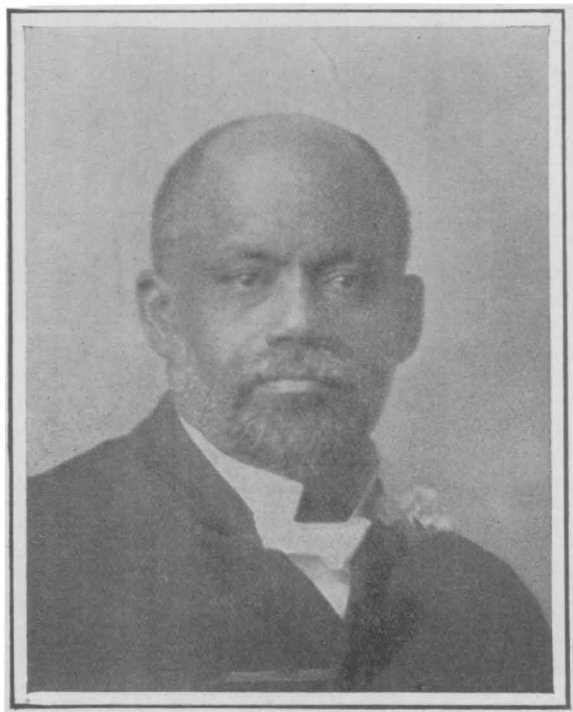
**JOHN E. ROBINSON**

*Two newly elected Methodist Missionary Bishops for Southern Asia*

a beloved missionary in India, as Missionary Bishop of India and Malaysia. The labors of these godly men lifted up into great prominence the idea of the missionary episcopacy, and commended it to the attention of the Church, so that it was not strange that in 1896, on the retirement of William Taylor, Rev. Joseph C. Hartzell, for years associated with the Freedmen's Aid Society of the Church as its corresponding secretary, was elected Missionary Bishop of Africa. It is as his coadjutor that Rev. Isaiah B. Scott, an honored negro minister, has just been elected by the General Conference of 1904 as Missionary Bishop of Africa. To these two bishops has been committed the care of the three conferences in Africa—the Liberia and the West Central Conferences on the west coast, and the East Central Conference on the east coast. There are more than five thousand members and probationers in these conferences, fifty-five men and women missionaries, and more than one hundred ordained and unordained ministers.

The field is vast, and entails long and wearisome journeys. Bishop Scott was born in Kentucky. He graduated from the Central Tennessee College in 1890. He has been a pastor and presiding elder and college president in Texas, and for eight years editor of the *Southwestern Christian Advocate*, published in New Orleans, Louisiana. Dr. Scott has been a member of five General Conferences, and of the Ecumenical Conferences in Washington and London. He brings to his work a balanced judgment and a consecrated heart.

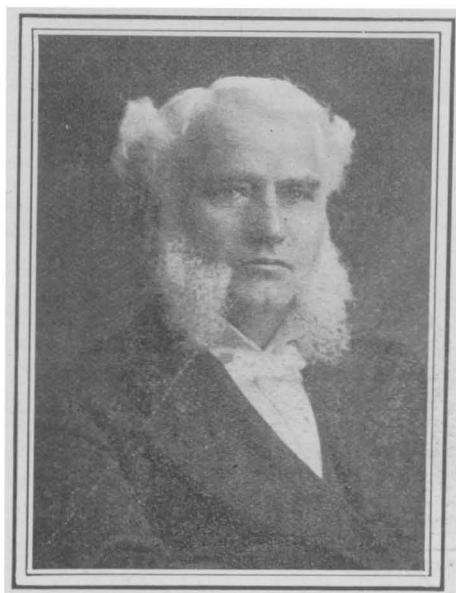
Four years ago the Church said that the burden of administration in India and Malaysia was too heavy to rest upon the shoulders of Bishop Thoburn. They therefore at that time elected two new bishops for that field—Bishops Edwin W. Parker, who very soon after his return to India was called from his labors to his reward, and Bishop Francis W. Warne, who, with Bishop Thoburn and the cooperation of the general superintendents, has been incessant in toil throughout his extensive diocese, which includes India, Burma, Malaysia, and the Philippines. For this region, at the General Conference in Los Angeles, California, in May of this year, two new bishops were set apart to preside over seven conferences, with a population of one hundred and fifty thousand Christians and millions of unconverted souls needing the message of salvation. Bishop Warne, in his recent report, recalling the words of Livingstone, says: "After a quadrennium of travel in India, I can see the smoke, not of a thousand villages, not of a hundred thousand, but of five hundred thousand villages in which there is not a Christian." These new missionary bishops for Southern Asia are William F. Oldham, himself born in India, and John Edward Robinson, a native of Ireland, for years editor of the *Indian Witness* and a missionary worker in India. Both Bishops Oldham and Robinson have resided in the United States, re-



**ISAIAH B. SCOTT**  
Missionary Bishop for Africa



**MERRIMAN C. HARRIS**  
Missionary Bishop for Japan and Korea



BISHOP J. C. HARTZELL, OF AFRICA

ceiving part of their education in the universities and schools of the Church in this country. Bishop Oldham opened the missionary work in Malaysia in the Straits Settlements, where he labored as pastor of the English Church, as superintendent of the mission, and as presiding elder of the Burma district. Failing in health, he returned to the United States, where he was a pastor in Michigan and Pennsylvania, and later Professor of Modern Missions in Ohio Wesleyan University and Assistant Secretary of the Missionary Society, with his headquarters in Chicago. He is unusually qualified to take

up his new duties. So also is Bishop Robinson, who is known and loved throughout the Church in India.

The election of Merriman C. Harris as Missionary Bishop of Japan and Korea was a new step forward. Dr. Harris will have under his care two conferences in Japan and one in Korea, with a staff of about sixty missionaries and their wives, and more than thirteen thousand members and probationers.

Bishop Harris has been a missionary in Japan. He was the first Protestant missionary to the Island of Yezzo. Since 1886 he has been in charge of the Japanese work on the Pacific Coast. He is a man held in honor among his brethren, and is especially adapted to handle the delicate questions involved in this new episcopacy. He was born in Saint Clairsville, Ohio, 1846.

The present Board of Missionary Bishops of the Methodist Episcopal Church, therefore, consists of Bishops Hartzell and Scott for Africa, Bishops Thoburn, Warne, Oldham, and Robinson for Southern Asia, and Bishop Harris for Japan and Korea—a body of men upon whom rest apostolic burdens.



BISHOP F. W. WARNE

## INDIA STILL IN NEED

BY REV. C. B. WARD

Presiding Elder of Godavery District, Bombay Methodist Episcopal Conference, India, 1904-

A marvelous change in the conditions of things has taken place in almost every part of India. There are still some conservative missions that gather in yearly but few, and see not much in prospect. But the missionary movement in all India is faced with multitudes, who have broken with their old faiths and now beg admission to the Christian fold. The Methodists alone report 100,000 inquirers at the present time, asking to be enrolled as Christians. Formerly the mission sought inquirers; now inquirers seek the mission with an importunity it is difficult to put off.

Divine blessing in the distribution of the work of God in the languages of the people, the steady increase in the evangelistic forces in the field, the spread of education, coupled with the severe judgment God has suffered to come upon India in the last few years, have combined to shake the grip of old faiths, and, beyond question, Christianity has come to the front as the hope of the world. In the trying ordeals of famine and plague in the empire, Christianity has come tremendously forward in heroic service and magnificent philanthropy. When plague comes the Christian grapples with the monster, and, by sanitation and faith, wins and lives. The Hindu and Mohammedan flees from home, or stoically sits down to be carried off to the graveyard.

There has been the progress of a generation in the last ten years. It is impossible for one not on the scene of action to fully appreciate it. With all the marvelous development of missionary and government educational enterprises, still the Christian missions have essentially illiterate masses to deal with. In spite of all that has been done to reach the higher classes and castes of India, by way of the reading-book and college, the multitudes at present round the doorway of missions in India are from the utterly illiterate masses. Christian schools, especially those of the more expensive grade, are well filled with caste boys and girls, and a few of the children of well-to-do Christians. But in every prosperous mission in India the converts in numbers are from the illiterate rural population.

Here lies the condition that constitutes a serious need of missionaries but little anticipated. It is hardly to be expected, even if the advisability were assumed, that the present proportionately large investment of missionaries in educational work (which, while counting some, does not count much in the direction of the present and prospective ingathering) will be abandoned. But it is certain that a tremendous problem is upon the missions of India, to take in hand these incoming hundreds of thousands, rescue them and their children from illiteracy, and make them an intelligent, Bible-reading, Christian

people. This must be done, if we ever have a Bible-observing people.

It is not too much to say that the present army of inquirers are not coming from quarters whence many missionaries have expected them. But God is at work in India, as Christian people at home can little appreciate; but this cause for heartfelt praise should be better understood on that side of the sea.

Every successful mission in this land has been undermanned for the last ten years. There has not been an adequate supply of young men coming to take the places of the old men, who, under double burdens, are wearing out prematurely. There is no comparison between the life and work of a pastor at home and that of an active missionary here, who has administration, financial, literary, and other work few men at home ever see, that compels him to work day and night. Let me repeat: no adequate supply for some years has been sent to prepare for the oncoming breakdown or retirement of these old and strong men. It takes ten years to make a strong missionary. Language and experience do not come in a day. Then while the above is true regarding the old work, what shall we say when we look out upon the literally hundreds of thousands of men and women crowding about the door? Practically little has been done to provide for this new work.

Men are called for with the abilities of generals and statesmen. The older work will not, can not, supply the working force for the leavening up of these masses. Out of their own numbers men and women by the hundreds must be taken, taught to read, teach, and sing, and preach, and be supervised and led. What a work! There ought to come to India in the next year one thousand missionaries to cope with the emergency God is thrusting upon us. In a large measure the battle must be reshaped. The régime of the past can not be extended to meet the emergency. The present demand is evangelistic, and all machinery must be put out on this line.

There seems to me no prospect that the year to come will see one-quarter of the missionaries needed sent out. It is too great a step for our churches at home, loaded down as they are with a large element whose interest is too largely selfish and worldly. The missionary spirited people in the home churches are, in the prayer-meetings, a golden minority.

I am glad to believe there is a great missionary quickening at home, especially among the young people. There is hope in this. But in this sore hour of emergency in India, if not in the world, I feel constrained to plead for a *new wing to the missionary service* in all the societies in the field. We have an object-lesson in the deaconess movement among the Methodists, where scores of young women are consecrating themselves to work for Christ in foreign lands and at

home on what is estimated to be *a bare support*. There is no provision for the savings-bank or luxuries. I plead for a *new wing of the service among men*, to which young men and married men may consecrate themselves for Christ's sake and that of these perishing, who cry for bread, on a *humble support only*—a wing of the service in which men can follow the steps of Him who “tho rich,” yet for our sakes “*became poor*,” and stayed so, till He left for the exceeding glory.

I am now a missionary in my twenty-eighth year in India. I have never worked under a salary for any society. I have found a joy in a line of life financially much humbler than the ordinary society salary. I confidentially affirm from experience there is a safe, a humble line of support that God is pleased to own and bless, by which a greatly increased number of missionaries can be put out for the same money. Oh, let us have it in these times, when we are straitened for men and money!

*Can we not persuade our old societies and new to inaugurate a wing with, for a single man, \$400; a married man, \$600; a veteran, \$800 a year?* Let transit, furlough, housing, and other conditions for all wings of the service be the same. But let there be a wing of service to which volunteers may consecrate themselves—one that will appeal to the heroic, the self-denying, the consecrated from the younger body in our churches at home; a wing of service which will appeal to friends who are especially anxious to support substitutes wholly or in part, and hasten the work of evangelizing the world.

It seems to me there must be hundreds of young men in Christian America and England, ready to say, “Here am I, send me.” Is it not possible more will volunteer in this new wing than in the old one? Bishop Thoburn secured and sent to India, a few years back, twelve young men, who have been by some one called “twelve apostles.” They came on half pay for four years. Then they drop into the regular society salary, and the movement dies. Let us have a volunteer wing of the service to continue, an emergency adjunct to the regular wing, but to be permanent.

There are some few societies in India whose salary to missionaries is not more than I propose. There are two hundred independent missionaries in India to-day who live as humbly. For Christ's sake, may I not plead with a thousand young men in America to volunteer to join the self-denying wing of the service? Can it be that young women alone have the consecration to come out on this principle? It can not be. If so, it is a great shame. No, it is not so.

*Volunteers, speak out to pastors, bishops, and secretaries, and that right early!* Friends with missionary sympathy, speak out!

Had we the missionaries, we could take in 100,000 this year, 1904. We could train their teachers and evangelists. We should soon see such a work in India as has never been witnessed in the Christian era.

Does not the possibility—yea, the present emergency—involve a grave responsibility?



## THE CIVILIZING INFLUENCE OF FOREIGN MISSIONS \*

BY PROF. GASTON BONET-MAURY, PARIS, FRANCE

Professor of the Protestant Faculty of Theology in the College of France

The influence of the Christian missionaries in foreign lands has been mightily in the direction of civilization and morality. It is due to the influence of the Moravians that Germany is beloved by the negroes of the Antilles and the Eskimos of Labrador; to the influence of the Picpus Fathers in the Sandwich Islands, and the Dominican Fathers in Algeria and equatorial Africa, that the natives revere and respect the French republic. The civilizing influence of Christian missionaries is made evident in two ways: by their scientific work and by their social and moral influence.

The scientific work of foreign missionaries gives us a long list of names of those who have contributed to the advancement of science. From La Pêrouse and Franklin to Lamy there have been many missionary martyrs to the cause of science. The Jesuits, Ricci and Secchi, were eminent astronomers. In the thirteenth century a Pope and a King of France sent civilizing, educated monks among the Turks. The Franciscans and Dominicans by their great learning exerted a powerful influence over the Grand Khan. One of the Lazarists, Père Huc, traveled extensively in Tibet and China, and his books of description are still authorities. Père Armand David corrected the maps of China. Père Chevalier, a French priest, did such excellent and valuable hydrographic work in Tongking that, in 1898, the French Geographical Society presented him with a medal. It was a French Catholic mission which founded and still conducts the celebrated astronomical observatory at Zi-ka-wei, founded by the Jesuit Fathers, Lelec and Colombel, the meteorological observations of which have been used by Sir Robert Hart since 1898 to determine the approach of typhoons throughout China, Manchuria, and Korea. The Protestant missionaries came later than the Catholics, but they also have made important contributions to science. Rev. Edward Robinson, in 1838, wrote a work on the geography of Palestine, and (in 1856) Dr. F. W. Holland wrote one on the Sinai peninsula. Missionaries have been the inspiration and backbone of the great exploration societies: the English Palestine Exploration Fund, the German Palestine Society, and the American Palestine Exploration Society. In Borneo and Sumatra the American, German, and Dutch missionaries have thoroughly explored their fields of work. In Africa and the two Americas, Catholic orders, Protestant missionaries, and French Huguenots have opened up vast regions to civilization and progress. In the history of Canada and the United States, such names as Hennepin, Le Jeune, Marquette, Joliet, Roger Williams, and John Eliot are eloquent tributes to the zeal and heroism of missionaries. Norwegian pastors explored and mapped Greenland. The continent of Australia was explored by an English Catholic and an American Protestant missionary, and the islands of the South Sea bear the impress of the work of such men as Taylor, Donnarre, Williams, Ellis, Chalmers, and Couffé. As linguists and dictionary makers, Ulphilas, the apostle of the Goths, and Cyril, the apostle of the slaves, head the list. The Catholic Zottoli and

\* Translated and condensed from the *Revue des Deux Mondes*.

the Protestants Gützlaff and Faber became authorities on Chinese literature. Dr. James Legge, the Scotch missionary, studied Chinese for thirty years in Hongkong, and afterward became professor in Oxford University. Merson, in Burma; Ziegenbalg, in Malabar; Borè, in Persia; Couerdoux, Barthélemy, and William Jones, in India; Bollig and Gismondi, in Syria; Lepsius, in Egypt; Isenberg, in Abyssinia; Cust and Koeller, in equatorial Africa; Hans Egede, in Greenland; John Eliot, among the American Indians; Pedro, in Mexico and South America; Janssen, Fair, and Gordon, in the South Seas—these are men whose names history will write high for their contributions to the world's knowledge of the languages of strange or unknown peoples.

As to the moral influence of missions, there is no doubt that, entirely aside from the moral elevation brought about in the lives of individual pagans, whole peoples are raised and purified. Pride, laziness, lying, and deceit, intemperance, and sexual immorality, all pagan vices, gradually disappear, in large measure, before the march of the Christian missions. Missionaries persuade the native peoples, if they are nomads, to settle down and cultivate the soil, to free their slaves, to choose the ways of peace and learning, and thus to get free from the domination of their former superstitions. They persuade the natives to work regularly, and endeavor to overcome their apathy. The professional schools opened by the Protestant missions at Lovedale, in South Africa, have succeeded, bit by bit, in persuading the heathen to attach himself to the soil, to respect the property of his neighbor, and to develop a love of justice and truth. If they have the ear of the government, the missionaries try to obtain prohibition of the sale of opium and of alcoholic drink. Upon their petition, the Mikado of Japan has prohibited the importation of opium into Formosa and Khama, has exerted all his personal effort in the cause of abstinence from intoxicants. The missionaries refuse the sacraments of the Church to drunkards, and care for the worst of these in special hospitals. It has been due to the influence of missions that public prostitution has been abolished in several Asiatic countries. Many illustrious native converts have added to the civilizing work of the missions, among whom are Maka, in the Gilbert and Hawaiian Island, and Pundita Ramabai, in India. The tone of family life has been raised, war has decreased, and slavery almost entirely abolished through the influence of missions. Missionaries brought about many reforms in the Kongo and the amelioration of prison conditions in Japan. In public sanitation, missionaries have done a noble work. Following the example of the Catholic bishops and the Hospitaler orders of the middle ages, the missionaries of all denominations, Dominican priests and American Protestants, Sisters of Charity and Deaconesses of Kaisewerth, have founded hospitals and established dispensaries, taking care of infirm old people who, especially in Africa, are abandoned; looking after neglected children, of whom the greater part—at least, in China—are condemned to death or prostitution. . . . To Scotch and American missionaries belongs the glory of having formed a large corps of well-trained woman doctors, infirmarium professors, and deaconesses, who can penetrate into the most sacred corners of the harems and zenanas, and carry there, with the consolation of the Gospel, the relief of medical art worthy its name.

We withhold our admiration for such saintly characters as William Carey and Father Damien for their work in India and among the lepers. We have a well-founded right to say that the most certain and effective agent of civilization is the missionary.

## "A MISSING LINK"—"THE LIVING LINK"—II

BY DAVID M'CONAUGHY

Forward Movement Secretary of the Presbyterian Board of Foreign Missions

While recognizing the reasonableness of the demand for Specific Objects in developing interest in missions, it is necessary to fairly face the difficulties involved in giving practical effect to the plan. That it is inadvisable, and, in fact, impracticable, to assign, individually, native objects—such as workers and scholars—the accumulated experience of the various boards has demonstrated beyond question. Because of the intolerable burden involved in attempting direct communication with the already vast and ever increasing number of native workers and scholars; because of the probability of the effect upon the beneficiary proving prejudicial rather than beneficial; because of the disappointment liable, in many cases, to result to the donor; because of the dislocation of the arrangement, sure to occur frequently, in the very nature of the case; and, above all, because of the unfavorable effect which such an arrangement is calculated to have in undermining the spirit of self-support in the native church—for these, among other reasons, it has been found necessary to abandon this practise, even after making every effort to meet the demand for such individual assignment.

The assigning of missionaries sent out from the home lands is likewise attended with very real and serious disadvantages:

(1) Wherever the connection is made to depend upon an individual, it is, in the nature of the case, unstable and liable to be broken at any time. Owing to death, or withdrawal from the field, or transfer to another section or to other work, the arrangement may be broken at any time.

(2) The arrangement is often disappointing, too. For some missionaries can not write interesting letters, while others will not write regularly, even at long intervals. Some are engaged in work which, while no less useful and essential, is less picturesque than that of others, and affords little to write about that is of inspiration, or even of very much interest to most people. Sooner or later, in many cases, the arrangement breaks down.

(3) It is a narrower interest which centers in a single worker than that which is attached to the work. For not only is the worker a variable factor while the *work is a constant quantity*, but the latter affords a fuller fund of information and incident upon which to draw.

(4) It is likely to set an artificial and arbitrary limit to the financial interest of the supporting constituency, when the fixed amount of a salary is the objective in view. Whatever arrangement is made should admit of expansion as ability at the base of supplies increases with growth of interest. In some cases it is quite beyond the ability of a church to rise to the support of a missionary, while in many others it is nothing short of a shame for a church to stop at any such limit when it should support a whole station as its parish.

(5) The assignment of a number of missionaries to a single church, on the other hand, tends to monopolize those who should serve as "Living Links" not to a single church, but to an ever-widening constituency at home.

Sooner or later, therefore, there arises a very real objection to the assigning of the missionaries individually, as Specific Objects, even as in

the case of native workers and scholars. And, in fact, some of the missionaries themselves object to the arrangement which, while often proving quite agreeable, has in not a few cases been attended with embarrassment and heart-burnings, sometimes on the part of "the party of the first part," and sometimes on the other side.

And just because of such obstacles as have been named, some boards have resolutely refused, under any circumstances, to assign specific objects. Others, after resisting the demand as long as possible, at length yielded to pressure and went the length of assigning individual native objects of all sorts, until, after reaching a sort of *reductio ad absurdum* on a large scale, the plan broke down by its own weight. And now, out of a wide range of experience, the principal boards have found a *via media* in "The Station Plan." Gradually what is merely incidental has been differentiated from what is really essential in the Specific Object, and fundamental principles are emerging more and more clearly into view. It is seen now that people can scarcely be expected to give adequately to what they are not interested in; that they are not likely to be interested in that about which they are not informed; and that, in order to be informed, there must be something, to begin with, about which even the busiest can be informed.

But it is also being realized that there are just two things vitally essential in the process of creating and maintaining intelligent interest:

(1) *A point of contact*—a Specific Object—on the field upon which interest can at first be concentrated until it becomes intelligent, intense, permanent, a knowledge which, in the very nature of the case, can be expected to "grow from more to more."

(2) *A Living Link* of communication between the object on the field and the supporting constituency at home.

And here is the very heart of the problem—to make this link really *living*. This can be accomplished only as the board, on the one hand, shall serve in a very real and effective way as a clearing-house for duplicating and distributing information; while, on the other hand, the missionary at the front shall do his part faithfully and efficiently in furnishing such information as is wanted at regular, if not frequent, intervals and in an interesting form.

The Baptist Missionary Union, after several years of experience with the station plan in its simplest form, testifies: "It grows in favor, and gives perfect satisfaction to both board and contributors. The plan has not been changed nor even modified since its inception, and has increased the contributions to the treasury, as well as awakened an intelligent interest on the part of the contributors. It is relieving the board of much embarrassment."

Under the plan, as this board has worked it:

(1) The entire appropriation for each station, including the work of every class, as well as the support of the workers, is divided into shares. There is no splitting up of the work into various classes and no assignment of individuals, whether native or American.

(2) The home constituency is furnished steadily with information about the particular "Object" supported, embracing—

- (a) A detailed description of the station and work carried on there;
- (b) A biographical statement about each missionary in the station;
- (c) A quarterly letter, giving fresh incidents, etc.

The tie between the constituency at home and the work which it supports is strengthened by personal visits from the missionaries when home on furlough, and in every other way possible.

It seems clear that the board which succeeds in most thoroughly perfecting the working of a plan such as will afford definite points of contact with real living links between the work abroad and the supporting constituency at home, will be first to solve the financial problem of the missionary enterprise.

## THE "APOSTLES" OF MADAGASCAR \*

BY M. E. PECHIN

For several years the Protestant churches of Madagascar have been greatly influenced by certain preachers whom the people call "apostles." Judgments differ very much about these men. Some call them "dangerous pretenders, disturbers, who ought to be shut up or shot," while others maintain that at least the churches ought to be shut against them, and yet others receive them with open arms, as messengers of heaven. The more violent threats proceed only from a few civil functionaries.

A band of these "apostles," five men and one woman, recently paid a visit to my own church. One was a former governor, one an evangelist, and one a teacher. The leader was the ex-governor, whose dignified visage is framed in a beard of most white. A long vestment flows down to his bare feet. He it of a spirit deliberate, calm; he weighs his words; there is nothing of the pious phraseology so common in the Malagase preachers. He has in a high degree the tone of command, derived from his former eminent place. Aforetime unjust and oppressive, like most of the Malagase judges and governors, he is now completely transformed. The teacher alone has an air a little exalted, and is the most impetuous in his exhortations and expressions. The evangelist appears to me the type of the native Christian destined one day to replace the missionary when the Malagase church shall have become customous. Simple, modest, but of a living faith, well versed in the Scriptures, his sermons are thoroughly edifying.

The imposition of hands in exorcism and for bodily healing are now performed more quietly than formerly, so that the indifferent and the heathen no longer throng to see their real or supposed miracles. Yet, altho humble, and in other points docile, neither the "apostles" nor their followers can be persuaded that evil, either bodily or spiritual, is due to anything but diabolical powers, to be overcome only by faith and prayer, with the imposition of hands. Their exorcisms appear to be directed not so much against a supposed bodily possession as against a spiritual possession by the power of evil. Their imposition of hands is viewed as imparting a fuller measure of the Holy Spirit. Psychological science is more amenable to such a view now than once. They also impose hands for the relief of bodily ailments, and are so far successful that they are greatly resorted to for this purpose. Here also modern science, whatever its theories, has a more consenting attitude than formerly. I have found no well-attested case of a sudden cure wrought through the "apostles." Some of them have been suffering seriously from fever, yet nothing can persuade them to take remedies.

Other sides of their work are unmistakably good. There reigns among them a deep brotherly love, and they are truly messengers of peace, carrying it wherever they go. Their countenance is serene. No trace of agitation, of anxieties. They are pervaded by a notable calm. The power from on high is employed to govern the mind and the body. Friends of the humble and the lowly, resting on God for themselves, they have killed the germs of discord by putting away ambition and selfishness.

They do not baptize, but refer their converts to the missionaries for

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\* Translated for the REVIEW from the *Journal des Missions*.

doctrinal instruction and baptism. They are greatly attached to their respective churches, over which they do not seem to assume either doctrinal or disciplinary control. They urge strongly the near coming of the Lord. Where this is believed, it imposes an awful hush on mundane interests, and binds men's souls to the message of the salvation and judgment.

They themselves do not deny that, with the introduction of new customs, there is danger of taking accessories for essentials, and that, in their rapid flights through the country, they can hardly be very sure of the spiritual state of those whom they receive. They are very docile to correction out of the Word of God, but are rather hard to persuade that they make too much of signs and wonders. On the whole, I am convinced that their work is a work of faith, not without faults, but radically sound, and of happy results.

What we must emphasize in this religious movement is that it is genuinely Malagese, and exhibits a real effort of the native Christians to put on the true Christian character, and to distinguish themselves from heathenism. It is a manifestation of native piety which has come forth independently of the missionaries, who have simply favored it. Like the Moravian Brethren in Europe, the "apostles" are the best support of the community in which they are found, without setting up a new church or attaching themselves exclusively to any one.

## VILLAGE LIFE IN INDIA \*

BY A. S. ALBRECHT, RETACHINTALA, INDIA

Missionary of the American Lutheran Church

An Indian village is a little world in itself. Men live and die in the little village in which they were born, often without going beyond the village limits in their lives, or feeling the need of going. Their livelihood is there, their wants are few, and these wants can be supplied by their neighbors. Some villages are much larger than others, and some have a few educated men, while in others no one can read or write but the *munsiff*, or head man, and the *karnam*, or village accountant. The style of houses vary in different parts of the country, and also according to the size or wealth of the village, but in most respects all villages are alike. The houses are close together in two long rows, with small side streets branching off here and there.

If we enter the village from the east end, first we see a group of little huts, constructed chiefly of split bamboos, and not high enough for any one but a very small child to stand erect. These are the dwellings of the *yanadi*, or thief caste, who are employed as village watchmen, perhaps on the principle that "it takes a thief to catch a thief." At any rate, they never allow any one to steal what they are watching. Next come the houses of the Sudras, rich and poor, but the Sudras are by no means all one caste, as many suppose. The *reddis* and the *kammas* are the principal farmers, and when any religious procession takes place, each struggles for precedence. Here is the house of the village *munsiff*, who is a government servant, and whose duty it is to try all small cases of theft or disturbance, and report all others to the higher authorities.

There, where the blue smoke is curling up, is the house of the potter,

\* From *The Lutheran Observer*.

whose wheel is always turning to supply the earthen pots used by the village for cooking and for water. Those houses that are locked belong to the shepherds, who are away in the fields with their flocks and herds, and whose food must be carried to them by the women of the family.

Next come the rich merchants, who sell cloth, grain, curry stuffs, and the other things necessary for daily use. They are also the money-lenders, and take from 12 to 100 per cent. from their neighbors, who want money for a wedding or a funeral feast, or to pay their taxes; and, sad to say, there are few who do not at some time fall into their clutches, and fewer still ever get out again.

Adjoining is the village post-office, kept in the house of the Brahman postmaster; next is the *karnam's* and the schoolmaster's, if there happens to be a native school, and the other Brahmans who occupy the adjacent houses are gentlemen of leisure, living from the income of their lands and on the fees they get for performing weddings, foretelling auspicious days for marriages, journeys, etc.

Peep into the next house, and you will see the goldsmith at work, making a gold collar for some dark-skinned beauty, while his little son sits in front of him, blowing the bellows and learning the trade. Here are some more boys also learning a trade. They are the barber's sons, shaving their little brothers for practise, while the father stands near, giving directions, first to them, and then to another boy who is learning to beat the drum, for the barbers are also the drummers. Down that side street are the houses of the *dhobies*, or washermen, who wash for the whole village. A very rich lady, who has a fine cloth she is afraid the *dhoby* will spoil, will sometimes wash it herself, but otherwise, no one, rich or poor, not even a beggar, will wash his own clothes. That is the *dhoby's* work.

Down that other street are the houses of the Mohammedans. In many places the Mohammedans are numerous and wealthy, but here they are few in number, and usually poor. Here is to be found the government toddy shop, which brings more poverty and misery to the people. In sandy places where the palmyra trees flourish, are also found the toddy tree climbers. There are also the Sudra weavers; the *pichagunta* people, or gypsies, who go from house to house, telling stories, singing songs, and begging, and the *mutthurachalu*, who have long guns, licensed by government, and who often bear a bad reputation for their use of them.

At the extreme end of the village are the tank-diggers and road-makers, who say they used to be a very good caste, but it was spoiled from their eating field rats. Next to them often are to be seen little temporary huts occupied by the *yellaka* people, a wandering tribe of gypsy fortune-tellers, who weave baskets, and on their wanderings take from one place to another salt, cows, and donkeys.

All these, and others not mentioned—for instance, the carpenter and the hunter—are caste people, and most of them belong to the Sudra caste. They are divided and subdivided, and many will not eat with each other, and none of the subdivisions will intermarry.

Nearest to the tank-diggers, but separated from all of them, are the outcasts—the Malas and the Madigas. The Malas weave much of the cloth used by the villages, which must be washed in caste water before it can be worn. The Madigas are the leather workers, and the servants of the caste population. They make the shoes for the village, the leather collars, etc., for the bullocks and plows, and do the coolie work in the fields of the farmers.

They are not paid daily wages, nor for the goods they supply, but at the harvest time are given grain for the year. They also get the carcasses of all cattle that die from disease or old age, and are depised because they often eat the flesh, as well as take the skin for their work.

## EDITORIALS

### Newspapers and Missions

#### A HINT FOR MISSION STUDY CLASSES

Young people tend to be materialists, and the younger they are, down to the age of dumb adoration of the milk-bottle, the more wholly are they satisfied with material things. The Acts of the Apostles do not attract boys of twelve or sixteen, because a skilful teacher only can make a bridge to connect Paul and Barnabas permanently with the interests of the twentieth century. A defect in mission study classes is that for this reason the interest of members is often artificial. Without perpetual effort and the inventive powers of a genius on the part of the leader the members of the class are not held together. Such classes rely on the interesting style or material of books to hold the attention of young folks and encourage them to read continuously. But what is only interesting is not long interesting. The interest must lead somewhither, or the subject will soon be dropped like a worn-out toy.

We have no radical change in these classes to suggest, but a useful auxiliary in their effort to keep up interest. Scholars in the public schools are sometimes made to report on the news of the day. They thus gain the habit of noticing things, breadth of vision, and general alertness of mind. Our suggestion is that members of mission study classes use an exercise of the same sort. For instance, the newspapers mentioned, not long ago, the organization of a company in New York to send steamers regularly to Liberia. The capitalists who formed the company were said to be negroes.

Hosts of questions for students

of missions are instantly suggested by the fact that Liberia is a mission field; by the fact that it has hitherto been rather isolated, and by the circumstance that the native negroes there are in a far lower stage of development than the American negroes, who will inevitably have closer relations with Africa if the new company succeeds. To suggest another instance, the war in the Far East can not reach an end which will leave missions in China, Korea, and Japan just where they were when it broke out. It can not reach an end that shall not affect the prospects of Asiatics generally. Its events are full of interest to all who know that there are things more important than ball-games and horse-races. Let mission study classes report from the secular newspapers all items of news which relate to missions, or indirectly affect their prospects or the general advance of the Kingdom. The interest of discovery and of building up relations will then join with other interest in justifying the study and in finding through it tangible and worthy results.

We need not add that any others than students who are interested in missions and in the building up of the Kingdom of God can greatly profit by searching the secular press for news that touches, or may have relations to, this great enterprise of the Christian Church. D.

#### The Missionary Calibre

The New York *Sun* recently found a morsel to its taste in a letter from a Japanese student at Yale to a paper in Japan, in which the young student wrote "that the students in other departments of the American University than the theological are 'young men of fine



appearance,' 'but when it comes to the theologues, beggarlike faces are in the majority,' and the feeblest of the lot 'go as foreign missionaries,' 'the ones who are unable to get a suitable place here.'" This young Japanese is said to be a Christian, but he goes on to speak contemptuously of the foreign missionaries: "If you examine their erudition, their ideals, their purposes, the most of them are worthy of only a smile; . . . the missionaries and their satellites are nothing but vulgar fellows, ignorant, and without brains."

As to the charge that the divinity students are an inferior lot, with beggarlike faces, it would be interesting to test this young Japanese student's judgment by mixing up the divinity students with an equal number chosen at random from the other departments of the university, and let the young Japanese distinguish the divinity students by their appearance. Doubtless the authorities of the Yale Divinity School would be perfectly ready to have such a test applied. With reference to the criticism of the missionaries, probably any missionary board would be willing to have this young Japanese student and any average missionary subjected to a competitive examination. The critic saves himself by a statement which makes it possible for him to recognize as exceptions any missionaries who might be named who would refute his view—men like Verbeck and Brown, and Alexander and McCartee, to speak of the dead, and Hepburn, Green, Davis, Imbrie, and scores of others among the living.

This young Japanese student would probably contend that very great progress had been made by his country in recent years. In the *New York Evening Post* of December 19, 1903, Dr. Edward Ab-

bott quoted a remark made to him by Colonel Buck, the United States Minister to Japan, to the effect that the result of his observations in Japan was that Christian missions had done more for the advancement of the Japanese people than all other influences and forces put together. When Dr. and Mrs. Hepburn left Japan in 1892, after thirty-three years' work, the *Japan Gazette* said: "We may rest assured that it was the daily lives of Dr. Hepburn and his fellow workers, in the early days, which moved Japan first to tolerate and then to welcome the missionaries to these shores, and it is to the missionaries that Japan owes the greater part of her present advancement. The missionary has been Japan's instructor, an influence wholly for enlightenment and good." If the missionaries are such feeble-minded creatures as this young Japanese student represents, it is difficult to know which to admire the more—the docility of the Japanese, or their ingenuity in learning so much under missionary influence. S.

#### Perennial Objections to Missions

There are certain people who find in every event an opportunity to object to the sending of missionaries to preach the Gospel in non-Christian lands. The capture of Miss Stone gave them an opportunity to declare that she had no business in Macedonia, but the kidnapping of Perdicaris was not used as an argument against American citizens residing abroad. Wars and uprising in lands where missionaries work are usually credited to them by many ignorant or prejudiced antagonists, but the blame is not placed by the same critics on the merchants or foreign officials, tho it often belongs there. Thus it is in all kinds of circumstances: men see what they want to see and

judge according to preconceived ideas. Those who are not truly following Jesus Christ, and are refusing to help carry out His Great Commission, will ever find occasions to decry missionary work. \*

Somewhat along this line the *Calwer-Missionsblatt* says:

In consequence of the Herero rising, in Southwest Africa, German Protestant missions are yet again decried in many journals. The missionaries, it is declared, have spoiled the natives by indulgence, and have seduced the colonial government to follow suit; they were, it is said, aware of the rising beforehand, and delivered up to the enemy their own German countrymen, who had fled to the stations—in short, have approved themselves guilty of high treason. We scarcely believe our eyes when we see, in the *Colonial Zeitschrift*, "Malaria, Blackwater-fever, Locusts, Missions—the first and last alike ineradicable." With men who hate missions to such a pitch there can, of course, be no further argument. Sad and humiliating is it that any such thing can be printed in Germany.

This is a strong argument that missions are alarming the kingdom of Satan, that they are arousing Satan's adherents at home to such an insane intensity of hatred against them, altho in the two Anglo-Saxon countries their relatively greater influence renders the devil's children somewhat more rational in their attacks.

Mr. Poultney Bigelow says that he believes the missionaries are doing more harm than good in China, because they are irritating the people. Inasmuch as it is Jesus Christ Himself who has said, "I came not to send peace on earth, but a sword," it is plain enough that Mr. Bigelow looks upon Jesus Christ as a mischief-maker, and upon all His apostles and their effective successors as mischief-makers. His notion of their ancestral religion is very good and fine, but that Christianity has

really some points of superiority, of which it might not be amiss to take advantage. The man can not see, because he will not see, that the higher order almost always provokes the lower to bitter opposition before it prevails over it. Buddhism itself, in China, had to win its way to the top through times of severe persecution—nay, even Confucianism was sometimes sharply persecuted by unfriendly emperors. If we ourselves are not still hanging up men as sacrifices to Odin, or burning them in wicker images to the old British gods, it is not the fault of the Poultney Bigelows of the olden time. †

#### Miss Stone and Mr. Perdicaris

The kidnapping of Mr. Perdicaris in Morocco by the brigand Rais Uli very naturally recalls to mind the case of Miss Stone's capture by Saraffoff's men in Macedonia. It has peculiar interest, too, as showing that one event may befall non-missionary and missionary alike wherever laws have lapsed through lack of energy to enforce them.

These two cases are exactly alike in their main particulars. Both victims were acclimatized residents in countries whose governments are pledged by treaty to prevent their subjects from making lawless attacks on Americans; both were seized for ransom in their ordinary haunts, and without reference to their personal qualities or actions, and the opportunity for both outrages was due to a flabby governmental degeneracy which promised impunity to the brigands whatever the fate of their victims.

Any appearance of difference between the two cases is due to the course followed by the American government in each. In the Stone case the government tolerated, if it did not suggest, the payment by private individuals of the ransom which the brigands asked. It

treated the affair as tho private interests only were involved, and it has not yet secured from Turkey redress for the outrage. Such a line of inaction has, of course, so far encouraged brigandage in Turkey as a safe if not an honorable method of raising the wind.

In the Perdicaris case, however, America demanded the release of the captive from the party responsible (that is, from the government of Morocco), and so terminated the affair in fewer weeks than the method used in the Stone case required months. Of course, the Sultan of Morocco passed some exceedingly bad hours. Nerve shocks in a culminate series were produced by successive arrivals of big American war vessels, followed by hints from the news-bureaus that there are others. His Majesty had no option but to save the captive at all costs; and if he is permitted to remain on his throne, the memory of this moving experience will insure that he will make it exceedingly warm for Rais Uli later on. He will thus effectively dissuade his intelligent subjects from adopting kidnapping as a profession.

The principle on which America acted in Morocco is worth noticing, since it has a bearing upon the rights of missionaries established in such countries. The merchant or missionary who goes to live in the cannibal islands assumes, himself, all risks to his life, and retains no right to call for protection from his native country. But in the domain of a treaty the situation is quite different. America, by making and promulgating treaties of intercourse with Turkey and Morocco, has certified that it rates those governments as worthy of confidence. If either of them sets the treaty at naught, America is bound, for the sake of its own dignity, to see the wrong redressed.

Experience in these two cases of

kidnapping seems to offer to the consideration of missionaries the following principles:

1. American citizens, of whatever quality, while within the domain of a treaty of intercourse, on any lawful business, have a right to expect protection.

2. The duty of America when one of its citizens is deprived of his liberty in violation of treaty is to hold responsible the government of the country where the outrage occurs. This duty is not a favor to the victim, nor does it have any relation to his personal qualities. It is a general duty that arises from a violation of treaty which attacks the dignity of America, the possibility of future peaceful intercourse, and the safety of all American citizens.

3. In cases like those under consideration the payment of ransom by the captive or his friends is against public policy as encouraging brigandage, and should not be tolerated.

D.

#### Vacation and Missions

There are certain animals that go into winter quarters, and there are many church-members who go into summer quarters! From October until June these earnest home workers give much time, talent, and thought for the upbuilding of the Kingdom of their Divine King; but when the hot weather sets in their ardor cools, their zeal slackens, and golden opportunities slip by unheeded. Let this summer be an exception! While absent from your church, you are still present with your Lord. Filled and guided by His Spirit, wisdom will be given you so to think, speak, and act among the many strangers whose lives your life shall touch, that from you shall go forth an influence for the good of man and the glory of God. On the farm, by the seashore, among the moun-

tains, in your native land or across the waters, let your light shine this summer as never before, and catch the spirit of Him "who went about doing good." Wherever you are, keep in mind and heart a world-embracing Love, a world-conquering Faith, and a world-saving Redeemer.

T.

### Open-air Evangelism

The advent of the summer months brings to our attention this important phase of Christian work. In many cities churches are conducting regular campaigns with special evangelists. The fifty-first year's record of "The Open-air Mission" of London is worthy of the attention of all interested in this work. It reveals some startling facts, which prove the need for such evangelism—for instance, that on Sunday mornings people on their way to the great race-course have been counted at the rate of 1,000 per minute. In Manchester alone 5,000 shops, besides public houses, are regularly open on the Lord's day, while in London the total number is 22,000. In one borough the number of men entering public houses on a recent Sunday was many thousands in excess of the *whole male population* of the borough—for example, 83,500 male visitors entered the public houses at Paddington; this is nearly 18,000 in excess of the male population of that borough.

This "Open-air Mission" has sent forth evangelists to no less than 1,235 different places, visiting nearly 60,000 homes, and holding about 3,500 special services. The workers visit races, fairs, markets, cattle shows, regattas, barracks, seaside resorts—in fact, any place where a concourse of the people may be found. It is estimated that a total of 500,000 people have been met at these various resorts. Over 1,000,000 Testaments, tracts, etc.

have been distributed, and over 100,000 miles traveled. The results have been most encouraging.

### Suggestions for Workers

It may be well to add certain suggestions for open-air preaching, published by this society, as they may be of assistance to others engaged in similar work:

1. Let there be an acknowledged leader with each group.
2. Preach the great truths of the Gospel.
3. Say what you have to say briefly.
4. Do not attempt fine language or artificial manners, but speak in a natural tone, and explain and persuade.
5. Study the character of your audience, and adapt your address accordingly.
6. Always speak courteously, both to a group and to individuals.
7. Never resist the police. If you think you are unjustly interfered with, write to the Secretary of the Open Air Mission.
8. Avoid service at late hours, noisy singing, unseemly tunes, shouting, and ridiculous gestures.
9. If a person wishes to debate, walk and talk with him, or get one of your group to do so, or arrange for a private conversation.
10. Try to induce others to assist you in the singing and the speaking.
11. Always speak reverentially of God, and avoid everything trifling in manner.
12. Do not attempt to make open-air preaching so much a service of worship as an evangelistic effort to bring thoughtless and careless persons to give heed to the things of God.
13. Never thrust tracts at persons, but offer them politely to all who may be willing to accept them.
14. When the open-air service is finished, do not remain gossiping.
15. The committee are strongly of opinion that no money collection should be taken after an outdoor evangelistic service.

### Donations Received

No. 295.	Ramabal's Work.....	\$10.00
No. 296.	Ramabal's Work.....	21.00
No. 297.	African Missions.....	15.00

## BOOKS FOR THE MISSIONARY LIBRARY

**SAMUEL CHAPMAN ARMSTRONG.** By Edith Armstrong Talbot. Illustrated. 8vo, 301 pp. \$1.50, *net.* Doubleday, Page & Co., New York. 1904.

Samuel Armstrong was an unusually noble and unique personality, and his daughter has succeeded in giving a most captivating picture of the man and his career. Many biographies are dry reading because they deal too much in generalities or too largely in trivialities. This gives the broad outlines of the philanthropist's career, and with master hand Mrs. Talbot fills in the essential and interesting details. There was profound depth to the man, and great variety in his experiences. We are shown, first, the lad in his Hawaiian home, full of energy and fun, pure-minded and noble-hearted. Next comes the student, molded under Mark Hopkins, at Williams, then the soldier, and, finally, the philanthropist and man of affairs. The book pulses with life and overflows with humor. The quotations from letters and diaries abound in wise epigrams and statesmanlike utterances. Truly the world would have lost much had this biographical study never been written. \*

**WORKING WITH THE HANDS.** By Booker T. Washington. Illustrated. 8vo, 246 pp. \$1.50, *net.* Doubleday, Page & Co., New York. 1904.

This sequel to "Up from Slavery" describes the author's experiences in industrial training at Tuskegee Institute, and gives his convictions on the subject. It is a strong argument for the value and need of manual training for the American negro, and is written in Mr. Washington's forceful style, abounding in good sense and strong faith. He passes from what industrial training accomplished for him to tell of Tuskegee struggles, methods, and the results on individuals and communities. He stoutly holds and proves that negro education has not been a failure, and that the kind of training needed by the masses is that which teaches them to earn their bread by the sweat of their brows, and at the same time

leads them to serve their fellow men in the spirit of Christ. No education is safe which is not permeated with Christian principles, and none is effective which does not show practical results in character and usefulness. This is a great contribution to the literature on the American negro problem. \*

### NEW BOOKS

**RUSSIA.** Described by Famous Writers. Edited by Esther Singleton. Illustrated. 12mo, 361 pp. \$1.60. Dodd, Mead & Co. 1904.

**RUSSIA: HER STRENGTH AND WEAKNESS.** By Wolf von Schierband. Maps. 8vo. \$1.60, *net.* G. P. Putnam's Sons. 1904.

**MANCHURIA.** By Alexander Hossie. Maps, diagrams, illustrations. 8vo. 293 pp. \$2.50, *net.* Charles Scribner's Sons. 1904.

**MANCHURIA AND KOREA.** By H. J. Whigham. Map and illustrations. \$2.00. Imported by Scribner's. 1904.

**KOREANS AT HOME.** By Constance Taylor. Illustrated. \$1.50. Cassell & Co. 1904.

**JAPAN: THE PLACE AND PEOPLE.** By G. Waldo Browne. Illustrated. 438 pp. \$2.50. Dana, Estes & Co., Boston. 1904.

**SAMUEL CHAPMAN ARMSTRONG.** By Edith Armstrong Talbot. Illustrated. 12mo, 301 pp. \$1.50, *net.* Doubleday, Page & Co. 1904.

**WORKING WITH THE HANDS.** By Booker T. Washington. Illustrated. 12mo, 246 pp. \$1.50, *net.* Doubleday, Page & Co. 1904.

**PROBLEMS OF THE PRESENT SOUTH.** By Edgar Gardner Murphy. 12mo, 288 pp. \$1.50, *net.* Macmillan Co. 1904.

**THE NEGRO CHURCH.** A Social Study. Paper, 50 cents. Atlanta University Press. 1904.

**AT OUR OWN DOOR.** By S. L. Morris, D.D. 12mo. \$1.00, *net.* Fleming H. Revell Co. 1904.

**WONDERFUL STORY OF UGANDA.** By G. D. Mullens. Illustrated. 12mo, 224 pp. 1s. 6d. Church Missionary Society, London. 1904.

**AFRICA FROM NORTH TO SOUTH THROUGH MAROTSILAND.** By Maj. A. St. H. Gibbons. Illustrated. Maps. 2 vols. 8vo. \$7.50, *net.* John Lane, New York. 1904.

**THE ESSENTIAL KAFFIR.** By Dudley Kidd. A. & C. Black, London, England. 1904.

**THIRTY YEARS IN MADAGASCAR.** By T. T. Matthews. Illustrated. 8vo. 6s. Religious Tract Society, London. 1904.

**CHILD LIFE IN MISSION LANDS.** Edited by Ralph E. Diffendorfer. Illustrated. 12mo, 180 pp. 50 cents. Jennings & Pye, Cincinnati. 1904.

**CHINA MARTYRS OF 1900.** By Robert C. Forsyth. Illustrated. 8vo. 7s. 6d. Religious Tract Society. \$2.00, *net.* Fleming H. Revell Co. 1904.

**THE STORY OF THE BIBLE SOCIETY.** By William Conton. Illustrated. 8vo, 358 pp. \$2.00, *net.* E. P. Dutton & Co. 1904.

At the request of Dr. Otto Pantz we call attention to the fact that in our review of his book (November, 1902, pp. 863-4) his name was misspelled Pantz. The name of the publishers should have been J. C. Henrichs'sche Bushhandlung. \*

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

**America's Vast Domain** Porto Rico is only 18 degrees from the equator. Panama is only 9. Alaska reaches to within 19 degrees of the North Pole. Forty-two degrees of longitudinal expansion, and most of it within 35 years. By latitudes we have likewise gone by leaps and bounds. First a fierce struggle with nature, savages, and Great Britain for 14 degrees along the eastern coast. Then a contest with 3 European nations for a thousand miles westward. Then suddenly by diplomacy over the Mississippi and over the Rockies, a half continent at a bound. Then a reach to the middle Pacific—a decade of rest on the Hawaiians—and then a bound to the borders of Asia, and an unfurling of the well-starred standard in the Philippines. One hundred and eighty degrees of latitude, half of it in less than 2 decades! We have expanded. The question is no longer academic. It is an accomplished fact. It has startled the world—it has astonished ourselves.

REV. C. L. THOMPSON.

**A Phase of Y. M. C. A. Growth** As an illustration of the recent development of the Young Men's Christian Association, take the State of Pennsylvania, and compare the figures of 1875 with those of 1904. The number of associations has grown from 103 to 231; of railroad associations, from 3 to 27; of members, from 10,172 to 50,625; and the property valuation, from \$216,200 to \$3,891,000.

**Model of Beirut College at St. Louis** Those who attend the St. Louis Exposition should not fail to visit the Jerusalem reproduction, and also notice the model of the Campus

and the buildings of the Syrian Protestant College. The model is 14 feet long by 10 feet wide, and was prepared by the Rev. H. H. Jessup, D.D., assisted by his daughter. Each one of the 13 buildings is reproduced by an exact model cut out of Mt. Lebanon limestone of soft texture. \*

**Baptist Forward Movement for Education** An effort is to be made by Baptists to raise an endowment fund of \$500,-

000 within 5 years, with which to educate a native ministry in foreign fields. President Wood, of Newton Theological Seminary, who championed the policy at the annual meeting of the Missionary Union, says that it is the most important action American Baptists have taken in years, and that if the money is raised and set at work it will produce results on the mission fields ten times greater than an equal investment of funds in American missionaries could. It is a part of the plan to found or endow an educational institution in each of the great fields occupied by this body, for the thorough training of native converts for Christian service.

**The American Board and Medical Missions** In Turkey, India, and Ceylon, China, Africa, and Japan, the American Board has a total of 42 dispensaries and 28 hospitals. These hospitals and dispensaries last year treated 253,800 patients, the work having been performed under the superintendence of 40 American physicians, 12 of whom are women. It is an astonishing fact that all of this medical work, which is so far-reaching in its influence, cost the board last year, apart from the mere support of the missionary physicians, not more

than \$12,000. This equals \$1.00 for every 21 patients treated.

**A Farewell to Missionaries** A unique service was held in Oberlin, June 12th, in connection with the departure of Rev. Paul L. Corbin and wife, both graduates of the institution, for China, to reopen the Shansi Mission, which was destroyed by the Boxers, with the murder of the missionaries and of most of the converts. The memorial arch bearing the names of those and other martyrs was near by, and among the speakers were two Chinese, Fei Ch'i Hao and K'ung Hsiang Hsi, who escaped from the slaughter, and are now Oberlin students preparing for service in evangelizing their native land. K'ung is a lineal descendant of Confucius.

**The Bible Society and the Revision** The American Bible Society has decided to amend the constitution of the society so as to permit it to print the Revised Version of the Bible. With the publication of the notes of the American revisers, together with the demand created for the revision of the Old Testament, and the growing demand of scholars for popular editions of the Revised Bible, the Bible Society managers have been led to realize the changed situation and to act accordingly. Consequently, the Bible Society will publish in one volume the New Testament revision published in 1881, and the Old Testament revision published in 1885, together with the Bible as further revised by the American committee, and printed in 1901. The churches are increasingly making use of the revised Bible in their pulpits, a practise which will doubtless be greatly promoted by the action taken by the American Bible Society. The society has not yet determined

when it will begin the publication of the Bible in the Revised Version or what proportion of its output will be of the more modern work.

**The Bible Teachers' New Training-school Home** This institution is to have a new home at Lexington Avenue and Forty-ninth Street, New

York City. A large nine-story building has been leased, which will serve both for classrooms and dormitories. This will be for New York something like the Moody Bible Institute in Chicago. Many who wish to have the advantages of a thorough training in the Bible for work at home and abroad will be glad to avail themselves of this opportunity. Rooms not needed for students may be rented by other Christian workers.

**A Unique Missionary Exhibit** At Los Angeles, in connection with the Methodist General Conference, was presented a missionary exhibit on a larger scale than has ever been attempted. It had a whole building to itself, and nearly the entire field was represented. The decorations were flags, Chinese and Japanese lanterns and umbrellas, while the wall space was devoted to maps and charts illustrating history, geography, and ethnology, all of the highest scientific value. There were 300 copies of the Bible, each in a different language, a Chinese altar, with joss and incense sticks, a zenana, accurately modeled after an Indian zenana, in which sat a woman in Hindu dress grinding grain at the primitive mill still used in the country. A Japanese tea garden was also reproduced. This and the Chinese temple attracted the Orientals, of whom there are many living in Los Angeles, and who came in large numbers, bringing their families.

**The Pitkin Memorial at Yale** The Yale classmates of Horace Tracy Pitkin (killed at Paoting-

fu, North China, by the Boxers, in July, 1900) have erected a monument to his memory in Memorial Hall, New Haven. Public dedication exercises were held on June 28th, President Hadley making the address of acceptance for the university, and the Rev. O. H. Bronson speaking for the class.

The monument was designed by the architects of the building, and consists of a marble form about 12 feet high by 4 feet wide. The inscription occupies the lower part. Above is a bronze medallion, with the head of Horace Pitkin in relief.

\*

**A Religious Phenomenon** Says the *Central Presbyterian*, of Richmond, Va.:

"The largest church and the largest congregations in connection with our General Assembly are not within the United States, but on the Kongo River, in Africa. The membership of the two churches there is upward of 2,000. And the attendance on each church is upward of 1,000—sometimes 1,500, or more. When a native African from that region witnessed church services here, with an attendance of 100 or 200, his remark was: 'The people of America do not go to church much.' This Church (Southern Presbyterian) received during the ecclesiastical year just closed \$236,529—a gain over the receipts of the previous year of \$56,070."

**The "Best Year" for Presbyterians** The Foreign Mission Committee at the Northern Assembly, Dr. C. B.

McAfee, chairman, reported that the board has this year sent out more missionaries than any board ever before sent in any one year—82 new missionaries and 66 return-

ing to their fields. The churches have given more this year than ever before, and the board has spent more than ever before.

**Col. R. H. Pratt and Carlisle** It is a disappointment among many friends of the Indian

to learn that the President has removed Col. R. H. Pratt as head of the Carlisle Indian School, where he has done such splendid work. Without knowing the full reasons for the President's action, we understand that it is due partly to Colonel Pratt's criticism of the direction of Indian affairs in articles published in *The Red Man*. General Pratt entered the army as a second lieutenant at the reorganization after the Civil War, having served through the war in the Indiana volunteers. He organized the Carlisle School in 1879, and has served continuously at Carlisle since, being the first and only superintendent of the institution up to this time. Colonel Pratt made a great success of the Carlisle School for a quarter of a century, during which time he brought thousands of Indian boys and girls from the West to Carlisle to be educated.

\*

**The Cooper Bequest—A Correction** A letter written by Dr. John F. Dodd, Assistant

Recording Secretary of the Missionary Society, corrects a false impression given in our note on this subject on page 546 of our July number. Dr. Dodd says:

It is true that the Missionary Society of the Methodist Episcopal Church, the intended beneficiary in a certain sense of this bequest, has formally declined to accept the same; but it is not true in any sense or degree that it declined "to accept the money on the ground that the testator was attending a theater when he died." That particular incident was not at all considered and had no bearing what-



ever upon the action of the Committee on Legacies making the report recommending declination, which was adopted by the Board of Managers. The real and only reason for such declination was found in the peculiar provision of the will requiring that the amount, somewhat uncertain, being one-half of the residue, should be invested as a perpetual fund, requiring interest payments to a widow and daughter, aged, respectively, under 50 and under 22, during their lifetime; and, further, that after the decease of the said parties the income of said fund only to be used for all time to come for the cause of missions.\*

**The Southern Presbyterian Forward Movement** The two years since the inauguration of the Forward Movement have been the years of greatest advance in giving to foreign missions. For this period the percentage of increase has been larger in the Southern Presbyterian Church than in any other in North America. The increase for the year just closed has been \$56,070.72, or 31 per cent. The results are shown by the following analysis of receipts:

There are now 317 churches and 27 individuals in the Forward Movement. They assume \$131,055 annually for the support of individual missionaries and mission stations. They have paid 90 per cent. of the amount due on their pledges. Forty-one of these churches have renewed their pledge for a third year, and 168 have completed the first year and renewed for a second.

The Forward Movement was not inaugurated until after the close of the fiscal year 1902. The following year barely one-half of these churches entered the Movement, and last year only three-fourths gave on this basis for the entire year, yet in the 2 years they have increased their gifts \$39,110. Their gift per member has advanced from \$1 to \$1.58, while the other churches in the assembly have decreased 61 cents to 59 cents per

member. The number of churches not making any contributions to foreign missions is diminishing each year.\*

**Sad Loss for The Treadwell Island, Alaska,**

**Y. M. C. A. Young Men's Christian Association**

lost its building by fire a few weeks ago, but is now occupying the jail for temporary quarters. Since the association was organized a year or more ago, and every one of the miners on the pay-roll of the company (some 200) became members, the saloons and gambling-places lost their business, and the jail has had but one or two occupants. During the conflagration, in which several buildings were burned and the destruction of the entire town was threatened, there was a scarcity of water, but the bucket brigade used the beer to stay the flames in one of the big saloons on the edge of the town. The Y. M. C. A. is planning to rebuild, and will be aided, as before, by the mining company. The building had just been insured for \$8,000 (cost, \$20,000).

**The "Foreign Problem" in Canada** The eyes of all the world are to-day turned Canadaward

—Canada, with her almost illimitable extent of territory, comprising 3,500,000 square miles, and constituting more than one-third of the empire. No greater tribute could be paid to the natural resources of our land, or the freedom of our commonwealth, than the mighty influx of people who have come knocking at our doors within the past twelve months. Previous to this year, about 60,000 foreigners had emigrated to Canada to make for themselves homes in some part of our dominion. But this year over 115,000 have entered Canada and passed through Winnipeg, the "Gateway of the West."

The congested countries of Europe are eagerly sending forth detachments, a thousand strong, who are peopling our great Northwest. Besides the influx this past year from the United States and the British Isles, France, Germany, Italy, Spain, Portugal, Russia, Poland, Norway, Sweden, and Denmark, and even Iceland and China, have each and all sent their representatives.—*Missionary Outlook*.

**Promise of Organic union between the Congregationalists, Methodists, and Presbyterians in Canada**

Organic union between the Congregationalists, Methodists, and Presbyterians in Canada was one of the principal subjects dealt with at the General Assembly of the Presbyterian Church in Canada, which was held in St. John, New Brunswick. The three bodies have had committees "on correspondence with other churches" which have made fraternal exchanges from time to time. All three have expressed themselves cordially toward such union. In April a joint meeting of representatives of the Methodist, Presbyterian, and Congregational Churches was held in Toronto. The following resolution was adopted unanimously:

While recognizing the limitations of our authority as to any action that would commit our respective churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind: that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the churches concerned for such further action as they may deem wise and expedient.

There seems to be a growing recognition of the economy in the use of resources as well as the more adequate expression of the spiritual oneness of the Church that would result from a union organic in form. The laymen are even

more pronounced in favor of union than the ministers.

**Glad Tidings from the Antilles**

Statistics just received show remarkable progress in Porto Rico and Cuba. After five years' work in Porto Rico there are at least 29 preaching stations, 11 of which are organized churches. These are ministered to by about 15 ministers and native helpers. Only 8 of these are from the States. The church-membership, as reported, is 1,089. In Cuba, after less than three years of work, there are 16 stations, with 3 organized churches and over 200 members.

**Australasian Mission in South America**

It was in 1899 that the first band of young workers sailed from the Antipodes for South America, under the auspices of the Australasian South American Mission. Since then they have been joined by others. Up to the present they have labored chiefly among Spanish-speaking people in the Argentine Republic, and, after attempts in various directions, a settlement has been made in Campana, a town sixty miles north of Buenos Ayres, and there a flourishing school and mission are being carried on by Mr. and Mrs. Cook and Mr. Grimson. Much has been done in circulating the Scriptures in conjunction with the American Bible Society. One of the pioneers, Mr. Allan, has, however, felt from the beginning that his work would be among the descendants of the renowned Inca Indians, those famous races who held a great part of the South American continent, with a considerable degree of the arts of civilization, when it was acquired by the Spanish conquerors four centuries ago. There are 3,500,000 of these pure Indians, who all speak the Quechua language. Last year

Messrs. Allan, Wilson, and Guerrero made a journey through Bolivia, extending over six months, carrying Bibles on pack-mules, and selling a considerable number to Spaniards, at the same time spying out the land in order to commence a mission among the long-neglected Incas.—*London Christian*.

## EUROPE

**General Booth** The founder of the  
at Salvation Army has  
**Seventy-five** just completed his  
seventy-fifth year.

It is forty-two years since he began the formation of the Army, but he is as alert as ever. His activity was never more astonishing. Within the last few months he has been preaching and organizing in America, France, Germany, Norway, Sweden, Denmark, Belgium, Scotland, and Ireland, and he has just started for a tour of Scandinavia, Germany, and Switzerland. Asked whether he were satisfied with his life-work, General Booth said: "No! Satisfied? Who could be satisfied amid the indifference and disbelief of to day? Look at the multitudes around us who care nothing for God. Look at the growing agnosticism of the people. Look at the wretchedness and sufferings of the poor. Look at our national sins. Never was selfishness so marked as a national vice as it is to-day. How can a man be satisfied when sin has got hold of the nation so?"

**C. M. S.** According to the  
**Statistics** last report, just issued, the figures for the Church Missionary Society are as follows:

Mission Stations, 580.  
European missionaries—ordained, 422; lay, 159; wives, 388; ladies, 393; total, 1,362.  
Native clergy, 392; teachers, 7,679.  
Native Christian adherents, 308,439.  
Native communicants, 87,161.  
Baptisms during the year, 24,736.  
Schools, 2,535; scholars, 132,549.  
Medical work—beds, 1,946; in-patients, 17,071; visits of out-patients, 831,404.

## The Kongo Reform Association

There has been organized in England a movement known as the Kongo Reform Association, which has for its object the securing for the natives inhabiting the Kongo State the just and humane treatment which was guaranteed to them under the Berlin and Brussels Act. It is sought to accomplish this by securing the restoration of their rights in land and products of the soil, of which they have been deprived by the Kongo State; also to secure the restoration of just and humane administration of the individual freedom of men, women, and children, of which they have been deprived by oppressive taxation, illegal coercion, and inhumane treatment. The means to be employed to achieve the object are: (1) The distribution of information through the press of the world; (2) by public meetings and lectures; (3) by inviting the influence, interest, and support of all humane persons who will help the cause.

The association has for its president the Rt. Hon. Earl Beauchamp, K.C. N.G. P. D. Morel, Esq., is the honorable secretary. \*

## C. E. Z. M. Statistics

The general review of last year shows, in addition to the 211 missionaries in home connection, 105 missionaries and assistants in local connection, 323 native Bible women and nurses, and 571 native teachers. With regard to the work done, 6,397 zenana pupils have been taught with more or less regularity; 10,669 children are on the rolls in 213 day schools, with an average attendance of perhaps two-thirds of that total: 669 more are in 32 normal or boarding schools and orphanages, besides a considerable number in converts' home; in hospitals containing an aggregate of 348 beds, 2,979 in-

patients have been received, while 290,610 visits have been paid by out-patients to hospitals and dispensaries; and the Gospel message has also been given in 2,756 villages.

**Universities' Mission to Central Africa**

The report of the Universities' Mission to Central Africa, just issued, speaks of steady if not rapid progress. The Bishop of Zanzibar last year confirmed 460 candidates, and the Bishop of Likoma 487, the time of probation and training prior to reception into the Church in all these cases lasting for months, and sometimes for several years. At the present time the mission staff consists of 113 Europeans, 32 clergy, 26 laymen, and 55 ladies. There are also 243 natives, of whom 17 are clergy, 12 readers, and 214 teachers.

**London Missionary Society**

This organization, which dates from 1795, has now 275 European missionaries laboring in foreign lands. There are 106 in India, 72 in China, 31 in Madagascar, 31 in South Africa, and 35 in Polynesia and the West Indies. The official summary, which has recently been issued, shows that in addition there are 943 ordained native ministers, 3,672 native preachers, 1,579 teachers, and 208 Bible women. The church members number 69,607, and there are 196,026 native adherents. Over £29,000 was raised in the past year at the mission stations, the sum including medical mission receipts and school fees.

**English Baptist Missionary Secretary Retires**

The retirement is announced of Mr. Alfred Henry Baynes, who long and worthily has filled the office of secretary to the Baptist Missionary Society. Dr. Alexander Maclaren writes: "Without Mr. Baynes one can

scarcely think of the Baptist Missionary Society as existing. I am one of the very few whose memories go back to the earliest days of his connection with the society; but all the Churches know how his encyclopædical knowledge, remarkable business ability, concentration of will, contagious enthusiasm, and warm heart have been devoted unstintingly to its service."

**Missionary Income of the United Free Church**

The amount contributed last year was £219,141 (\$1,095,705), made up as follows: Revenue at home (inclusive of Livingstonia mission and women's foreign mission), £119,383; foreign mission revenue abroad, £84,121; Jewish missions, £8,080; Continental, £4,150; Colonial, £3,404. The total is more than £18,000 above last year; but this large increase is accounted for chiefly by the special efforts on behalf of the Emergency Fund and the Livingstonia Building Fund. The ordinary congregational giving for the various missionary funds of the Church shows only a slight increase.

**London's Work for the Jews**

The London Society for the Propagation of the Gospel among the Jews reports an income last year of \$191,858. No less than 212 workers are employed by the society at 51 mission centers in Europe, Asia, Africa, and America. From all stations progress is reported. From North Africa comes most encouraging news: hundreds of Jews in Abyssinia are earnestly seeking the truth, and in two places alone there were from 300 to 400 converts. In Persia congregations of over 100 Jews are reported at the mission services, while 400 come to hear the Gospel at Damascus. In Tunis, the good seed, sown faithfully for many

years in church and schools, begins to bear fruit. M.

**What the Rhenish Society Reports** The Rhenish Society carries on work in 8 countries, and is able to report native Christians (adherents) to the number of 96,881, an increase of 5,757 over a year ago. Of these, 55,685 are found in Sumatra, 16,316 in Cape Colony, 13,909 in German Southwest Africa, 7,568 in Nias, 1,963 in Borneo, and 1,277 in China. Work has just been begun in New Guinea.

**Dr. Washburn,** June 14th marked of **Robert College** the close of the work of the Rev. George Washburn, D.D., at Robert College, Constantinople. For thirty-five years he has stood at the helm, and now, at the age of seventy-one, retires and returns to America. His presidency has been an era of the greatest prosperity for the college. After the noble and heroic pioneer work of the late Dr. Cyrus Hamlin, Dr. Washburn took charge of the young institution in 1869, when its very continuance was a matter of grave doubt. From a mere handful of students, it has grown to an institution of over 300, with a large faculty and nine buildings. The influence of the college on the formation of Bulgarian character was so marked as to lead the first Bulgarian *sobranje*, or parliament, to pass a resolution of thanks to Dr. Washburn for what he had done for the Bulgarian people.

The more than 2,400 former students of the college still living look back with grateful memories to the wisdom, the tact, and genuine affection shown them by their beloved president. On the recent commencement day, the alumni, to commemorate their love for him, have founded a free scholarship, to be known as the Washburn Schol-

arship. They have already collected \$1,540 toward this object. Resolutions adopted by the trustees and by the faculty were also read, and also an engrossed memorial address on the part of the British and American colonies of Constantinople, with over 150 signatures.

The influence of Dr. and Mrs. Washburn on the entire Constantinople community has been very marked. For eleven years before assuming the presidency of the college Dr. Washburn was a missionary of the American Board, and his lifelong acquaintance with Eastern affairs has made him the valued counselor and warm personal friend of many American and British diplomatists and statesmen. Mrs. Washburn has also long occupied a warm place in the hearts of all with whom she comes in contact. The charm of her hospitality has made "Kennedy Lodge," the president's house, a center of happiest social reminiscences.

Dr. Washburn's successor, Dr. C. Frank Gates, was formerly President of Euphrates College, Harput. Thus, the three presidents of Robert College have all been missionaries, and the institution, altho from its foundation independent in support, has been strongly Christian in its influence, and thoroughly in sympathy with the missionary work.

C. T. R.

## ASIA

**High Honor to a Veteran** A statue to President Daniel Bliss, the founder of the Syrian Protestant College at Beirut, was unveiled May 6, with a large audience present, composed of Christian converts, American residents of the missions throughout Egypt, Turkey, and Persia, with a representation of American travelers. Dr. Bliss went out to Persia 48 years ago, and, in connection

with other missionary work, at once proceeded to collect funds for the establishment of the college. It was successful from the start, and has been enlarged from time to time, the founder being always able to interest his friends in its behalf. Its alumni are widely scattered throughout the East. The exercises at the unveiling were in English and Arabic, and a poem in the latter language was read.

**Cholera  
Raging in  
Arabia and  
Persia**

Dr. S. M. Zwemer, of Bahrein, writes, under date of May 26th, that they are having a taste of what a cholera epidemic is like. The people were dying at the rate of 60 a day. There was panic in the bazaar, burials at night, suspicion of Christians, and the rest. The disease also got among the little band of Christians. Ameen's wife died, and 2 others recovered. The ladies of the mission were out day and night on errands of mercy. Dr. Zwemer adds:

It is pretty hard to see them die like sheep without a shepherd, and to realize how helpless one is in preaching sanitation or salvation. The British agent estimates the death-rate at 500 a week in a population of 20,000. The type of the disease is very virulent, and people die in six hours. It is putting a stop to evangelistic touring even as the plague did last year, but the hospital is proving of great value.

A despatch from Tiflis says that there are 300 deaths daily in Teheran, and that the cholera epidemic is spreading rapidly in Northern Persia. \*

**A New Era  
for India**

Rev. G. Fischer, of Karkal, India, hitherto a very unfruitful field, has lately had much more encouragement, finding himself and his catechist surrounded from morning till night by inquiring crowds. He has talked with some rich Hindus, one being a govern-

ment officer. The latter seems to be a theosophist, but says:

We feel that a new era has now dawned for us and our children. Christianity is winning victory after victory. I tremble; not that I am unwilling to become a Christian if the time comes for such a change. But I foresee what a conflict must needs break out in the bosom of my family, among those who nevertheless love one another greatly. This conflict can not fail to issue in an alienation either temporary or permanent.

And this man told the truth. His personal experience confirmed his words.—*Le Missionarie*. †

**The Religious  
Decadence  
Among Parsees**

A correspondent in the *Voice of India* has been calling attention to the causes of Parsee religious decadence. He considers that the ignorant priesthood is the chief cause. To the Parsee priest religion consists in meaningless ceremonies, which the modern young Parsee naturally learns to despise. The correspondent suggests serious attempts to create an educated priesthood. He says:

What is wanted is not priests who can officiate at petty ceremonies having no significance, but men who can guide, advise, and instruct. If one such man for every 1,000 Parsees is secured at first, it should suffice. The Parsee population being about 80,000, we want, say, 80 first-class priests, a number that can be gradually recruited from the college. The chief functions of these reverend gentlemen should be to preach rational discourses to Parsee congregations on fixed days, to keep strict supervision over the petty Mobeds in each parish, to superintend and rationalize the ritual at the prayer-house, to look after the spiritual affairs of every family in the parish—in short, to do all that is expected of an enlightened clergyman or chaplain in Christian countries.

It is needless to say that no such scheme will prove effective. A dead man can not be resurrected except by Divine power. \*

**Religious Value of Some Non-religious Work**

Not long since in India the religious sentiment of an entire district was changed by the digging of a well. The people had been made to believe that if wells were sunk beyond a certain depth the gods would be offended and would punish them. In a time of severe drought a missionary persuaded some to dig deeper, and a fine spring was found; whereby faith in their divinities was shattered better than could have been done by a thousand sermons.

**Tibetan Theology**

The theology of the Tibetan Buddhist is fearfully and wonderfully made. It is contained in a ponderous Bible in 108 volumes of 1,000 pages each, divided into 1,088 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by the lamas, and are of almost priceless worth. In addition to these, there are 225 volumes of commentary.—*Religious Intelligence.* †

#### Protestant Missionaries in China

	Men	Wives	Unmarried Ladies	Total
English.....	602	419	462	1,483
American....	460	347	310	1,117
Continental.	171	102	77	350
Total...	1,233	868	849	2,950

One missionary for every 133,000 inhabitants.

**The London Mission College in China**

The opening of the London Mission College in Honkow recently was a great occasion. Its fine building, intended to accommodate both theological and normal schools, is a free gift from Dr. Griffith John, the veteran pioneer of that society in Central China. For 50 years he has preached the Gospel, and during the last 40 he has planted many flourishing churches in the provinces of Hupeh and Hunan. The

college is a legacy to provide preachers, teachers, and pastors for future years.

At the opening service Dr. W. A. P. Martin said:

I hail this event as making a new departure in the policy of the London Missionary Society in China. Leader in the opening of missions, and foremost in the work of evangelization, that noble board has not kept abreast of others in the work of education. Education! Education! is the cry that comes up from all quarters. Sixty schools were opened in Wuchang last week, and 70 near Peking a few weeks ago. For want of competent teachers of their own the Chinese are seeking light from Japan. It is a pale and feeble light in comparison with that shed abroad by our great mission schools. \*

**A Message to Students from China**

The Student Volunteer Movements of America, Great Britain, Australasia, Scandinavia, and Germany are now represented in China by over 500 volunteers. A committee appointed by a representative meeting of these volunteers at Kuling last summer prepared a message addressed to the students of all lands, which has since been signed by 343 student volunteers in China. The conviction that the missionary service demands not only men who are strong in faith, but also broadminded and thoroughly trained, constitutes the reason for such a message. The remarkable unity of the Chinese race, the immense possibilities of the people, and their peculiar plasticity at the present moment are made the basis of a special claim on the interest of the student world. Four great convictions of these men and women who make the appeal are deliberately and forcibly presented: (1) That the religious forces at work in China, apart from Christianity, have failed to save her. (2) That Christianity is proving its ability

to meet every one of China's needs. (3) That the present favorable conditions for Christian leadership in China may not last. (4) That the missionary work in China affords full scope for every diversity of talent. The problem of China's evangelization is then summarized in words of profound significance:

But the problem is primarily a spiritual one. We do not aim to produce mere intellectual adhesion to the truths of Christianity, nor admiration of its moral teaching, for these can not save the race. We seek to lead individuals and communities to such an experience of the power of Christ as shall rouse the heart and conscience, and transform the whole life. In order to accomplish this end, the leaders of the Church in China should be men of mental culture, but the essential qualification is faith in God.

**A Missionary Rest-House at Chefoo** Hon. John Fowler, United States Consul at Chefoo,

brings news of the inauguration of a project which will gladden the hearts of many missionaries. The climate and conditions of life in China are peculiarly trying to the American constitution. After a few years the *energies flag, it becomes almost impossible to work or sleep*, and the missionary must pay the heavy expenses of a journey home, or render himself liable to a permanent breakdown. It has, however, been found that there is in Shantung Province an ideal resort, where there is pure air, sea breezes, and revivifying conditions

There are in China about 3,000 Protestant missionaries, and among these there are many to whom the opportunity of a few weeks in bracing air would be an invaluable boon. If a sanatorium were built and equipped, a very moderate charge, within the narrow missionary means, would render it self-supporting. Sufficient money has been received to purchase an eligi-

ble site, and plans have been drawn for a building to cost \$12,000. It is intended to make the institution entirely undenominational, and to put it under the charge of a board in which the various missionary societies are represented. The chairman of the preliminary committee is Dr. Hunter Corbett, of the Presbyterian Mission, and Rev. John A. Stooke, of the China Inland Mission, is secretary. \*

**Bishop Schereschewsky's Plans for Work** Having finished his translation of the Old and New Testaments into

the classical Wenli, and thus giving the entire Bible to an empire of more than 300,000,000 people, Bishop Schereschewsky has no thought of rest. When Bishop Graves went to Tokyo a few months ago to consult him concerning his plans for further translations, he found the aged bishop in good health and working as enthusiastically as ever upon the great tasks he has set himself. Summer and winter, almost without break, he does eight hours' work a day, and his vigorous mind outruns the ability of his native scribes to keep up with him. At the request of the American Bible Society, he is now preparing a Chinese reference Bible. This in itself is an undertaking that might well tax the entire energy of a much younger man.—*Spirit of Missions.*

**Strategic Centers in Manchuria** The news items of the daily war-budget throw an unexpected light

upon the care and good judgment that is exercised in choosing stations or places of missionary residence in countries selected as fields of labor. When a missionary goes to a foreign land he does not sit down at the first village to which he comes, in order to build his house



and church and school there. He carefully surveys the whole field, as a general surveys the country in which he is to meet the enemy. When he has learned where the cross-roads are, and the places where men flock together for trade, he chooses among those places the ones where missionaries ought to reside. The man or woman who has traveled thousands of miles to influence the people of a land thus makes sure of the widest opportunity to influence them.

By reading the war news one has become familiar with the names of the great strategic centers in Manchuria. One knows the general location of Mukden, Liao-yang, Hai-cheng, and Niu-chwang, as well as the enormous importance of those places to any Russian plan of campaign. One knows, too, the names Feng-hwang-cheng, Taku-shan, and Siu-yen as strategic points essential to a successful Japanese aggression. A fact worth noticing is that every one of these towns, of which we knew nothing until they became storm-centers, is a missionary station chosen long ago for strategic reasons, and equipped, according to its importance, with chapel and school, or church, college, hospital, and publishing house.

The rules of influence and control are the same, whether the plan is to exercise control over a people by bullets or by the Bible. It is satisfactory to have evidence brought to light by the war that the three missionary societies in Manchuria have used good generalship in choosing their stations. D.

**The Importance To** multitudes of  
**of Manchuria** intelligent people  
Manchuria, with its  
365,000 square miles, and 18,000,000  
inhabitants, is scarcely more than  
a name. But Senator Beveridge  
tells us that it is as large as Ger-

many and France together; that England, Scotland, Ireland, and Wales are not one-third as extensive as Manchuria; that Pennsylvania, New York, New Jersey, all of New England, Indiana, Illinois, and Iowa together are hardly equal to this colossal province. And it is a splendid agricultural land, well wooded and watered, and full also of gold, iron, and coal. It is little wonder that Russia is determined to keep it.

**The Korean** We have received  
**Conference** word from Korea  
**Postponed** that the proposed  
missionary confer-

ence, which was called to meet in Korea in the autumn, has been postponed on account of the Russo-Japanese war. Due notice will be given when events make it advisable to hold the conference. \*

**Peculiar** Dr. R. P. MacKay  
**Needs in** writes to the *Pres-*  
**Formosa** *byterian* of the  
needs of the work in

Formosa, as follows:

"The arrival of the Japanese has changed the conditions. They will not allow a hospital to receive patients unless in charge of a doctor of good standing. We have a hospital at Formosa that did much good in Dr. G. L. MacKay's time, but is now closed, because we have no medical missionary. One should be appointed without delay. The standard of education in Formosa has been much raised, as in Japan. In order, therefore, to hold our own, we must raise the standard of education in the Tamsui College by adding a preparatory department and appointing at least one man for that. The girls' school ought also to be strengthened by the appointment of two ladies. The Japanese give prominence to the education of girls, and unless we keep up the standard the girls will go to other schools, and we shall lose our grip of the population. Dr. MacKay anticipated all this before he died, and now it has come."

**Only Christian Chaplains Wanted** One of the signs of the times is the permission granted by the Japanese government for the sending of 12 Christian chaplains to the front, to take rank as officers. Arrangements are being made for 6 Japanese pastors and 6 foreign missionaries to go in the capacity of chaplains to the soldiers of Japan. Already names have been suggested and some appointments have been made by the respective missions. Only English and American missionaries will be permitted to go.

**The Sabbath Question in Japan** There is a Sabbath question in Japan as well as in the United States.

Some of the Japanese Christians sell fish or vegetables on the Lord's day; others write up their trade accounts, or make purchases, or deliver political speeches, or attend athletic sports on the day set apart for rest from toil and secular cares and for worship. Some even say the "Sabbath of the missionaries is impossible." American Christians are not in a position to throw stones at their Japanese brethren. Many Methodists are lax in their observance of the Sabbath, and they have not the excuse which might be given for the Japanese. They are new Christians, to whom the Sabbath means little more than the day for public worship.—*World-wide Missions.*

## AFRICA

**Three Periods in African Evangelization** Dr. Stewart divides the nineteenth century, as regards missionary work in Africa, into three periods—from 1790 to 1840, from 1840 to 1860, and from 1860 to 1900. The first period was largely one of preparation. The British occupation of the Cape of Good Hope in 1795 and finally in

1806, the abolition of the slave-trade in 1807, and the Slave Emancipation Act of 1834, had much to do with the opening of doors. So had the exploration which marked the second period: the Niger expedition, Livingstone's journeys, and those of Burton, Speke, Grant, and Baker, of Krapf and Rebmann. The third period was one of expansion.

**Appeal from the Eastern Soudan** Bishop Tucker recently returned to Mengo from a long journey through Budu, Ankole, and Toro, during which he confirmed 751 candidates, and saw a great deal to cheer and encourage him. He was much struck with the need for women's work in Budu, and with "the great opportunity that in the providence of God has presented itself in the Acholi country." Acholi is in the Nile Province of the Uganda Protectorate. This bishop says of this special opportunity:

Mr. A. B. Lloyd has at the present moment with him at Hoima no fewer than 45 stalwart young men, who have come from 5 of the principal chiefs to ask for teachers. Mr. Lloyd has himself visited the country, and speaks of the opening as of the most wonderful kind—the people ready to receive us with open arms. . . . This work, I may add, will be the commencement of missionary enterprise in the Eastern Soudan.

**The Gospel in Uganda** Writing in *The East and the West*, the Archbishop of

Canterbury says:

Half an hour ago I read in today's *Times* the summary of the "Blue Book" upon the affairs of Uganda. Prominent among the forces which are at work in transforming that tract of savage Africa into a civilized protectorate of the empire, stands the work of the Christian missionaries. In words, the weightier because they are unimpassioned, the commissioner in his official report to our home gov-

ernment records his appreciation of what the missionaries "have done during the year in the cause of education, and the progress of civilization"; and, after specifying some of the linguistic and other services rendered by Bishop Tucker and his clergy, he goes on to say:

"Some idea of the scope of the work undertaken by the mission may be gathered from the following statistics: Church Missionary Society, 32 stations, 24 ordained English ministers, 9 lay missionaries, 17 lady missionaries, 3 doctors, 3 nurses, and 35 native clergy; native churches, 1,070; 16 permanent schools, 30 native school-teachers, and 1,900 general native teachers; baptized Christians, 40,056; adherents of the mission, about 250,000."

He further shows that the Roman Catholic "adherents" in Uganda number about 146,000. I refer to such facts as the foregoing merely as an illustration, drawn quite incidentally from to-day's newspaper, of the dimensions of the missionary factor, whether people like it or not, in the imperial work of England beyond the sea, and of the sheer absurdity it would now be were any responsible public man to disregard it as it was disregarded a century ago.—*The Christian*.

**Are Native Christians Worse Than Heathen?** This seems a needless and insulting question, and yet there is a general belief among those who are ignorant or not in sympathy with missions that a Christian convert is less honorable in his conduct than is his unconverted neighbor. In the *Presbyterian Churchman*, the organ of the Presbyterian Church of South Africa, there recently appeared the following paragraph:

A most valuable discussion took place last month in the Witwatersrand Church Council, at which decisive proof was adduced that natives who had been educated in various churches formed an almost insignificant element in the criminal class. Mr. W. Hosken put the proportions in Natal recently at 4 per cent.; while Mr. H. H. Pritchard, Public Prosecutor of

Boksburg, stated that of 13,000 natives convicted there during a lengthy period, of offenses against the law, ranging from being without passes to the crime of murder, only four had been educated in one or other of the native churches. Facts like these ought to silence those who repeat the baseless insinuation that the earnest labor of so many of the most single-minded servants of Christ is not only futile but mischievous.

**What Lovedale is Doing** The numbers under instruction at Lovedale this session are 710. Over 500 of these are resident boarders, one-third of whom have their homes beyond the Cape Colony proper. Bechuanaland (including the Protectorate) contributes 44; Transvaal, 39; Basutoland, 36; Natal, 24; and Orange River Colony, 17. Of the Transkeian territories, Tembuland furnishes 105, and East Griqualand, 35. The most fertile source in these territories for youthful aspirants to learning seems to be Cala, there being over 20 from that locality alone. The total number of new boarder entrants for the present session was 167. The following are the religious denominations represented in these figures:

Presbyterian.....	53
Wesleyan.....	39
Congregational.....	25
Church of England.....	19
Followers of Mzimba.....	10
French Protestant.....	9
Lutheran.....	3
Dutch Reformed.....	3
Moravian.....	3
American Methodist Episcopal.....	1
Unattached.....	2
Total.....	167

—*Christian Express*.

## MISCELLANEOUS

**What Theological Seminaries Should Do** The problem of the divinity school is this: not how to train an occasional man for the foreign field, but how to kindle the missionary passion in every man that passes through the school, that he may thereby become an able min-

ister of Christ. The primary and essential thing is that there shall be within the school a sacred altar of missionary passion, whereat the torch of every man shall be kindled, and the lip of every man shall be touched with the living coal. For the sake of the man who possibly has gifts for service abroad, the divinity school should be hot with zeal for evangelization, should be charged with solemn anxiety for the world's condition, so that no man can live within its walls without facing for himself the solemn question, Is it Christ's will for me that I go forth to serve Him in the regions beyond?

CHARLES CUTHBERT HALL.

**Civilizing Without Christianity** A Mr. Meston, of Greenland, says Director Kluge in the *Allgemeine Mis-*

*sions Zeitschrift*, wearied the Danish government into granting him an island on which he might civilize some 200 natives, "without any mixture of Christianity."

After some five years he announced that these natives were perfectly civilized. Thereupon, officers of the government and their ladies came down in great state to view the illustrious result. Mr. Meston had got his men suitably clothed and drilled in their behavior. *The ladies' boat came first.* Soon its slackens course, then turns about, and in all haste makes back to the ship. While Mr. Meston was welcoming his eminent guests, his "converts of culture without Christianity" had broken into the storeroom, got thoroughly drunk, stripped themselves stark naked, and thus stood ready to receive their visitors. Mr. Meston was promptly relieved of his charge, and the Fraser's Island was made over to the Colonial Church Mission.

Contrast this with the Moravian

Settlement at Port Musgrave, to the northwest. There, out of a race of savages and murderers, has sprung up a village of some 30 neat cottages, with well-tended gardens and fields, large herds of neat and small cattle, and over all the imprint of religious peace. Culture through Christianity does seem to have decided advantages over culture without Christianity. †

**What the Church Could Do** Rev. John Stewart, of Madras, says: "If the churches of Christendom sent

forth their missionaries in the same proportion as the Moravian Church, there would be on the field 400,000 instead of 14,000, and if only a quartor of the members and adherents of the Protestant Church gave one half-penny per day, the amount raised would be \$25,000,000 instead of \$4,000,000." As it is, the Church is at present in touch with less than one two-hundredth part of those for whom Christ died, and 30,000,000 are dying without a knowledge of salvation. The work will certainly never be done unless a very different and higher standard of consecration to God is adopted by the Christian men and women of our land. "The urgent need, the absolute duty, the unspeakable blessedness, and actual possibility of living wholly for God, is the ground on which not only our responsibility, but our appeals for the evangelization of the heathen world must ever rest."

**A Mutton Chop Which Brought \$12,000** We have recently heard of a Scotch woman who lived on oatmeal that she might give to missions. A friend gave her a sixpence to buy a chop, but she said: "I have been without chops nine years; I can do without the chop." The friend, some time after, being at a dinner where a number of wealthy people

were present, told the story of that chop. Many were deeply impressed, and one lady among them spoke up and said: "I never went without a chop for Christ yet. I will give a thousand pounds for missions." Another and another spoke, until, around that dinner-table, the old Scotch woman's sixpence worth of mutton chop had grown into \$12,000 to send the Gospel to the heathen.

**An Orphan Girl's Great Gift** To show the whole-some effect of an unselfish act of devotion, the American Board is relating the following incident:

Not long ago an orphan girl made to the American Board a gift of one whole week's wages for missions. This led a 'Pennsylvania Presbyterian' to offer to be one of 100 to follow the girl's example. The time limit set for securing the 100 donors expired March 1st. The proposition resulted in securing within that period of time 107 gifts and pledges. Two of these pledges were for \$500 each, two for \$200 each, and the smallest were from two children of 25 cents each.

**Beware of Fraudulent Appeals** Not very long ago there came to this country a man from Turkey, who pre-

tended to be raising money for a school in that empire. The man married an American wife, spent his summers at Bar Harbor, and lived at an annual expenditure of over \$4,000. The little school across the water received about \$150. Yet this man deceived our churches, our Sunday-schools, and benevolent people, who gave him their money with freedom. You see what the result was: Over 96 per cent. of what was raised he spent on himself, and less than 4 per cent. reached the little school across the sea. If \$100 had been put into the hands of any one of the great foreign missionary boards, about 93

per cent. would have gone to the front, and only 7 per cent. would have been used in expenses.

S. B. CAPEN.

## OBITUARY

**François Coillard, of the Zambezi** At about the time when our brief sketch of Pastor Coillard appeared

in the June *Review* he passed away from the scene of his earthly labors, having been stricken with blackwater fever. He died on May 27th, at seventy years of age, after forty-seven years of service in South Africa. He has been a great power in Barotsi land, and his account of his labors, as narrated in "At the Threshold of Central Africa," is one of the best missionary books ever written. By his death the Paris Missionary Society has lost a faithful worker, many in Europe, America, and Africa a true friend, and the Church of Christ an efficient ambassador. \*

**Rev. A. G. Fraser, of India** This honored servant of God passed away at Calcutta, at the advanced age of 92. He arrived in India in the year 1845, a missionary of the Free Church of Scotland, and gave over 58 years of continuous service for Christ in this land, without once taking a furlough.

Dr. Fraser was for some years associated with the Presbyterian denomination; then for several years he met with those who felt it more in accordance with New Testament teaching to meet alone in our Lord's name. He much sympathized with the late George Bowen, of Bombay, in his intense desire to promote love and sympathy between the Indian and European members of Christ's Church in India. \*