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STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1903

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

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

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SOME GRAVE MISSIONARY PROBLEMS

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

* II. Kings, xxiii : 1-24.

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

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

The virtual worship of nature in scientific materialism and naturalism.
 The Caste Spirit, in race prejudice, class antagonism, and social hatred.
 The Rejection of Christ's Deity in Unitarianism and philosophic skepticism.
 The Counterpart of Confucianism in dependence on ethical systems, tradition, etc.

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

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

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

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

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

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

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

Some Obstacles at Home

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

The story of missions is a sufficient answer to such financial

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE REDEMPTION OF THE CITY

CHURCH FEDERATION AND EVANGELISTIC WORK IN CITIES

BY REV. WALTER LAIDLAW, PH.D.

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

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

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

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

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

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

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

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

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

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

The Restoration of the Conquest Spirit of Early Christianity

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

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

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

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

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

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

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

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

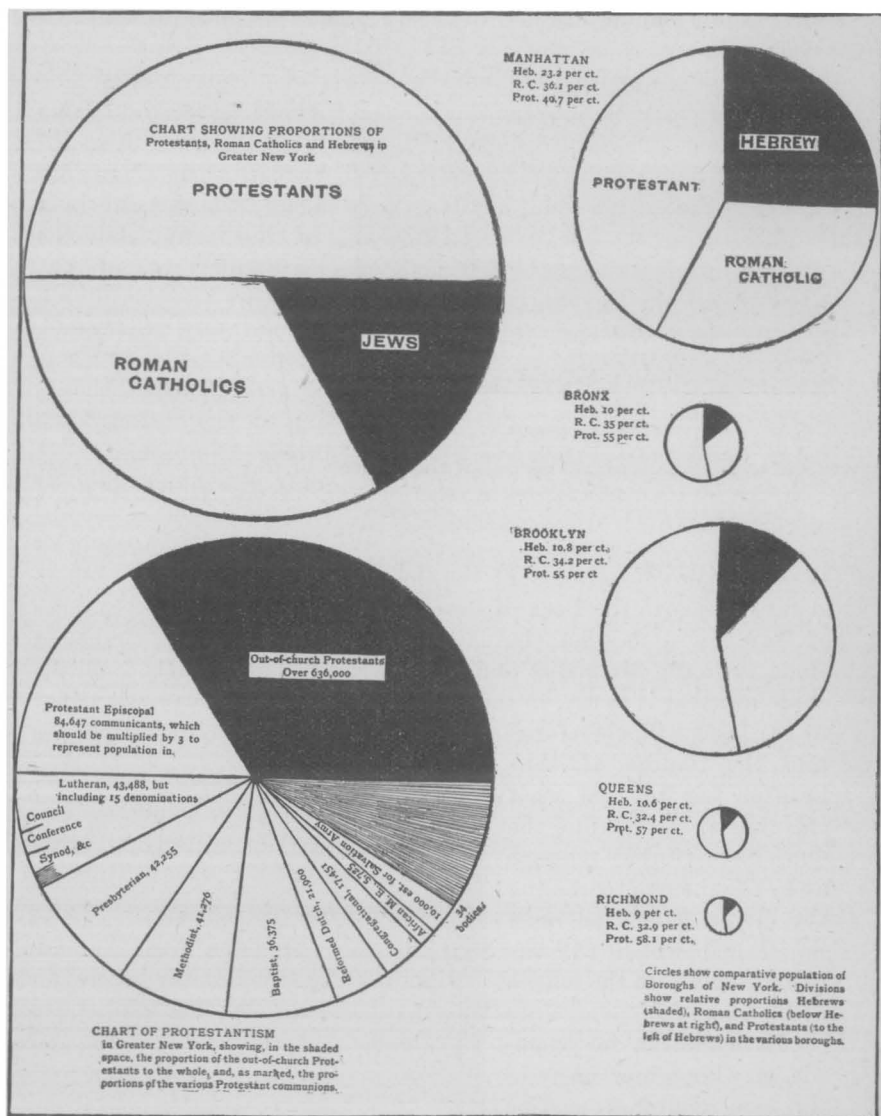
To stimulate the expectation of conquest in every city of the land, its churches should be federated into the Church. Without such federation the "isms" are in danger of being more interested in their own surviving and thriving than in the conquest of the city for Christ. In other words, without federation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

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

II. Compacting the Churches into the Church

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

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



CHARTS PREPARED FOR THE FEDERATION OF CHURCHES

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

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

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



ST. CORNELIUS CHAPEL

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

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

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

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

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



CHURCH OF THE ARCHANGEL

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

NATIONALITIES IN MANHATTAN BOROUGH, NEW YORK

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

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

* Excess of estimated affiliation claimed to be enrolled.

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

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

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

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

III. Assistance in Conducting the Campaign

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

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



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

IV. Conservation of the Results of Missionary Work

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

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

V. Purpose and Power to Fulfil the Messianic Prophecies

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

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

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



A HARTLEY HOUSE KINDERGARTEN

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

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

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

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

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

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

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

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

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

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

THE PRESENT OUTLOOK IN CHINA

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

Missionary of the China Inland Mission, 1895-

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

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

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

Government and Gods Discredited

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

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

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

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

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

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

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

The Real Remedy

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

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

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

THE PROTESTANT LITERARY MOVEMENT IN CHINA

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

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

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

The First Sixty Years

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

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

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

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

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

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

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

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

Since 1867

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

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

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

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

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

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

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

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

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

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

China's Protestant Centennial

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

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

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

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

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

THE GREATEST LITERARY ENTERPRISE OF THE CHRISTIAN ERA

THE WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY

BY F. KLICKMANN, LONDON, ENGLAND

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

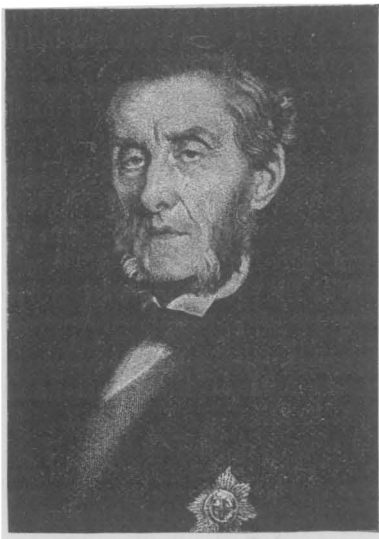
the Tract Society, that "if such a society were likely to prove useful to Wales, why not to the other countries of Europe—to the whole world?"

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

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

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

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



THE LATE EARL OF SHAFTESBURY

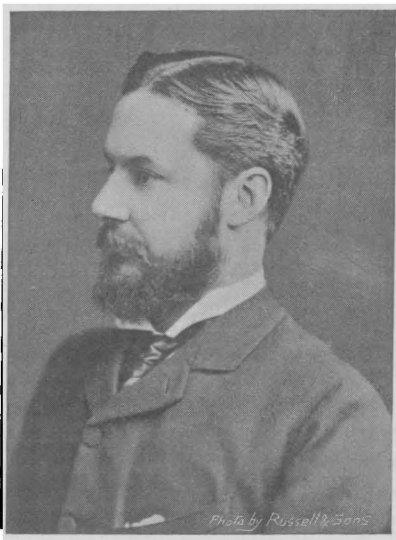
Third President of the British and Foreign Bible Society (1851-1885)

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

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

I should have been grieved had

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

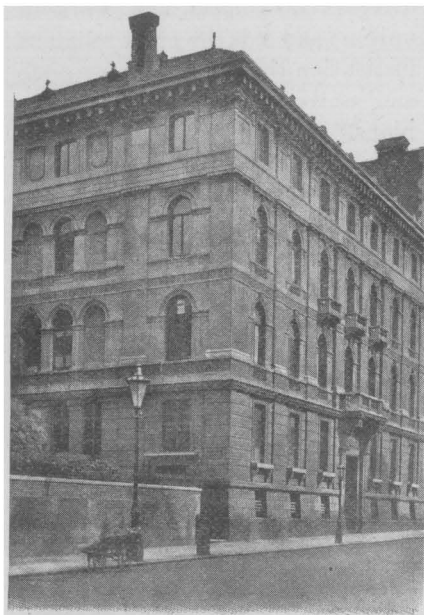


THE MARQUIS OF NORTHAMPTON

President of the British and Foreign Bible Society

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

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



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

Translation and Revision

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

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

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

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



SELLING BIBLES FOR COWRIE SHELLS IN UGANDA

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

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



THE FIRST BIBLE CART IN MANCHURIA

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

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

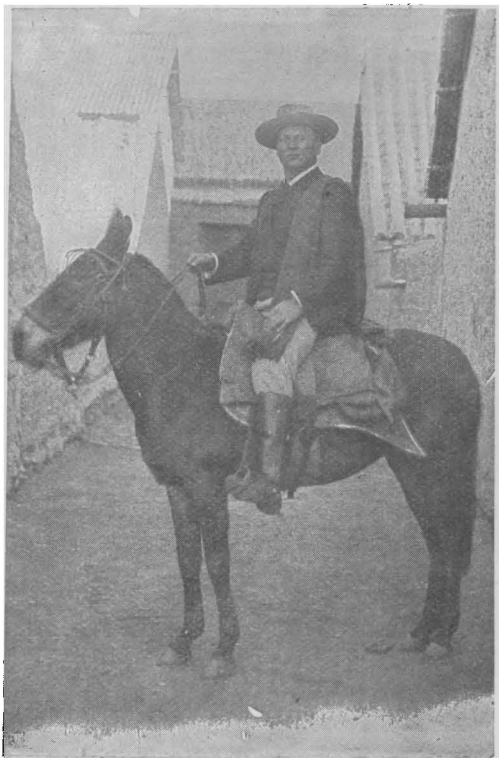
One of the Society's ideals has been not only to produce the Bible in every tongue, but to secure one accepted version in each language that shall be as correct as careful scholars can make it. There is a constant demand for revisions of versions already made, so that the great task of translating and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

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

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

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

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



COLPORTEUR ROHRSETZER IN BOLIVIA

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

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

On account of the large proportion of women in Eastern lands

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



A COLPORTEUR IN MADRID

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

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

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

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

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

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

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

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

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

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



A BLIND BIBLE-READER IN ALLAHABAD

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

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

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

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

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

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

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



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



A BIBLE BOAT ON THE PAHANG RIVER

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

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

The American Bible Societies

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

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

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

The Anniversary Celebrations

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

THE RELIGIOUS AWAKENING IN JAPAN

BY KIICHI KANEKO

New York Correspondent of *Yorozu*, Japan

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

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

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

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

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

THE RELIGIOUS CONDITION OF ITALY

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONARIES GETTING TOGETHER IN HUNAN*.

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

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

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

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

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

Twelve mission societies have resident missionaries in the province:

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CHRISTIAN AND HIS MONEY*

BY REV. G. CAMPBELL MORGAN

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

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

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

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

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

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

1. Necessary for food to the glory of God.

* From the *Illustrated Missionary News*.

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

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

TEN YEARS' PROGRESS OF WOMEN IN INDIA*

BY MISS AUSTICE ABBOTT, BOMBAY, INDIA

Member of the American Board, 1888-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ATTEMPTS TO ENTER HAUSALAND*

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

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

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

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

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

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

* Condensed from *The Spirit of Missions*.

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

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

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

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

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

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

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

SOME SIGNS OF PROGRESS IN CHINA*

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

Missionary of the Methodist Episcopal Missionary Society, 1897-

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

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

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

* Condensed from *The Review of Missions*.

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

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

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

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

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

EDITORIALS

The Condition of Home Churches

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

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

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

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

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

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

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

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

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

The Anti-Saloon Movement

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

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

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

The Need of a Native Ministry

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

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

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

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

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

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

Dr. Jessup's Advice

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

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

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

Mrs. Charles Spurgeon and Her Book Fund

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

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

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

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

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

India's Missionaries

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

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

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

Donations Acknowledged

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

BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

Yet on page 53 Mr. Curtis uses

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

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

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

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

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

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

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

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

J.

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

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

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

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

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

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

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

*

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

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

NEW BOOKS

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

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

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

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

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

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

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

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

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

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

GENERAL MISSIONARY INTELLIGENCE

AMERICA

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

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

Commenting upon these words, *The Outlook* adds:

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

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

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

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

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

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

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

of truth. Professor Richard T. Ely says:

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

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

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

SHELDON JACKSON.

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

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

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

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

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

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

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

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

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

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

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

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

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

The following is the growth for the past year:

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

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

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

E. L. TUCKER. *

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

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

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

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

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

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

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

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

September 20, 1908.

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

EUROPE

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

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

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

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

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

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

\$10,000 represent their contributions.

A Queer Midnight Service

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

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

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

United Free Church Jewish Mission About 60 Christian agents are directly employed by this Church in the work

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

M.

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

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

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

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

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

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

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

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

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

ASIA

Light on Dufferin College,
Lebanon Schwifat, Mount

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

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

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

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

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

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

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

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

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

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

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

2. Because it fits boys and girls for life.

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

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

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

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

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

A Hindu Thanksgiving The great community connected with the American

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

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

I can not sufficiently thank my

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

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

REV. J. P. JONES.

Self-support in India The Church Missionary Society

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

Trouble in Tibet For some time past we have received

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then

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

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

Now

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

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

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

**A Union
Hymn-book
in Japan**

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

**Japanese
Christian
Printers**

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

AFRICA

**A Loud Call
from Egypt**

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

**Great Britain
and Missions
in the Sudan**

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

Let me testify to the special

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

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

—*Outlook.* *

**The African
as a Beggar**

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

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

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

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

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

The Growth of Within the Uganda Two Decades British Protector.

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

ISLANDS OF THE SEA

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

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

and took the whole thing as the most ordinary business.

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

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

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

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

MISCELLANEOUS

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

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

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

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

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

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

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

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

The eighth is that the world

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

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

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

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

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

OBITUARY

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

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



AN ESKIMO ENCAMPMENT IN LABRADOR



ESKIMO WOMEN OF LABRADOR IN SUNDAY CLOTHES

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THE NEEDLESS SACRIFICE OF HUMAN LIFE IN MISSION WORK

BY THE EDITOR-IN-CHIEF

There is not a little fanaticism and folly that goes by the name of piety and consecration. The appalling sacrifice of life and health, on the part of foreign missionaries, strikes us as possibly due in part to imprudence and, in some cases, to wilful disregard of danger-signals, and, therefore, as demanding careful investigation and consideration.

It has been truly said, for example, that Africa is the "burial-ground of missionaries." Probably not less than eight hundred or nine hundred of these valuable workers have been buried in the soil of the Dark Continent, and there has been a similar, tho smaller, sacrifice of life in India and China, and in some other missionary lands. Without doubt God may call His servants to labor in countries where the influence of climate and surroundings is hostile to health, but this only creates a demand for greater precaution. There may be a needless sacrifice of life, either from ignorance or wilful violation of the laws of health, which God has impressed upon the human body, and which He has laid down in His Holy Word.

The recent paper of Dr. Jessup in the pages of this REVIEW (November, 1903) has revived and strengthened in our minds impressions, long since made, that much of the ill-health and the short career of missionary workers is avoidable, and we have been led to careful study, not only of the human body but of the Word of God, to see what light the Scriptures throw upon this whole question.

There are several laws which have to do with health and long life which are laid down plainly in the Scriptures.* In almost all such passages of Scripture the dominant thought is the necessity of a *surrendered will*—obedience to authority—whether the authority of God, or the authority deputed by God to parents in the sphere of the family, or to magistrates or rulers in the sphere of the State, or to the authorities which He has instituted and constituted for oversight in the Church. A venerable physician of New York State, who has for

* Compare Exodus xv : 26; Proverbs iii : 1-2; Ephesians vi : 1-3; Hebrews xiii : 17; I. Peter ii : 13-14, etc.

many years been in control of a sanitarium, has left it as his testimony that he has never known a case of disease which could not be traced to disobedience of the laws of Almighty God, of children toward parents, or of wives toward husbands, or of citizens toward constituted rulers. This may be regarded as extreme, but it serves at least to show that there is a connection between an obedient heart and a submissive will and the health of the body. Wilfulness begets unrest, and unrest is fatal to any healthy action of the human organism. A disturbed condition of the inner life betrays itself in the respiration, circulation, digestion, and in all nervous functions. Excitement quickens the breathing and the pulse, and causes nervous agitation, all of which are hindrances to assimilation of food, rest at night and calmness by day, and adds an element of unnecessary exhaustion to work which otherwise might be comparatively easy and restful. Hence insanity, which by its very term implies an unhealthy mental condition, is almost invariably accompanied by an abnormal wilfulness. Insane people are determined to have their own way, their insanity largely consisting in such determination, amenable to no argument from reason and no persuasion from affection. Hence the question arises whether, if the will be thoroughly surrendered to God, and broken as something laid on the altar of sacrifice to Him, it will ever be so obstinately and abnormally self-assertive in its attitude toward human beings. We can hardly imagine a child whose will has been absolutely given up to God, and has learned to merge itself completely in His good pleasure, ever resisting stubbornly and violently the reasonable commands of parents; nor can we imagine a wife as insanely determined to oppose the will of a reasonable and loving husband if she has ever, to her Celestial Bridegroom, yielded absolutely her whole being. If there be any forms of insanity that are free from this abnormal wilfulness and unreasonable obstinacy, they must be very few; and the question has therefore arisen more than once whether obedience to God, absolute and implicit, is not, in the majority of cases, a preventive of ill health, and especially of insanity.

A second law of bodily well-being is the *Law of Faith*, by which is meant *trust*, both in the power and wisdom of God, and confidence in His fatherly love.* The depth of meaning in the ninety-first Psalm probably no reader has yet penetrated; there seems to be some inner chamber of close communion and fellowship with God where the darts of the adversary do not reach, and into which the most of us do not enter—where a thousand fall at our side and ten thousand at our right hand, but calamity does not come nigh us. If there be such an inner chamber, it is that whose door is unlocked by implicit, unhesitating faith. "My times are in Thy hand." We are accus-

* Compare Psalm xxxi : 14-15; Psalm xci : 15-16.

tomed to say that men go forth, taking their lives in their own hands, but this is not true of any humble, trusting worker of God. Our times are in God's hands, and when it is so, as John Wesley said, "I am immortal till my work is done."

Nothing can be more reposeful to a true disciple than the conviction that God is taking care of everything that pertains to his life. And, while a rational and intelligent care of health is a positive and imperative duty, we must remember that, with all such care on our own part, our ultimate dependence is both upon His provision and His protection. This conviction, when it lays hold of our deepest nature, both promotes and insures health and long life, so far as it is possible.

Freedom from Anxiety

Thirdly, the *Law of Freedom from Anxious Care* is closely allied to the others, already mentioned.* There are few things that so burden and shorten human life as the carrying of care, whatever be the source or cause of anxiety. It is not work but worry that kills. And, if a true epitaph were written for many a Christian worker who has died prematurely, it would bear witness that the life was ended by anxiety, not by activity. Care, anxiety, distress of mind, unsettles the whole man. It prevents, as has been said of disobedience, all normal activity both of bodily organs and mental faculties. It has been found that many of the tumors and cancers which afflict the race may be traceable to inward unrest, domestic discord or business perplexities. It seems as tho even the blood will not properly circulate when care burdens the mind. Certainly food becomes incapable of digestion, and the stomach, of its assimilating office, under such conditions. Hence, all hurry and flurry—which are connected with "worry" by rhyme of thought as well as of words—tend to shorten as well as burden our human life. God is never in haste; His servants generally are. He kept Moses waiting forty years, after he thought the time had come, before He permitted him to undertake his great work of leadership, and he kept Paul three years in Arabia before he entered upon his great tours of evangelization. Even Jesus Christ Himself was in retiracy thirty years, before He undertook the three years of His public ministry. These are all lessons to us on the risk of undue haste. We are not, like Moses, to hurry into even our ordained work for God. Quantity is of no consequence in comparison with quality. Hence, God often keeps us many years in His preparatory school of education and discipline before He permits us to enter upon His work. We, on the other hand, are prone to hurry precipitately into activity, as if with an insane impression that God's work can not get along without us; and oftentimes we find that we have come to the work without the fitness for it, and become dis-

* Compare Isaiah xxvi : 3-4; Philipians iv : 6-7; I. Peter v : 7.

couraged and disheartened. A missionary who recently died in India has written a letter in which she said: "Do not go to any foreign field until you know *beyond a doubt* that God is Himself sending you to that particular field at that particular time."

A fourth law is the *Law of Common Sense*—the avoidance of fanaticism and folly, and the temptation to run to extremes. "Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" (Ecclesiastes vii: 16, 17).

This is a striking passage of Scripture. Whatever else it means, it means that there may be excesses not only in wickedness but in righteousness, and that both kinds of excess are folly. Of excess of wickedness, we need say nothing—it is manifestly suicidal; but that there is danger of being righteous over much few people really think. They talk about the needs of the "Lord's work," and that familiar phrase degenerates oftentimes into mere cant and rant. Men and women apologize for unreasonable and excessive exertion, and carelessly sacrifice life and health, as tho they were not intelligent and reasoning beings, for the sake of so-called "service to humanity." Mr. H. M. Stanley has testified that from half to two-thirds of the lives sacrificed in the Dark Continent are needlessly brought to a close. He says, for instance, that people go to Africa from England, and in a tropical and equatorial climate eat bacon and such like substances which they could use with impunity only in such climates as that of Great Britain; or they risk prostration by a torrid sun by long walks in midday, or make their dwellings or pitch their tents in deadly, malarious districts, and expose themselves before sunrise and after nightfall to these fatal climatic influences, and then their friends wonder that they so soon fall a prey to disease and death. The Livingstone College in London was established by Dr. Harford, with the little magazine that he publishes, called *Climate*, mainly for the sake of acquainting outgoing missionaries with climatic peculiarities and the laws of health in tropical regions. We believe that a large portion of the lives that have been sacrificed might, humanly speaking, have been prolonged, had it not been for gross ignorance of the laws of health or wilful transgression of those laws that were known.

We insist that whenever there is physical weakness that is constitutional it should go far to determine the field to which missionaries should go, or whether they should go at all. Those who are weak in the pulmonary system should not go where pulmonary diseases are especially prevalent. And so on with regard to other peculiarities: they may become largely signs of the will of God, making other tokens unnecessary. God does not call dumb people to speak, nor deaf people to hear, nor palsied people to walk. Part of His leading lies in the

physical and mental aptitudes required for a particular field of work; and, if any of His servants are engaged in work for which they seem permanently or temporarily disabled, that is all-sufficient reason for cessation from such work—at least, for a time. To prosecute activities which are exhausting and killing is madness, and can not be pleasing to God. It is not needful to be a fool because one is pious, but there is an immense amount of pious fanaticism and foolishness. We have known scores of men and women who have undertaken work for which they had been pronounced absolutely unfit, or to continue in work at a time when they were incapacitated, and we believe that such a course is indirect and virtual suicide, and is, in ordinary cases, without adequate apology. Sometimes it even seems to us that such Christian workers are guilty of a sort of practical atheism; they seem to think that God will put them in circumstances where it is necessary to do that which is contrary both to common sense and to intelligent conviction, all of which is assuming that somehow God has either had no control over circumstances or has in some way lost such control. We would not have any child of God care for life or health for its own sake; he should count not even his life dear unto himself; but we believe that a true piety demands that every care should be put about human life and health for the sake of the Master and of the work in which we are engaged.

We have in mind a dear friend, greatly used of God, who has been multiplying his activities beyond the limit of human strength, and has grown rapidly aged during the ten years past. When once we took occasion to remonstrate with him upon his undertaking more work than was consistent with his stewardship of his own body, his answer was that he would rather “wear out than rust out,” which drew forth a rejoinder that it is never necessary to *tear* out, which it seemed to us he was doing.

Men and women who have been for years growing in grace, and in knowledge and experience, have become so enriched, and equipped in such measure for service to God, that one year is often more fruitful in real power than ten years at some previous time of life. Impulses become sobered, impetuosity gives place to deliberation, and unwisdom is corrected by further communion with God and with men. God means ordinarily that a life shall so accumulate power as it advances, and become a reservoir filled with knowledge and experience; and it is a pity, to say the least, to make impossible such larger, fuller, wiser, nobler service in maturer life by premature sacrifice of self, not on the divine altar of service to God, but on the human altar of excessive, fanatical, and imprudent exposure. There is need of devout prayer for a new era of greater carefulness and circumspectness even on the part of disciples, that they shall value the opportunities of usefulness in this world too highly to run needless risks, and shall consider it a

part of piety to look well after all conditions which secure health, prolong life, and fit one to be so strong as to bear the burdens of the weak.

We commend to special study a valuable health primer in the Long Life Series, on Brain-work and Overwork, by George Black, M.B., of Edinburgh. He brings out with unusual clearness and practical power the primary principles of construction and action which govern brain-work, and strongly emphasizes a fact of vital importance—namely, that, when the brain gives way, the fountain of vitality to the whole body runs correspondingly low. It is of the utmost consequence that brain-work shall not be so incessant as to prevent this organ from replacing the process of waste during the night's sleep and the weekly rest of the Lord's day (or of some other day kept as a day of rest when the Lord's day is one of labor), so that construction shall keep pace with destruction. If the outgo is greater than the income, even slight losses ultimately tell in serious results. The brain needs but to lack day by day a thousandth part of its normal recuperation to drift toward ultimate bankruptcy. The brain, merely tired, may re-form a million of atoms in a night, but, excessively exhausted, may build only fifty in the required time, and poor in quality as well as deficient in quantity.

Moreover, if the brain be normal, it supplies even the diseased organs of the body with recuperative energy. But, if the fountain of energy run dry or low, every other function of the body suffers as well as the brain itself, and because the drain upon this central source of supply is so incessant for vital force to liver and heart and lungs and stomach, the brain itself is slowest to recover from all abnormal conditions.*

THE FORCES WHICH ARE MOLDING THE FUTURE OF CHINA

BY REV. TIMOTHY RICHARD, D.D., LL.D., SHANGHAI, CHINA

For the first time in the history of the world we see the combined forces of Eastern and Western civilization meeting each other in full force, and when we are asked to say what are the forces which are going to mold the future of China we naturally conclude, on mathematical grounds, that it will be the resultant of the present forces in operation. Then what are the chief forces operating on China to-day? The most conspicuous Chinese ones at present seem to be:

I. Multiplication of the species faster than the means of supporting them; in consequence of which four millions die of starvation annually!

II. Refusal of all light except reflected light from the distant sages of antiquity; consequently their direct light from moon and stars is

* See Dr. Black's primer, pp. 50-53.

very dim, having no rays direct from the great sun of universal modern knowledge; so the people wander in the dark among perilous pits.

III. Arbitrary power of the authorities overriding law or any enlightened principle. The emperor is looked upon as the only infallible vice-gerent of God on earth, and the magistrates are his vice-gerents, whose voice is the voice of God.

IV. Chinese custom is the standard of morality without any progressive principle to help them, and all the world must follow China or perish. They fought like uncivilized savages. Thus the yellow race, China and Japan, has formed an alliance to resist the rising power of the white race, with the purpose of crushing it under foot.

It is true that the Chinese have high ideals of universal peace to be attained by following the good customs laid down by the sages thousands of years ago. But they forget to make these customs keep pace with the progressive needs of man; consequently they have become dead fossils, while the new needs of men are left unprovided for.

Forces from the West

To the Chinese in this pitiable plight comes Western civilization, and some of their chief factors are the following:

I. Unbounded means to preserve people from abject poverty and starvation, if just distribution can be secured. God, when He created this world for man, created the world with infinite treasures and forces which are superhuman, yet to be under the control of His children. With steam and electricity, with modern mining and new industries, with railways and modern conveniences, there open up endless resources for the support of man. In the absence of anything to compete with these, we shall find in a few years the whole land flooded with these material advantages which will be like a new creation to China. Will present Christendom show the way to a just distribution of this property?

II. Light from all quarters of the earth, ancient and modern, with books on the sciences, on government, on education and religion, and laboratories of which the Chinaman has never dreamed, is pouring in like a flood over China. An intelligent Chinaman has only to walk through the classrooms and lecture-halls and laboratories of our universities, and he at once feels that their knowledge is only the groping of children. There can not be any weighing in the balance as to the comparative merits of the two systems of education, for he at once feels that one is like electric light while the other is only a dim tallow-candle light. Hitherto mission boards have been satisfied with starting elementary schools. If they had founded only one grand university instead of the hundreds and hundreds of petty primary schools, China might have been almost won to

Christ by now. Even the translation of a few books, and the starting of a few daily papers with news of the rest of the world, have produced wonders in creating a desire for reform among millions of the most intelligent. We want more light for the leaders of Christ to save them from the perils of half truths.

III. The study of sociology is a new world to a Chinaman. In all lands the Western statesman comes with the experience of all lands and of all time to deal with the new problems confronting him. He knows the numberless social gatherings which are working out some good for their fellow men. He knows the incalculable benefit derived from the liberty of the press, from getting the views of good and enlightened people made known, from a survey of the growth and improvement of international law. But all these things are dangerous experiments to the Chinese statesmen who will not tolerate the formation of societies, the publishing of any newspaper without the sanction of the government, who regards mandarin authority like the emperor's authority, and the emperor's authority Divine—not the Pope of Rome, but the Emperor of China as the only representative of God on earth! Here is a field where the Chinaman will contest Western civilization at every point, and only after a fierce struggle will he ever yield. China, like Rome, dreads new light. It shatters the theory of finality.

IV. Intercourse with God becomes a new force in the formation of character. While the yellow race alliance is formed with hatred as its chief motive with organizations throughout non-Christian Asia to instil this poison of hatred for the destruction of a race that has something else to guide them than mere blind following of past custom, there are those who have love and good will as the mainspring of their life, and they are organizing themselves into little societies all over China. Besides following the custom of a country which is good so far as it preserves the well-being of the country, they have a Divine model to go by—monotheism *versus* polytheism—our Father in Heaven, Who is perfect rather than any sages, however good. The highest character must be grafted on the Divine to bring forth immortal fruit. The immanent in China as well as in Asia generally is also divine. When we use the modern method for the development of material resources of China, when we bring the strong brain of the Chinese to look at things from a universal point of view and with a view to universal good in the individual, in the nation, and in the world as a whole, then shall China be redeemed by the power of an endless life brought to them by the followers of Jesus Christ.

The foreign governments are pressing for political concessions. The foreign merchants are pushing railway, mining, and other concessions. The Roman Catholics are urgent in persuading the Chinese that medieval Christianity had reached perfection and finality. Many

Protestants are equally urgent about the perfection and finality of a Sacred Book more than the mind which was in Christ Jesus.

These are the main forces. And the resultant will not be the annihilation of any of these and the supremacy of any single force. Out of all the contrast between East and West and out of the excellencies of each of the forces there will arise a Kingdom of Heaven which the Chinese sages and the Hebrew prophets outlined, and which Jesus Christ came to fulfil. When enlightened Christian leaders fully understand the magnitude of the task committed to their care, the gathering up of all truth, Eastern and Western, ancient and modern, and when they are prepared to free themselves from medieval and Reformation narrowness as well as from Asiatic exclusiveness, and from everything that is temporary or local, it will not be something less than the kingdoms of this world but far greater—worthy of the homage of all rulers, the glory of the whole earth, that will stand out revealed before men as the great resultant—viz., the great work of redemption wrought by God's providence over all mankind.

If we want China delivered from itself and from injuring the world the mission boards should have a few advanced statesmen also on each board; then even the present forces at our disposal could be made to be tenfold more effective! *tenfold more effective!!* TENFOLD MORE EFFECTIVE !!!

OUR OPPORTUNITY IN CHINA

BY REV. JAMES SIMESTER, FOOCHOW, CHINA
Methodist Episcopal Mission, 1896—

China is the center of the world's thought to-day. Capitalists, merchants, statesmen, and warriors are all looking to that land as being of vital importance to their various interests. Railroads and mining, buying and selling, diplomacy and war-ships seem to have the right of way just now.

What interest has the Christian Church in China, and what should be our attitude at this crucial moment? In addition to the command to go into all the world, the Church has obligations in this land which must be met. True progress results only when Christ leads. China may be covered with railroads, honeycombed with mines, the greatest commercial country in the world, with a government as good as any, yet without Christ these blessings would prove a curse. Twentieth-century civilization is the result of Christianity. To give the results without the cause would be unnatural and, therefore, unprofitable. In advance of Western learning, improvements and inventions, must go the Gospel.

The achievements of Christian missions in the past make the obligation still more binding. Experience has shown that the Chinese

can be saved. One hundred and twenty-five thousand baptized Protestant Christians, with as many more probationers or inquirers, attest the success of past efforts. The loyalty of the native Christians during the Boxer uprising of 1900 attests the thoroughness of the work done. Schools of every grade have been established, and have everywhere surpassed the expectations of the most optimistic. Printing-presses are paying their own way, and hospitals are everywhere a welcomed blessing in a land where disease is common and the art of healing practically unknown.

But every converted Chinese means half a dozen awakened, and every church built means several new fields opened. The schools have awakened a more general and more intense desire for learning, and the presses have created a desire for literature impossible to estimate.

Some Special Opportunities

1. Four hundred and six millions of people open to the Gospel. Ten years ago there were nine hundred walled cities of China the missionary was forbidden to enter, and in five whole provinces missionary work was practically unknown. Now the missionaries have entered every province, and the gates of every walled city swing wide open to the messengers of God.

This vast population is practically a unit. There is no North and South in China, no race problem or intermingling of different nationalities. The Chinese, whether found in Peking or Canton, in Kiangsu or Sz-chuan, are fundamentally homogenous. Intellectually and morally the Chinese are the best people in the heathen world. The missionary of the Cross may go anywhere among this people, great in numbers, in attainments, and in possibilities, and deliver his message unopposed.

2. Two hundred and fifty thousand people who might be reached within a year if we had the men to reach them; that is, in every land where missions have been established there are those who have given up their faith in heathenism and are open to conviction, but are not yet sufficiently enlightened to accept Christianity. A conservative estimate of this class of men in China is two hundred and fifty thousand.

3. Schools. The desire for Western education is becoming well-nigh universal. The government wants Confucius schools, but the people evidently want Christian schools, for the government schools are poorly attended, even tho the students are paid for coming, while the Christian schools are crowded to their utmost capacity, even tho students have to pay all or part of their expenses. During the past five years more students have been turned away from the Christian colleges in China than have been admitted, and this because of the lack of buildings and teachers. Intermediate schools are many and crowded, but the demand for more is far greater than the possibility

of supply with our present force of workers. Ten thousand day-schools could be opened within a month if we had enough teachers and the money to support them. The Church of Christ has the opportunity of educating the next generation of Chinese. If neglected now the opportunity may never occur again, and the evangelization of China will be incomparably harder.

4. Medical work. China's millions, covered with diseases loathsome to the eye and painful to the sense, have begun to realize the efficacy of foreign medicine, and welcome the medical missionary to shop and home.

5. Literature. The desire for literature has grown to such an extent that every Christian press has more work than it can well do, and twice the number is needed, or the present plants should be strengthened and enlarged.

6. Work among women. While all that precedes refers as well to the work among women as among men, the degraded position of woman in Eastern lands makes the opportunity for her elevation all the more important. Fathers are sending their girls to our Christian schools in large numbers, and the women who go into the homes with the Gospel for women were never so welcome as now.

The greatest field in the world is white to the harvest. "Pray ye therefore the Lord of the harvest, that he would send forth laborer's into his harvest." Perhaps he will send you, or will ask you to help him send.

BABISM: A FAILURE—I

BY REV. S. G. WILSON, TABRIZ, PERSIA

Author of "Persian Life and Customs"

Babism, or Bahaism, proclaims itself a new revelation, and has been heralded by some as a great reform. What has it revealed either of truth or of law? What has it proposed or accomplished in the way of reform? An examination of Babism will show that neither as a revelation nor as a reform does it deserve a high place among the world's religions.

Theologically Babism is a chaos of Divine manifestation. It has developed and set forth certain doctrines of Shiahism—as, for example, that of the Imams—as manifestations of the Divine attributes and of the Mehti, and certain tenets of the Ismielis and Sufis as to the incarnation of the Divine Will or Reason. In the course of sixty years several claimants to the rank of manifestations or incarnations of God have risen among them. The original founder, Sayid Ali Mohammed (1844), was for three years only the Bab (or Door) of communication with the absent Imam. He then became the Imam Mehti or the Imam Hussain, then the *Nukta* or Point of Divine Unity, the center of the circle of existence. After his martyrdom in Tabriz, his

appointed successor was Subh-i-Azal or Hazreti Azal (the Dawn of Eternity, or the Lord, the Eternal). In his day there was a "chaos of Divine manifestations," viz., Hazreti Zahib and Janab-i-Azim and a number of others. Later (1864) Mirza Hussain Ali was "manifested" under the title of Baha-Ullah, the "Splendor of God," and supplanted his half-brother Azal, who has lately died in Cyprus. The rank assigned to Baha is evident from a remark made by one of his friends to me: "He is very God of very God, the everlasting Father." An enemy has said: "Baha is not content with being God, he must needs be a creator of Gods." Since he "ascended"—that is, left his mortal body (1892)—his son Abbas Effendi, not content with being "the Son of God" * and with posing as the Master, Jesus, to Christians, and as the Imam Hussain to Shiah Moslems, is forcing a new schism by introducing a new revelation and announcing "I am the manifestation of God. My paps are full of the milk of Godhead; whoever will, let him come and suck freely." In these quickly succeeding dispensations, salvation—said to be—is by faith in the manifestation.

We are also asked to believe that the holy angels and prophets have come to earth. One of my acquaintances is the angel Gabriel, another is Abbas. Baha says: "Four prophets come with me," namely, his sons, of whom Abbas Effendi is Jesus, Mirza Mohammed Ali is Mohammed, and the other two are Abraham and Moses. Alas! that these prophets hate and curse each other. Alas! that "Gabriel" should be cursed and persecuted because he refuses to accept the latest emendations to the revelation.

A Kaleidoscope of Revelations

Of this new revelation it may be said, as Jacob said of his wages, "You have changed them seven times." Not only has the Bab altered his declaration regarding himself, but Subh-i-Azal made further changes. "In the hands of Baha," says Professor Browne, of Cambridge,† "Babism has undergone important modifications, and, indeed, has become almost a new religion." Abbas gives the kaleidoscope another whirl and puts many of the books of his father out of sight. For example, take their relation to Shiahism. The Bab in the *Beyan* declares "the substance of truth was confined to the Shiahs." Baha declared that the Shiahs were always heretics, but Abbas says the Shiahs were true till they gave the decree for the execution of the Bab; after that they became infidels.

The books of revelation succeed each other so rapidly as to be bewildering. The *Beyan* and many volumes of the Bab have long since been laid aside. Manuscript copies of it can be procured

* See "Sacred Mysteries," p. 74. Chicago, 1902.

† Author of "The Episode of the Bab" and "The New History," and a special authority on Babism. The quotations of this article and citations of historical facts are mostly from Professor Browne's translations.

only at a high price and in expurgated recensions. Baha wrote many books, and a number of them were printed in Bombay. Now all, except the "Ketab-i-Akdas," are let alone, and their reading is not specially recommended. It is rumored that Abbas is now preparing a new revelation for his followers. This will probably be adapted for exportation into the United States!

The Bahais profess to receive the previous Scriptures, the Old and New Testaments, and the Koran. They are very familiar with them, but use a system of allegorical interpretation whereby they can be made to mean anything. Thus, the day of resur-

rection is interpreted as the day in which a founder of a new dispensation was manifested. The resurrection of Jesus is called the time when the mission of Mohammed began. The prophecy that Christ will "come in the clouds" is interpreted to refer to His humanity, which conceals His divinity as in a cloud.

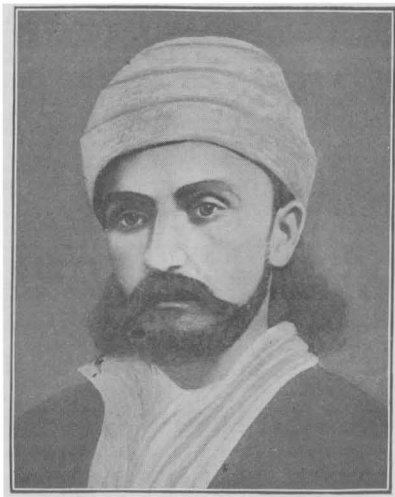
What the Bahais believe about the future life is a puzzle. I have asked several men who have known the Bahai manifestations, and who have read their revelations, and one said: "In the last analysis they reject the future life." Another said: "They believe in the transmigration of souls." A fervent Bahais of the old school said: "We believe in a future state so unthinkably ecstatic that if its joys were now revealed to men they would commit suicide to hasten their entrance into it."

The subject remains obscure to European investigators. After twenty years of questioning them, I believe they have no definite teachings on the subject. Some believe



ABBAS EFFENDI

(Gusn-i-Azam) or Abdul-Baha. By Persian Babists he is looked upon as an incarnation of Hussian, and by American followers as Christ returned to earth



MIRZA MOHAMMED ALI

(Gusn-i-Akbar), a younger son of Baha Ullah, who maintains his father's supremacy

in a future paradise, others in "rijat," or return, to earth as men. Certain it is, however, that they reject the doctrine of the resurrection of the body and of the day of judgment.

Babism not only does not claim for its founders the power to work miracles, but they reject those of Christ and of the prophets. One of their preachers strenuously argued with me that Christ did not give sight to physical eyes, but simply opened the eyes of their understanding. He did not raise the dead, but simply "awakened the dormant spiritualities of mankind." A section of the *Tarikh-i-Jadid* is devoted to the denial and refutation of miracles. A blind man in Teheran sent to Baha, praying that his eyes might be opened. He received answer that it was for the glory of God that he remain blind. The Bab, at his examination in Tabriz, was asked to restore the sick Mohammed Shah to health. He replied: "It is not in my power, but I can write two thousand verses a day. Who else can do that?" Thus he appealed not simply to the quality of his poetry, as did Mohammed, but also to its quantity as a proof of his manifestation. He is said to have composed a million verses, but critics find them faulty in style and grammar, and painfully obscure. In like manner manes, in old times, painted pictures in his book, and appealed to them as a proof of his inspiration.

Nineteen the Sacred Number

This new dispensation makes much of the symbolism of numbers, especially of the number 19, which is the sum of the numerical value of the letters of the Arabic word *vahid* (unity), and is also the number of letters in "*Bism ullah ir rahman ir rahim*" (In the name of God, the compassionate, the merciful). Had the founder been content with making a new alphabet of 19 letters, and a new script which nobody uses, and with choosing 19 chief disciples, whom he named by the 19 letters, and with dividing the new revelation into 19 books of 19 chapters each, we should have regarded it all as a harmless fancy; but when he builds the calendar on this number, it makes us certain that the God of Babism is not the God of Nature. A month of 19 days corresponds to nothing in heaven above or on the earth beneath, and 19 such months still leave four or five intercalary days to make up the solar year. Nineteen new names are revealed for these days, each being an attribute of God, the same serving for the months. A sacred cycle is 19 years, after which period the furniture of every house should be renewed. According to this rule, I saw a strict Bahai dispose of a carpet softened with age and buy a new one with glaring colors. The year is made to begin with the vernal equinox, in accordance with the sensible habit of the fire-worshipers, and from this date the Bab and Baha both fix their manifestations. Lately the number 9 (the sum of the letters of Baha) is being treated as more sacred than the number 19.

Such are some of the doctrines and peculiar ideas of the Bahais. Where is their superiority over Christianity or Islam? In what are they even original, and where is their utility? The number 19 was already regarded as the number of the Divine Unity by the Persian mystics, and especially by Sheiph Muhiyyu-i-Din, a Sufi teacher of the twelfth century. The Zoroastrians had named the months for the angels. The titles, "Bab" (Door) and "Baha" (Light)—have been frequently used. Not to speak of Him who said "I am the door" and "I am the light of the world," there are four celebrated Babs of the Imam Mehti in Shiah history, and a pseudo Bab was put to death in the tenth century. The symbolism and incarnations, or manifestations, are nothing new in Persia. They are found among the Ismielis, Assassins, Ali-Allahis, and others. The veiled prophet Mukanna and Babak and numerous pretenders have declared themselves God. Persia never lacks for an incarnation or two.

One of these, of the Ali-Allahi sect, arrived in Tabriz some years ago, and made an appointment to visit me at three o'clock in the afternoon. My samovar was set to boiling, and I awaited his arrival. But he failed to keep his engagement because the governor-general, the Amir-i-Nizam, heard of his presence in the city, and this God fled, forgetting to send word that he could not fulfil his engagement. The Mutazilites rejected miracles, and some of them taught, as do the Ali-Allahis, the transmigration of souls. In the denial of the resurrection the Bahais have many predecessors. The Persian Mani, the founder of Manicheism, announced his mission at the age of twenty-four, as the Bab did, and on the Festival of Noruzako he invented a new script and named his books after the letters of the alphabet; he also objected to miracles. Thus, Babi ideas have no more a claim to originality than to truth.

Babism's Ritualistic Spirit

If we turn from doctrines to rites and ceremonies, we do not see any adequate reform of Moslem ceremonial law. The outward forms, such as prayer, fasting, pilgrimage, circumcision, etc., were explained allegorically by the Bab, but Baha has laid down a ritual on the same old lines. In most ceremonies there is only a slight modification, but no essential difference, from Islam. Like other Oriental religions, it prescribes rules and minute regulations, instead of stating principles of worship like Christianity and leaving their application to the believing conscience.

Babism appoints three times a day for prayer with 9 *Rakas* (sections) instead of the five times a day of Islam with 17 *Rakas*. There are no public prayers, and no prayers at funerals. In Islam devotion is a strong point, formalism is its weakness. Babism lessens the amount of devotion, without getting rid of the formalism. The Bahais wash the hands only before prayers, not the arms and

feet, as Moslems do. The Moslem rosary has 100 beads, the Bahai only 95 (19×5). On rising the Bahai should say "*Allaho Abha*" (God of lights, the title of Baha) 95 times, hoping to be heard for his vain repetitions. The same words are prescribed to be said on beginning a meal or any business, or as a greeting, just as the Moslem says "*Bism 'ullah*" (In the name of God), or "*Salaam alakum*" (Peace be to you). A prayer is also prescribed to be said at the time of washing the hands and face.

As a fast, Babism substitutes the last month of their year, named Ala, of 19 days, for the 30 days of Ramazan. As Christians have carnival week before Lent, following by Easter rejoicings, and Moslems have the Oruj Bayram, so the Bahais have five days of feasting before the fast, and Noruz following. Noruz is consecrated, and its ceremonies prescribed with religious sanctions. The ordinance of fasting says: "Thus ordaineth the Lord of men: abstain from eating and drinking from dawn to sundown." This abstinence includes smoking, as among Moslems. The same exceptions are made as in the Koran—that the traveler, the sick, and pregnant or nursing women are excused. The question naturally arises: if obligatory fasting is good, why reduce the time from 30 days to 19; if reform is the watchword, why not have the liberty of the Gospel?

Pilgrimage is retained in this so-called new revelation, and its devotees are encouraged to seek a local sanctuary. *Accho* (Acre), in Syria, by an undesigned ordering of the Sultan of Turkey, becomes the shrine. Here Baha was in exile, and is buried, and his tomb, I understand, is in the custody of Mirza Mohammed Ali, a younger brother and rival of Abbas Effendi. Hence the latter, not to be behind in this, has transferred to *Accho*, under his own charge, the body of the Bab, which was thrown to the dogs in Tabriz, and afterward carried to Teheran and buried there for more than half a century. Besides *Accho* and the various mashads or martyr-places, the Bab's house in Shiraz and Baha's in Bagdad, as the places of their manifestations, are held sacred.

Babism and Woman

Let us pass to the test question of how Bahaism treats women. It is not great praise to say that in this there is an advance on Mohammedanism, tho it is far behind Christianity. I have seen no evidence that Babi doctrine teaches communism of wives. Incidents leading to this conclusion may doubtless be credited to the sinners among the Babis. Babism forbids temporary marriage and concubinage and polygamy, which are allowed by Shiah. It allows bigamy, however.

Baha had two wives at one time, by each of which he had children. When Abbas' mother died, he again joined a "partner" to his remaining wife, thus being a bigamist twice over. The "branches" (brothers) who are now quarreling are from different mothers. Marriage

among Bahais is on a low Oriental plane. Divorce is allowed at the option of the husband, even for frivolous causes, such as a quarrel. The parties are recommended not to marry inside of a year, that, if possible, their hearts may be reconciled. The dowry of the divorced wife is a mere pittance of 19 miscals of gold (about \$50) in the city, and 19 miscals of silver (\$2.00) in villages. If the husband leaves home and neglects to send word or means of support to his wife for *one* year, she is free to marry another man. Early marriages are discountenanced.

Women are secluded in the harems and from the society of men, as among ordinary Moslems. The historic case of Kurrat-ul-Ayn, of Kasrin, is a solitary exception. She has had no successors. Even she ordinarily delivered her lectures from behind a screen, and only occasionally let her veil fall aside in the presence of men when carried away by her enthusiasm. Bahais do not seem to approve of her conduct. Several Bahai families with whom I am acquainted are allowing their daughters to grow up without learning to read, tho the fathers are teachers and are educating their sons.

Bahaism, from this view of its doctrines and rites, appears to be simply a Mohammedan sect, with no special superiority to other Mohammedan sects of past ages.

(To be concluded)

A NEW SECT IN INDIA

BY J. MURRAY MITCHELL, LL.D.

Author of "Hinduism, Past and Present"

"*Vides tumultum indies tumultuosius tumultuentem.*" So said Luther in quaint but vigorous Latinity, when his hot battle with Rome was threatening to become still hotter. Even so may we now say regarding evangelistic work in the mission field of the East.

There is at present a great and growing restlessness among the followers of the chief Oriental religions. Even Buddhism, which seemed until of late quite asleep, is, in Ceylon at least, arming in self-defense. Still more distinctly is Hinduism awaking. We have the Brahmo-Somaj in its various branches and offshoots, and the newer and more active Arya-Somaj. We have also a new departure in the case of those, not few in number, who seek a purified religion, but who for the most part hold that they can sit at the feet of Christ, drinking in His precious teaching, and yet remain in the Hindu religion. "Come out, and be ye separate." This is, to a Hindu, perhaps, the most startling of all the Divine commands. Mohammedanism is not less agitated than Hinduism. The Babi sect in Persia is by no means extinct, altho for a time it seemed as if the creed had been quenched in blood.

In Northern India there has sprung up, of late years, a remarkable movement which has gone on steadily extending—at least, in the extreme northwest. In this paper we restrict ourselves to a notice of this sect.

The leader is Ghulam Ahmad, chief of the village of Qadian, in the Punjab. He is a man of considerable education, and generally receives the designation of “Mirza.” He is about sixty-five years old, but is still full of activity, both bodily and mentally. His family has been noted for its attachment to the British government, and during the mutiny of 1867 his father and elder brother did valuable service in its suppression. The Mirza has been known as a religious teacher for at least twenty years, but of late he has pushed himself forward more energetically than ever.

His surname is Ahmad. This word has the same meaning as Mohammed, and the coincidence has probably had an influence on the Mirza. He calls the sect which he has founded the Ahmadiyyah—after his own name.

Altho Ghulam Ahmad never mentions the name of Mohammed without invoking the blessing of God upon him, yet on very important points he abandons the doctrine of the Koran, and in the eyes of a true Moslem is no more than a pestilent heretic. He has had many disputations with mollas and manlavis, and in any Mohammedan state would speedily lose his head. In regard to Christ, he flatly contradicts the Koran in many points. The Koran itself unhappily denies that Christ was crucified, maintaining that he was taken up into heaven without dying; but its language regarding Him is always in the highest degree respectful. Very, very different, in many instances, is that of the Mirza. He denies Christ's power, His wisdom, and even His moral perfection. His divinity the Mirza passionately rejects. He admits that He was crucified, but maintains that He did not die, but after the crucifixion was restored to life by the use of a wonderful medicine. He says that Christ then traveled to the East, and finally died in Kashmir, where His grave can still be seen! To a Mohammedan, even as to a Christian, all this is gross heresy.

Mohammed said that before the end of the world a truly remarkable prophet called the “Mahdi” would appear, and that finally the Messiah would descend from heaven and come to the help of the Mahdi, overwhelming all opposition. The expectation of the Mahdi's coming is deeply implanted in the Moslem mind, and the great political movements of the world have only increased the hope. We have had already several self-styled Mahdis—the one who perished at Omdurman perhaps the most remarkable, and others are doubtless still to follow. The Mirza maintains that he, and he alone, is the true Mahdi; but he adds that he is also the expected Messiah. He does not mean that he is *in propria persona* the literal Christ, but he affirms that he

is Messiah in the sense that John the Baptist was Elijah—that is, he comes in the spirit and power of Elijah.

But, it will be asked, what proof can the man give in support of his amazing pretensions? He sometimes quotes the Christian Scriptures in their support. We shall give no examples. We have no heart to repeat his shocking misrenderings and misunderstandings of sacred texts. But he professes to have various proofs. One of these is his prophetic gift. He foretells; he foretells sometimes good and sometimes evil. In many cases he has predicted the early death of individuals obnoxious to him, but as his anticipations have sometimes proved false his ingenuity has been sorely taxed to show how he had mistaken the Divine will. He has also predicted blessings as about to descend on the heads of his favorites. In particular, he has foretold the birth of sons; but when daughters came instead, and the disappointed father's disgust was great, the Mirza, clever as he is, was perplexed, and we may suppose that he has now become more chary in his vaticinations.

The Mirza vehemently assails the monogamy which Christianity enjoins. He does not seem to be aware that some other systems of belief—Zoroastrianism, for example—restrict a man to one wife. He asserts that the practise of monogamy is the occasion of many fearful evils, and he points triumphantly to polygamy as practised by Hebrew saints of old. He also dwells with terrible earnestness on the fearful evils which he sees both in the Christian and the Moslem communities. In this he would have much sympathy from all true Christians, if the condemnation were not made in such tremendously sweeping terms. Thus he dwells on the drunkenness, the gambling, and the uncleanness which exist; and we have “great thoughts of heart” as we read his burning words. But, with characteristic rashness, he goes on to reason thus: Christ can not be alive, or He would never allow His religion to sink so low. The argument is naught; but alas! that this man should have been able to employ it!

The Christians in the Punjab are discussing the question: Is the Mirza a conscious imposter, or does he really believe in himself? Or is he insane? So far as we can see, he does believe in himself; but no man could speak and act as he does unless he were partially insane.

Meanwhile, his efforts to propagate his creed are earnest and incessant. He has a press at Qadian, and he publishes in Arabic or English a vast number of books and tracts. Here on our table, for example, are a good many numbers of a monthly magazine in English, extending to full forty pages 8vo, which is called the *Review of Religions*. His thirst for notoriety seems insatiable. He is anxious that his claims should be acknowledged in America; and it is said he has challenged, or is about to challenge, Dr. Dowie, of Chicago, to a discussion. A singular form it would be of the immemorial struggle between East

and West. Dares would beat Entullus black and blue, and so would Entellus, Dares. They would demolish each other. So far well; but, on the whole, the spectacle would not be edifying; and as Dr. Dowie seems the less mad of the two, he will probably refuse the challenge.

What is to be the final issue of the movement? It has done harm; how long will it continue to do so? Dr. Griswold, of the Forman College, Lahore—whose very useful tract lies on our table—believes that in all India the followers of the new sect may amount to about ten thousand, including men, women, and children. The leader himself would rate them at a much higher figure.

The Mirza is about sixty-five years of age. He may live for ten years—perhaps more. When he dies, what then? His claims are at once exploded, his name becomes a byword, and the movement collapses. What will become of his followers? Probably some will return to Islam. Dr. Griswold, however, informs us that, among those who were at one time under the Mirza's influence, several have found their way into Christianity. That transition will be far more easily made when this extraordinary man is finally dead and gone.

Only one word more. In these perilous times, when false prophets are so eager in spreading abroad destructive error, what is the duty of the Church of Christ? Surely a new departure is needed—fresh energy and effort in proclaiming Christ. When, when will the Church lay to heart the great words: "*Preach the Gospel to every creature*"?

A CHURCH WITH A MISSION TO THE NEGLECTED

BY J. TAYLOR HAMILTON, D.D., HERRNHUT, GERMANY

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When the University of Prague ranked after Paris, Oxford, and Bologna, then Bohemia and Moravia were lands of larger significance than now. It was in that era, in 1457, that certain followers of John Hus, weary of the appeal to arms, sought opportunity to live out the principles of their national reformer in the quiet of obscurity, content to ignore the political issues for which their compatriots had been contending. Tho their pious aims involved a practical break with Rome, King Podiebrad was at first disposed to toleration, for the land needed rest, and toleration at first suited the crafty primate-elect Rokycana. Thus the Unity of the Brethren was enabled to perfect its organization. In 1467 Stephen, a bishop of the Austrian Waldenses, imparted episcopal consecration to certain ministers of the Brethren at the request of their synod, and they steadily gained in numbers through the attractive power of unfeigned piety, simplicity of Scriptural doctrine, and fidelity of discipline.

Prior to this the king and the archbishop had already changed front. Gregory, a nephew of the latter and a leader of the Brethren,

had been stretched on the rack in Prague. Now arrests became frequent, and conventicles were inhibited. With the closing of their churches, the Brethren betook themselves to the forests—even in the depth of winter, the last man in parties that sought the rendezvous dragging after him a branch to obliterate their footprints in the snow. Under following sovereigns persecutions were repeatedly inaugurated. The periods of respite were brief. Yet the Brethren persisted—nay, they thrived. Men and women of rank became identified with them. Gindely, a Roman Catholic historian, with reference to this period writes: “The Brethren hung together like an unbroken chain, from the royal palace to the humblest cottage.” Moreover, after the promulgation of the Edict of St. James, in 1508, which aimed at their utter extinction, God interposed so markedly, bringing their foremost persecutors to an untimely and violent end, that the saying arose: “Is any one weary of life? Let him lay his hand upon the Picards”—*i.e.*, the Bohemian-Moravian Brethren.

Growth of the Moravian Church

Thus originated in what are now Austrian lands an evangelical Church of German and Slavonian stock, whose history was to be broadly comparable to that of the Lollards, the Huguenots, the Waldenses, and the Salzburger, the possessing distinctive features of its own. By the year 1517 it numbered more than four hundred parishes, with a membership of from one hundred and fifty thousand to two hundred thousand souls. Noble families like those of Kostka, Pernstein, Krajek, Waldstein (Wallenstein), Sternberg, Zerotin, Boskovic, and Kaunitz, took pleasure in placing financial resources at its disposal. The product of its presses testified to the diligence and scholarly ability of its clergy. Of the sixty works of importance published in Bohemia during the years 1500 to 1510, at least fifty were published by the Brethren.

Meanwhile they sought to fraternize with evangelicals everywhere. Waldenses from Brandenburg entered into correspondence with their Executive Council, and, subsequently migrating to Moravia, joined them to the number of several hundred. Two of their leaders as deputies visited the Waldenses of Italy and France, at Florence becoming sorrowful witnesses of the martyrdom of Savonarola. An intimate correspondence was afterward maintained with confessors in Italy and France.

Naturally they followed with keen interest the movement in Wittenberg, and welcomed with gladness the light kindled there, and in Strasburg, and in Geneva. Frequent deputations were sent from Bohemia to Luther and Bucer and Calvin and their coadjutors. Friendly relations were established. Luther consented to write a Preface for the German translation of their Confession of Faith of 1532,

printed in Wittenberg in 1533, and similarly prepared the Preface for their Confession and Apology, which appeared at Wittenberg in 1538. The Strasburg reformers, Calvin then sojourning in that city, displayed special friendliness to the deputy who visited them in 1540, and on his return to the special sphere of his labors the Genevan embodied in his discipline features which he had admired in that of the Bohemian-Moravian Brethren.

But dark days supervened for this Church, devoid as it was of legal status in the lands of its origin, owing its safety, indeed, largely to the independent jurisdiction enjoyed by its nobles in virtue of their feudal prerogatives. The disastrous issue of the Smalcaldic War furnished King Ferdinand I., their bitter enemy, with the pretext he desired. During the war a league had been formed, having in view religious liberty, the rights of the aristocracy, and a diminution of the royal power. The disaster at Mühlberg left these confederates at the mercy of their king. Some were condemned to death, others were stripped of their estates. Leitomischl, the chief seat of the Brethren, and Turnau, Reichenberg, and Brandeis on the Elbe, other important centers of their work, were transferred from the dominion of nobles favorably disposed, and became property of the crown—to suffer accordingly. A royal edict interdicted the worship of the Brethren. Confiscations, fines, and ill treatment drove many into exile, Prussia and Poland in particular being sought by the refugees. By a dastardly treacherous scheme the person of Bishop John Augusta, who stood at the head of the Executive Council of the Brethren, was seized. For sixteen years he languished in prison under particularly cruel treatment, being several times subjected to exquisite torture.

Persecution spread the Church instead of suppressing it. Where the exiles gathered, especially in Poland, new centers of influence arose. Polish magnates, after conversion, extended to them powerful protection. Thus a third province of the Brethren's Church came into existence, and the Brethren became a factor in the religious development of the Polish kingdom. Here they sought to foster unity among Protestants, and an approach to federation was achieved at the Synod of Sandomir in 1570. With the Reformed they stood in close fellowship.

Meantime the accession of Maximilian II., in 1564, aroused new hopes in the Bohemian and Moravian branches of the *Unitas Fratrum*. But his was a vacillating course, and their hopes failed of realization. Yet the Brethren remained steadfast in the fulfilment of their calling, steadily gaining in numbers and in influence, and in 1593 giving to their country the literary work which constitutes their most enduring memorial—the Kralitz Bible, translated from the original tongues of Holy Writ, and still the standard Bible for Bohemia. Not until the Bohemian Charter was wrested from Rudolph II., in 1609, did their

Church obtain a legal status. Bohemia was now overwhelmingly evangelical, not more than one-tenth of the population adhering to the faith and practise of Rome. But the counter-reformation had been set on foot. Jesuit influence was already fermenting. Rudolph's successor, Matthias, was encouraged to ignore the rights of the Evangelicals. He foisted upon the Diet as King of Bohemia his cousin, Ferdinand of Styria, who when but twenty years of age had vowed in the Chapel of the Virgin, at Loretto, to extirpate Protestantism throughout his hereditary dominions, and had kept that vow. Repeated violations of the charter followed. Inevitable revolution came to a head with the hurling of Ferdinand's viceroys from the windows of the council-room of the Hradschin at Prague. Then followed the ill-advised election of Frederick of the Palatinate, Bohemia's "winter king." The awful catastrophe of the Thirty Years' War was precipitated upon the German Empire.

After the defeat of the Evangelicals on the White Mountain, three miles west of Prague, in November, 1620, Bohemia lay at the mercy of Ferdinand II., and his mercy was implacable severity itself. A systematic uprooting of Protestantism in Bohemia and Moravia, which has its parallel only in the story of the Huguenots, together with the miseries of the war, reduced the population of Bohemia from about three millions to about eight hundred thousand. Moravia suffered similarly. Industry and enterprise were blighted for centuries. The national life suffered degeneration. By the operation of the dragoonade, confiscation, and banishment, Protestantism seemed to have been suppressed. When the Treaty of Westphalia made provision for the Evangelicals of the empire in general, Bohemia and Moravia were left unconditionally in the hands of Ferdinand III., a man after his father's own heart.

This outcome was a terrible blow to the exiles, who had hoped against hope that some day their fatherland might accord them a welcome. It almost broke the heart of Amos Comenius, now their leading bishop. Their chief seat at this time was the town of Lissa, in Poland. Nor was this the end of sorrows. In 1656 Lissa, which had been occupied by the Swedes, was taken and burned by the Polish confederates. After the loss of their ecclesiastical center, the Brethren, even more than other Protestants, were made to feel the heavy hand of General Czarniecki. Their ministers were subjected to cruel tortures. Thousands of their members fled—to Silesia, Saxony, Brandenburg, and Holland. The Lissa rose from its ashes, and altho their episcopate was maintained in hope against hope, their Polish and Prussian congregations for the most part gradually lost denominational identity, being merged with those of the Reformed. Only a few survived to the eighteenth century—chiefly in Posen.

However, the counter-reformation had not absolutely eradicated

this church of reformers before the reformation in Bohemia and Moravia. A "hidden seed" survived, consisting of such who cherished the writings of Hus and of Comenius, and who secretly perpetuated the memory of their fathers by holding conventicles and implanting in their children loyalty to the Bohemian Bible. Their number, like that of the faithful in Israel who refused to bow the knee to Baal, in fact exceeded the common estimate. For when, in 1783, Joseph II. issued his Edict of Toleration, granting religious liberty under certain restrictions, one hundred and fifty thousand Bohemians and Moravians came forward, desirous to be known as members of the *Unitas Fratrum*. These, however, were by special decree excluded from the benefits of the edict. Not until 1880 were spiritual sons of Luke, of Prague, and Augusta and Blahoslav and Comenius granted liberty of worship in Austrian lands.

Meanwhile, in the providence of God, a wonderful provision had been made whereby a remnant of this persecuted Church might fulfil its special calling in a manner serviceable to Christendom.

Christian David and Count Zinzendorf

During the latter part of the second and early in the third decade of the eighteenth century a powerful revival of religion was experienced by the families of descendants of the Brethren in a group of villages of Moravia known as The *Kuhländer*. It was precisely for the "hidden seed" of this portion of Moravia that Comenius had prepared a catechism, which formed one of his last literary works, in the hope of thereby promoting the fulfilment of his own fervent prayers for the resuscitation of his Church. The chief human agent in this revival was Christian David, a converted Roman Catholic carpenter, who had found a home in Silesia, but who repeatedly risked imprisonment and worse, in order to minister to his own countrymen in Moravia. Priestly tyranny applied the argument of the dungeon and of fines, but in vain. Yet altho the renewed life was not to be suppressed, it longed for free expression.

At this juncture Christian David met the pious young Count Zinzendorf, who, on attaining his majority, with the acquisition of a landed estate in Saxony, desired to effect a work in Upper Lusatia patterned after that of Francke and his associates in Halle. These plans of the young nobleman were, however, providentially diverted. In response to the pleas of the evangelist, he promised a temporary asylum to religious refugees from Moravia. Of this offer the family the Neissers, a party of ten in all, first availed themselves at Whitsuntide, 1722. Fleeing on foot, under cover of night, to elude the vigilance of their oppressors, they reached Saxony in safety. Their new home was reared beside the highway from Löbau to Zittau, when it passed through what was then an unimproved wilderness forming

part of Zinzendorf's estate. During the ensuing years several hundred of their awakened compatriots joined them, abandoning the comforts of a modest competence and remunerative occupations for conscience's sake. Their incipient town received the name of Herrnhut (The Lord's Watch). Hither many earnest men and women were also attracted from various parts of Germany, adherents of various creeds, but alike seekers after righteousness. Meanwhile the pious aims of their patron were thwarted. On the other hand, the responsibility he recognized in relation to his new vassals, and the pain he felt at the disagreements which arose in regard to faith and discipline, by reason of the diverse elements which met in the population of Herrnhut, led him to resign his office at the court in Dresden that he might devote himself wholly to the spiritual welfare of this people. Removing to Herrnhut during the first half of the year 1727, he devoted his time and energies wholly to this task. By laboring personally with individuals, he induced agreement to rules and regulations for the ordering of religious and municipal life. Much study was given to the Scriptures, especially the First Epistle of St. John. A spirit of fervent intercession characterized the early summer. Honest recognition of spiritual pride and of mutual lack of charity was followed by unfeigned self-humiliation and a drawing together of hearts. These experiences culminated in a gracious revival, whose climax was reached in a celebration of the Lord's Supper at Berthelsdorf on the 13th of August. Thenceforth the people of Herrnhut were a changed people. Descendants of the old Brethren's Church and representatives of other confessions were fused together in one spirit. Personal assurance of acceptance with God, through the atoning merits of the Redeemer, wrought a profound conviction in these men and women that their lives should be placed unreservedly at the Lord's disposal to work out His will. Zinzendorf came to realize that his life-work must be identified with them, that essentially the spirit of purposes cherished by him from childhood was meant of God to receive realization through the abandonment of his own plans for activity in conjunction with these people. His recognition of God's leading cost him exile, and involved the subordination of family life and of the private interests of his family, as well as the placing of his property, in addition to his time and talents, at the disposal of the Church.

Reaching Out Into Regions Beyond

It was impossible that a city set on a hill, as was Herrnhut, where all phases of life were dominated by a joyous religion—for cheerful, not ascetic, industry characterized the place—should remain hidden. Affiliations were established with those who longed after a betterment of religious life in various European lands, especially where Pietistic institutions had prepared the way. Student organizations in personal

touch with Herrnhut, especially at the University of Jena, deepened the significance of the movement set on foot by the flight of the exiles from Moravia. Moravian evangelists were welcomed in various lands, the more so because they aimed at promoting spiritual life without detaching any from membership in state churches. The work thus inaugurated yet remains an agency for incalculable good. Many more persons are to-day ministered to by the Diaspora missionaries of the Moravian Church on the Continent of Europe than are carried in the lists of its communicant members. Moreover, the reflex influence of this contact with and labor for other divisions of evangelical Christendom has caused the modern development of the Brethren's Unity to differ in various respects from the Unity as it existed before, altho its essential spirit remains very much the same.

With the Danish court, Count Zinzendorf stood in relations of personal intimacy. In the month after the culmination of the revival at Herrnhut he sent two Brethren to confer with pious members of that court, and on returning they brought with them a manuscript account of Egede's labors in Greenland. Even in his school days Zinzendorf had contemplated the inauguration of missions to the heathen. In February, 1728, a memorable day of prayer was characterized by intercessions for Turkey, Africa, Greenland, and Lapland. Twenty-six unmarried men thereupon made it an object of study how they should prepare for service among the heathen when the Lord's call came. The indication of His will was given in connection with Zinzendorf's visit to Copenhagen in 1731, to be present at the coronation of King Christian VI. Returning with the story of Hans Egede's comparative failure, and presenting the needs of the negro slaves in the West Indies, he powerfully moved the hearts of many in Herrnhut on July 23d. Next day two young men volunteered to go to the negroes, and their example was followed by that of two who volunteered for Greenland. In the event Leonard Dober and David Nitschmann set out for the West Indies on August 21, 1732, and Matthew and Christian Stach and Christian David left for Greenland on April 10, 1733.

Some Notable Features of Moravian Work

Within ten years from the sailing of the pioneers, Moravian missions had been attempted also in Dutch Guiana, Lapland, at the Cape of Good Hope, among the Christian slaves in Algeria, among the Samoyedes of Arctic Russia, and in Ceylon. And in 1735 pioneers were sent to the Indians of North America (Georgia). Not all these missions attained permanent success, but even in these years of experiment several features are exceedingly suggestive.

First, a revival of vital evangelical religion gave birth to the enterprise. The vitally evangelical is evangelistic in virtue of inner neces-

sity. With the restoration of the joy of salvation came an irresistible impulse to teach transgressors God's way. Herrnhut numbered about six hundred souls. Many of the people were very poor. The means of communication were meager. Nevertheless, obstacles were surmounted in God's name, in recognition of the obligation of the Savior's last commandment.

Second, the message they brought was a simple but comprehensive one—redemption through the atoning life and death of Jesus. Philosophizing was avoided. Details of confessional creed were not imposed. The love of God in Christ Jesus was magnified, with the



MORAVIAN MISSIONARY R. SCHNABEL AND SOME TIBETAN CHRISTIANS AT POO IN
BASHARR, INDIA

completeness of salvation and the obligation of manifesting grateful love to Him through obedience.

Where failure followed, in the third place, it was due rather to the opposition of nominal Christians and obstacles they placed in the way than to the heathen's lack of receptiveness or to the essential impracticability of missions.

Fourth, this was an uprising of ardent *young men* to meet their recognized obligation. Zinzendorf himself was only 32 years of age when he sent the pioneers; Dober was 26, Nitschmann, 35; Frederick Martin, Dober's successor in St. Thomas, 31; Matthew Stach, the first volunteer for Greenland, was only 20, and his companion, Frederick Böhnisch, 21. Christian Henry Rauch, who began the mission among the Mohicans of New York in 1740, was 22. Spangenberg was 34 when he led the colony to Georgia. George Schmidt, the first to carry

the Gospel to the Hottentots, was only 27, tho he had spent six years in an Austrian dungeon for conscience' sake.

Fifth, the majority of the pioneers were *Moravians* by birth. It was the "witness spirit," brought from lands of martyrdom and persecution, that gave impetus and persistence to the movement. It is impossible to resist the conviction that God had wonderfully preserved and brought forth a remnant of the old evangelical Church of Reformers before the Reformation, and had then endowed them with renewed life from on high, for the express purpose of recalling Christendom to a sense of its obligation to carry out the last command of the Lord Jesus Christ. The Moravian Church must be a missionary church. It has no option here, and finds no merit in recognizing the law of its existence.

Indeed, to its missions it owes its perpetuation as a distinct denomination in respect to its outward as well as its inner life. The success of its missionaries in the West Indies confronted it with the problem of securing a ministry whose status others would recognize as conferring upon them the right to administer the sacraments to converts and perform other ministerial functions. Herrnhut itself had not yet been wholly separated from the Berthelsdorf parish of the State Church of Saxony, tho its lay elders preached and exhorted and administered discipline. In 1735 the difficulty was obviated by the voluntary transfer of the episcopate of the old Church of the Bohemian Moravian Brethren, which survived in the persons of Daniel Ernest Jablonski, court preacher at Berlin, and Christian Sitkovius, of Thorn, Superintendent of the United Reformed and Brethren's congregations in Poland. Jablonski had been watching the rise of Herrnhut with interest, and for a number of years had been in personal touch with the Moravians there. Satisfied that they were representatives of what had been best in the old Church, with the consent of Sitkovius he consecrated David Nitschmann, Dober's companion, to be bishop—primarily for the missions. Two years later Zinzendorf—who had already been admitted to Lutheran orders, after advising with the King of Prussia, whose theological examiners closely scrutinized the count's theology, and expressed their approval, and after conferring with Archbishop Potter, of Canterbury, who cordially advised the step—was himself consecrated a second bishop by Jablonski and Nitschmann, with the approval of Sitkovius.

During the fourth and fifth decades of the eighteenth century the Moravian Church, as it came to be popularly known and was denominated in the Act of Parliament of 1749, which recognized it as an ancient Protestant and Episcopalian Church, fully established itself in England, Ireland, Wales, and the American colonies, Bethlehem in Pennsylvania becoming the headquarters for the latter. Scotland became a field of operations at a slightly later date. In the colonies

prior to 1756 Moravian evangelists effected affiliations with earnest men and women in Rhode Island, New York, New Jersey, Pennsylvania, Maryland, North Carolina, and Georgia. Indeed, scarcely a colony was overlooked in their itinerations. Yet the establishment of the denomination as such was avoided rather than sought. As on the Continent of Europe, so among English-speaking peoples, ministrations were freely rendered for the promotion of spiritual life among existing denominations, not for the spread of a new sect, and in America the conversion of the heathen Indians afforded peculiar scope for the expenditure of energies. Successfully inaugurated at Sheko-



A MORAVIAN MISSION HOUSE AT RUNGWE, EAST AFRICA

meko, on the confines of New York and Connecticut, near the Stissik hills, in 1740, the Indian mission, tho repeatedly thwarted by the opposition of whites, nominally Christians, and tho sadly hampered by the wars of the late colonial period and by the great struggle for Independence, prospered in Pennsylvania and in Ohio, and demonstrated the capacity of Delawares, Mohicans, and kindred tribes for Christian civilization, until in the closing operations of the war the deportation of the converts from their villages along the Tuscarawas by the British, and the massacre in cold blood of a remnant of the peaceable people of Gnadenhütten by American rangers, in 1782, gave a fatal blow to the undertaking. It survived, indeed, but never regained its former proportions, however persistently efforts were renewed at various points.

Meanwhile, Zinzendorf's decree of banishment was revoked in 1747. In 1755 he returned to Saxony, to make his permanent home at Berthelsdorf. Even in the darkest days, when the purposes actuating himself and his brethren had been most completely misunderstood, and in consequence had drawn down upon him and them obloquy and derision and something akin to persecution, he had unfalteringly persisted in what he knew to be his calling—the heralding of his Lord's free grace and the efficacy of His all-availing atonement. Repeated failures of plans here and there could not dampen his zeal, nor that of his Moravian coadjutors—men of indomitable persistence.

He and they suffered providential developments to shape their policy. While a lad at school, in founding his "Order of the Grain

of Mustard Seed," Zinzendorf had covenanted with like-minded comrades in after life to labor for the conversion of the heathen, *and especially in behalf of those for whom no one else cared*. Nevertheless, when shaping the missionary policy of his Moravian Brethren, he did not remain blind to the strategic value of gaining a foothold for missions among the more advanced races of heathenism. His acute perception early recognized the desirability of winning China and India and Persia for Christ, and accordingly he made efforts to establish missions in those great realms. Egypt and Turkey attracted him, and more than one negotiation was set on foot in Constantinople, and missionaries went to Egypt. But the fulness of time had not come for those lands. On the contrary, as a rule success attended the inauguration of efforts in behalf of the most degraded and neglected. So it came to pass that when Zinzendorf died, in 1760, successful missions were in operation in Greenland, among the Indians of North America, among the negro slaves of the Danish and English West Indian Islands, along the Rio de Berbice in Guiana, South America, and in various parts of the Dutch colony of Surinam. Schmidt's mission to the Hottentots had been fruitful, but had been prematurely brought to a close by white opposition.

Since Zinzendorf's death the experience of the Moravian Church has intensified this conviction of her specific calling as a missionary Church, to minister to those whom others would otherwise neglect or pass by. Meanwhile it is fully realized that this is not the part of worldly wisdom, and that in various respects, especially in connection with the development of the native church and its achievement of self-support in men and means, this apprehension of a providentially assigned duty involves peculiar difficulties. It imposes a financial burden which would be entirely beyond the strength of the Moravian Church did it stand alone, or did it receive assistance only from those associated with it in the Diaspora circles of the state churches in Europe. It compels members of the Moravian Church to recognize that their missions must remain in the highest sense a work of faith. That faith God has never put to shame.

Repeatedly heavy deficits have marked the annual closing of accounts, but after a while supplies came in. During the Napoleonic wars the home congregations were sorely impoverished. Then friends in England of every Christian name came forward and voluntarily organized "The London Association in Aid of Moravian Missions," which still maintains its marvelously liberal activity, contributing \$475,000 during the ten years preceding 1899. Repeatedly unexpected legacies have been received from friends identified with other households of faith, coupled with conditions like the following: no contraction, no retrogression, for *new* work, for the erection of outposts into permanent stations. The very large bequest of the late Mr. J. T.

Morton, of London, for example, which is now becoming available in annual instalments, was designed for the last named of these purposes.

Up to the year 1900 the Moravian Church had sent out 2,604 missionaries, male and female, exclusive of a number of men dispatched in connection with the management of trades and industries undertaken for the support of the work. Since the commencement of operations, in 1732, attempts have proven unsuccessful, or after partial success have been suspended in the following fields: Lapland, among the Samoyedes, among the Calmucks, China, Persia, the East Indies, Egypt, Abyssinia, Algiers, and the Guinea coast of Africa—almost all of these suspensions dating back to the eighteenth century. During the summer of 1900, by exceedingly amicable negotiations, the transfer of the Moravian missions in Greenland to the Danish Lutheran Church was effected, in order that thus a homogeneous native Christian church might develop the fullest measure of self-support. By a similar process the Moravian Church had a few years before taken over from the London Missionary Society its enterprise in the German colony of East Central Africa.

The Moravian Mission Fields

At present the operations of the Moravians are carried on in Labrador, Alaska, among the Indians of North America and the negroes of the West Indies, in Nicaragua (the Mosquito Coast), Demerara, Surinam, Cape Colony, Kaffraria, German East Equatorial Africa, Australia (Victoria and Queensland), and among the Tibetan-speaking peoples of the Western Himalayas. Besides, a Home for Lepers is maintained near Jerusalem, its management, however, being administered by a Board distinct from that which directs the affairs of the missions. The latest published statistics give the number of missionaries in the field—exclusive of members of the Board, secretaries, financial agents, etc., and those engaged in the Home for Lepers—as 397, with 47 ordained native ministers and assistant ministers. Communicant members of the first grade, and not under discipline, number 32,028, the total membership, reckoning in the children of communicants, the adult catechumens, and those temporarily under discipline, is reported as 96,877—and it may be added that the methods of keeping church registers are exact. Attention is everywhere paid to education, 234 day-schools being maintained, with 23,998 scholars in charge of 524 teachers. Sunday-schools are conducted as a matter of course. Normal schools exist in four mission provinces, and theological seminaries are maintained in Antigua and Kaffraria.

It is recognized that while the immediate aim of all Gospel preaching is to reach the individual, the ultimate object of the evangeliza-

tion of the heathen is to so affect the national life that it may come under the sway of Christian faith. Hence the formation of independent, self-supporting congregations is sought, administering discipline for themselves, and served by men of the native race. As a step toward this goal, the members are at an early stage urged to assist in the management of the spiritual and temporal affairs of the congregations by electing officers from their own number, and are taught to act as elders, teachers, and voluntary evangelists, assistants to the missionary. In the erection of its missions into self-dependent churches, the Moravian Church has to face peculiar difficulties inherent in the racial peculiarities of her converts. In some fields she is ministering beside the death-bed of a race slowly tending to extinction. Everywhere the native pastor must prove superior to his moral and mental environment, but must, nevertheless, so identify himself with those to whom he ministers as to remain in the truest sense a man of the people. Even where the requisite moral and mental endowments can be found, it is not surprising if heredity has failed to endow him with precision and system of method so essential for the administrative functions of the pastorate and for successful leadership. In the West Indies a measure of success has been attained in this respect. Certain of the native traits of the Kaffirs also hold out prospects of a happy solution of the problem in their land. Yet everywhere patience is demanded on the part of the home Church.

Moravian missionaries are drawn from any of the four provinces of the Moravian Church on the Continent of Europe, in Britain, or in the United States, special training being afforded in the Mission Institute at Niesky in Germany, and in the British and American theological seminaries of the Church. The call to service in any case comes from the Mission Board, and the great majority of the men and women in the field are Germans. According to the stage of development attained, each mission province enjoys greater or less autonomy within the limits of the annual budget. In some instances conferential management, largely representative in character, exists, while elsewhere a superintendent possesses complete executive powers. In every instance, however, the Mission Board reserves the right of the initial call to service, the dismissal from service, the granting of furloughs, or of permission to retire on a pension, decision with regard to founding or abandoning stations, and the prerogatives of a court of appeal.

The Government and Cost of Moravian Missions

In its personnel the Mission Board, elected by the General Synod, meeting decennially, and constituted of delegates chosen by each province of the Church, represents the entire *Unitas Fratrum*, for at least one German, one Englishman, and one American must be nominated by the respective national divisions. The remaining

members may be ex-missionaries of any nationality. The General Synod, which carefully reviews the missionary operations of the entire previous decade, receiving a detailed report from the Board, besides formulating general principles and giving specific directions for future guidance, elects an advisory committee of business men to



BISHOP CHARLES BUCHNER
President of the Moravian Mission Board,
Berthelsdorf

assist the Mission Board in financial administration, and makes provision for annual audits of accounts. Extraordinary audits and examination of cash balances and securities also take place from time to time. Furthermore, the Mission Board confers with the executive boards of the four home provinces of the Church, and obtains their decision for its guidance in affairs of importance. Thus the administration of the missions is brought into close touch with the life of the Church as such.

To meet the cost of its undertakings—for salaries, traveling expenses, erection and maintenance of buildings, educational activity, pensions, education of the children of missionaries, the training of candidates, and ad-

ministrative expenses, annually amounting to a total of about \$422,100—the Board depends on several classes of resources. All members of the Moravian Church are expected to statedly contribute in proportion to ability; a pledge so to do is embodied in "The Brotherly Agreement," which forms a bond of union linking all the congregations, and assent to which constitutes a condition of reception into fellowship. Many friends beyond the limits of Moravian communicant membership annually employ this Church as a channel through which to do their part toward the evangelization of the heathen. Without this aid, rendered liberally and appreciatively, especially in Britain and on the Continent of Europe, and measurably also in America, the task undertaken in obedient faith would exceed the powers of this little brigade of the army of the Cross. The interest of certain funded legacies has been designated by benefactors for definite phases of the work; in other instances the income of funds thus created is wholly at the discretionary disposal of the Board. The annual grants of auxiliary associations constitute a very important proportion of the sources of revenue, associations within, and others

beyond, the pale of the Moravian Church. The denominational auxiliary in Britain is especially identified with the support of the mission in Labrador; that in Holland interests itself in the work carried on in Surinam; that in the United States is specially charged with the support of the Eskimo mission in Alaska, and with the missions among the Indians. Reference has already been made to the noble beneficence of the London association, constituted of Christians of almost every name. The Australian mission presents the features of a pleasing partnership, being Moravian in respect to the workers and Presbyterian in respect to the defrayal of current expenses. Finally, a considerable part of the income is derived from the mission fields themselves, and in a threefold manner. As early as possible the converts on principle are taught the obligation of systematic support of the Gospel and the privilege of free-will offerings. Hence, on the one hand, church dues are required, and, on the other hand, gifts for the evangelization of "the regions beyond" are encouraged. But, in addition, in certain fields trades and traffic are maintained for the benefit of the missions, and to assist converts by promoting habits of steady industry and by inculcating the dignity of labor. The industrial branch of the work is in charge of men who hold no position involving spiritual activity in the primary sense, but who are, nevertheless, appointed by the Mission Board, and are understood to have consecrated their business ability to the Lord for the furtherance of His kingdom.

Moravian Missionary Ideals

We may add in closing: Moravians do not regard their own as the ideal missionary activity. They are not wholly blind to its defects. Some of these defects they seek to rapidly remedy; perhaps certain other defects they are more cautiously trying to remove, believing that the processes of a constructive reformation necessarily require the element of time. When others laud their missionary zeal a sense of shame can not fail to be induced, for they know how much of the praise is unmerited. Nevertheless, they would be untrue to the Lord Himself if they failed to give Him glory for so marvelously preserving them among the families of God, when they appeared to be nearing extinction, or if they were blind to that manifestation of His providence which has so unquestionably marked out for them their missionary calling. They have no option but to joyfully heed their Savior's last command, and it must continue to be both their cross and their crown to labor especially in behalf of the neglected. If they ceased to do this, not only would they lose their self-respect in accepting aid from others for the discharge of their own special trusts, they would deserve, and must expect, to have their candlestick removed.

SIMILARITY AND CONTRAST—CHINA, JAPAN, KOREA

BY REV. GEORGE HEBER JONES, SEOUL KOREA

Methodist Episcopal Mission, 1887—

East Asia presents to the Christian Church a mission field second in importance to no other. China, with four hundred and six millions, Japan, with fifty millions, and Korea, with ten millions of people, give us a grand total embracing about one-third of the human race. To put this fact in another way: every third babe that opens its eyes in this world looks up into the face of a yellow mother and toddles about in a heathen home. Every third grave on earth is dug in yellow soil, while yellow men gather about it to grieve and lament over a soul that has gone out into a future unlit with a single ray of Christian light and hope.

This vast field, continental in extent, possesses some things in common. The people are one in race, origin, history, civilization, and religion. In a large sense the principles underlying the varied conditions confronting Christian missions are the same; that is, we find certain prevailing race characteristics, in spite of very pronounced dissimilarity in many things. It is impossible to write accurately the history of any one of these three empires without frequent reference to the other two. They cherish in common the principle of filial piety as the corner-stone of their civilization. Confucius, Gautama, and the nameless myriad priests and priestesses of Shamanite spiritism have been their religious instructors. Throughout this great area the position of woman, reduced to its final analysis, is much the same. The spirit which animates law and custom speaks in the same tone, and the philosophy of life which controls individual conduct is the same. The hopes, fears, and aspirations of the people are projected out in the same general direction morally. The great yellow race is ill with one malady, and it will find recovery through only one remedy—the Gospel of our Lord Jesus Christ.

Now, while this is true as a general proposition, at the same time the individuality of the three empires is so pronounced and developed that they stand as distinctly aloof from each other as England, France, and Russia do in Europe. Note the contrast in the respective governments. In China it is patriarchal in form, with the family as the model, and the action of the sovereign in the empire can not be controlled by written laws any more than it would be possible to regulate the authority of a father over his family by a written constitution in that family. Among the people the idea of equality, based on brotherhood and modified by the elements of education and native talent, is held so that the humblest Chinese boy—born, it may be, in a coolie's mud hut, or cradled in a house-boat on the Yang-tse or the Min—may

rise, in spite of these, to be a Minister of State or a Viceroy. This is not true in Korea. While the Chinese model dominates, the Koreans have added the idea of caste to their governmental system, so that the ruling class and their families enjoy privileges and powers not held by the corresponding class in China, and which are submissive of the common people's right to life and property. Japan stands to-day in sharp contrast to the political organization of her neighbors. Her government is a copy of constitutional monarchy as it prevails among white nations, and her people enjoy that peace and security which comes from law equitably administered in the empire.

Another contrast is found in the general spirit of the people. The Chinese from the dawn of history have been commercial and industrial in their character. They have been manufacturers, to supply the needs of the vast continental hordes under or adjacent to the dynastic rule. They have been inventors of curious implements and labor-saving devices. They have been traders, carrying out of China its products and returning with the wealth of other peoples. The cast of mind is commercial. They are a nation of merchants. On the other hand, Japan has ever adored the sword. It is the soul of the Samurai. Their history is a record of battle. The greatest national heroes are Yoritomo, a Japanese Charlemagne, and Hideyoshi, a Japanese Napoleon, albeit both paused short of the imperial yellow. The national sports are martial. Modern Japan, in the midst of its abounding and increasing development, preserves the graces, the spirit, and the impulses of Japanese knighthood. They are a nation of warriors. Korea is neither the merchant nor the warrior. Secure in her hills and valleys, just bending her energies sufficiently to produce enough to eat and wear, she has remained a sort of recluse. Study and meditation, the poetic frame of mind—these specially charm her. The national ideal is the scholar. The civil or literary nobility take precedence over the military nobles, and both are far above the merchant class. The Koreans are a nation of students. Doubtless when these peoples shall have become welded into one, it will be for China to produce and conserve the vast wealth of the East, Japan to protect and defend Oriental prestige, and Korea to preserve its literature and literary traditions.

It is to be expected that this diversity will show itself in the history of missionary propaganda in these empires. In China the Church has had to meet the conditions growing out of patriarchal customs complicated with intense materialism. In Japan one of the controlling factors in the situation is that *esprit de corps* inseparable from militarism. In Korea the prevailing characteristic proves an element of strength in the native Church. Two hundred and fifty thousand Chinese converts, under the banner of evangelical Christianity, presage the final conversion of the empire; and if I might assume

the rôle of a prophet, it would be to say that China redeemed will yet lay on the altars of Christ the largest offering of material wealth, the most magnificent gift that history will ever know. In Korea the progress of evangelical Christianity has been rapid. In fifteen years the Church has grown from a handful of about one hundred souls to a host of thirty thousand converts. Several things have contributed to this more rapid growth in Korea than in the neighboring empires. The successes of Christ in China and Japan were not without their effect in establishing the prestige of our religion in the eyes of the Koreans. The Korean Empire is smaller in bulk than either of her neighbors, and has, therefore, gotten in motion Christward earlier. There has been an absence of all competition in the way of taking on the outward garb of Western civilization to the exclusion of imbibing its spirit, so that the only thing to challenge attention in Korea has been Christ and His Gospel. Christianity is the only living thing in sight. In the midst of hopeless despair there has burst into view the star of hope. To the Korean, lost in the cold, dark, arctic night of heathenism, it has come as the dawning day; therefore, he has thronged the doorways of the Church, first single individuals, then in groups, and soon in throngs.

The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a presage and a preparation for the final victory. In estimating the movement of Christian forces in Japan, the solidarity of the Japanese nation should be reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religious faith. China awaits a Chinese Constantine, and when God's purposes shall have ripened He will appear and fill China's laws, institutions, and customs with the spirit of evangelical Christianity.

THE BIBLE AND THE MISSIONARY

BY J. T. GRACEY, D.D.

The Bible is in a strict sense the only universal book in the world; the only ecumenical one of all human history; the only one with a world *motif*. This statement is formulated on two definitions of the Standard Dictionary—"Ecumenical: of or pertaining to the habitable world; universal." "*Motif*: subject, theme, dominant idea, or sentiment"; possibly this is included in the secondary definition of motive—"having power to move, tending to move, causing motion." Thus it is a sort of dynamic force operating on all men, in all the world, con-

taining within itself the power of propulsion over all peoples of all time.

The sublime solitariness of this position may possibly be challenged in favor of the Koran. It would carry us beyond present limits to dispute this here; so with a recognition of it, it must be passed at the present writing. But the genius of the two in the matter of their dissemination to all the inhabitants of the world differs totally in favor of the Bible. At its earliest inception, whether by a miracle of tongues or a miracle of ears, the fundamental conception of the day of Pentecost was that in some way the Gospel was to reach men by translation into their vernacular, and every one "hear in their own tongue the wonderful works of God." It is the *motif* of the Bible that within the past century has expanded the translations of the Bible from fifty to four hundred, till all the great languages of the world have the whole Bible, defining "a great language," as Canon Edmonds does, as one spoken by not less than ten millions of people. In distinction from this, the practical exposition of the Koran for a thousand years has shown that the men who have drunk deepest of its spirit hold that its text is untranslatable, and any attempt to put it into writing in any other vernacular is a folly and a crime; its very *motif* is prohibitive of translations. The primary evidence of its inspiration is that it is written in Arabic of such perfection that no mortal can produce the like. The miracle of the text is the evidence of its divinity—evidence necessarily of no avail to the bulk of mankind. It also carries with it the assumption that the Koran is the least translatable book in the world, which is the fact, while the Bible is the most translatable book in the world.

The modern movement in India which antagonizes this centuries-old Moslem orthodoxy now demands translations of the Koran as essential to competition with ecumenical Christianity. It is discerned that the Christian concept, that all men must have the most hallowed things out of heaven in "the tongue in which they were born," has in it the essential elements of final triumph over all competitors. It is worth emphasizing that the movement toward world translations of the Bible, is an evolution of the book itself.

It is remarkable that this dynamic force should create literatures in which these translations should find a channel. Considerably more than one-half of the languages into which the Bible has been translated within a century were reduced to writing for the purpose of the translation of this Book into them. Canon Edmonds formulated the underlying base and inspiration, the *motif*, if one may once more style it so, when he wrote: "To give men the message of God on lips touched with a live coal from the altar of God is the first true greeting of the ideal missionary as he lays the foundation of a living Church." This, he asserts, was the policy of Christianity from the

start. But that is not all of it. "To hand to his people God's written revelation, plain, permanent, perfect, as far as anything partly human can attain to be perfect, is when his work is over, his ideal farewell." That is his way of stating that the foundation of the future Church in every land is the Bible in the vernacular of that land, and the vernacular has been defined to be a language "understood by the women and the children, the old and the ignorant, as well as the young, enterprising men of business."

The indebtedness of science, of philology, of commerce, of governments to the impulse that precipitated these translations is a quite too extended theme, however fascinating, to touch on in this connection. It is far from our heart not to emphasize the work of the great universities and learned societies in this linguistic expansion of literature, but for most of what we know of the two thousand or more forms of human speech we are plainly indebted to the missionary impulse. This does not ignore the initial literatures produced by commercial agencies, such as the East India companies; but even there the inspiration of the men who did the stoutest service was evangelistic. Marshman and Morrison were dominated by the missionary idea.

The Bible translations were, with rare exceptions, made by missionaries. It was with them, in most cases, original work. They endured conditions which required the spirit which martyrs exhibit to effect this result. It was not to win money, nor distinction, nor place. At risk of too great length this quotation from Mr. Cust must be suffered:

Who were the translators? No university, no State Department, no learned society could have supplied men willing to conduct such operations or capable of doing so. It was not abstract knowledge heaped up in the study that was required, but the gift of conversing with and understanding the people; it was not a city of Europe or North America in which such work could be done, but the mission stations in the midst of half-coverted natives; it was not earthly honor or high remuneration that would tempt capable men to dwell in noxious climates, often far from the civilized comforts of the age, but the wondrous desire to save souls, the entire consecration of talents, health, and life to the spiritual welfare of their fellow creatures. . . . The work when done "might be rugged, be unpolished, but it must be intelligible and real."

In many cases they proved their work on the spot; the natives who were to use it stood at the compositor's desk and operated the hand-press to produce it, and native pastors or a native Christian flock put it to practical test on the spot. Some of the best translations are entirely indigenous productions.

There has been scant courtesy shown to popes or parliaments in much of this work. It was simply done, and there was no power that could undo it. A Madagascar king fulminates against it, but it is hidden in caves and survives the king and all his edicts. In Tahiti, in Mexico, in Peru, priests have tried to banish, have burned, and anathematized it, but hid in the hearts of the people they preserved the letter of it at the peril of their lives, till, as Mr. Cust says: "It is

beyond the power of a Caesar or a pope to arrest the magnificent progress of the Bible over the world; they might as well try to stop the sun in midheaven. This unequaled book will roll on in its majesty until earthly tongues cease and language has had its day."

Throughout the thousand-tongued Babel of the earth at this hour, to seven out of every ten persons, the Scriptures in whole or in portions is available in speech which they can articulate and comprehend. The American Bible Society alone, which dates its beginning more than a decade later than the British and Foreign Bible Society, has kept tally on its circulation till it enumerates within a fraction of seventy-one millions of its issues. Half of the intelligent readers of its report would be puzzled to tell the meaning of all of the very language-titles given without delving into those of Oceania and Africa. How many, for instance, are familiar with the terms: "Lettish," "Lithuanian," "Reval Esthonian," "Biscol," or "Arrawak?"

A remarkable feature of this work of Bible translation is its democracy. It literally expunges race and sex, as well as literary distinction; black or yellow or white, living in hut or palace, with a coat of heraldry or unable to name his grandfather, bond or free, male or female, the one standard to which the person is amenable is the efficiency of the work done in bringing others into touch with this Book. Mr. Cust renders tribute to the women who have contributed to this great world-work. He says:

It is also a subject of fervent rejoicing that women have not been behindhand in this work of love. . . . It has come under my knowledge, and it gladdens my heart to record it, that the Bible societies have instances of the sweet yoke-fellowship of the son and the widowed mother, the father and the daughter, the husband and the wife, in this most precious consecration of intellectual capacity united with spiritual devotion. Single ladies and widow ladies have not been slack in seeking a blessing by being zealous in this service, and at their death they leave behind something more precious than the garments which Dorcas left behind to her weeping friends, inasmuch as they have helped to clothe the Word of Life in a new vesture of words and sentences which will never wax old, nor require change, nor perish, but will be fresh and profitable to generations still unborn.

Of the uplifting force of these many-tongued Scriptures none but a master may write. They purify the very language which they preserve. They constitute the strongest earthly bond of a brotherhood, the existence of which they irresistably furnish the proof. Stronger than any political or commercial forces to establish a universal fraternity is the giving of this one Book to the whole human race. "So deep a Book, and yet so simple; so human, and yet so Divine; so localized, and yet so world-embracing." It proves, as Dr. Charles Cuthbert Hall says, that there is no such diversity of races as prevents a heart-to-heart talk among all peoples and tongues. Its very divinity is proven by the fact that Hindu or Hottentot, Eskimo or Fijian finds here a revelation each of himself to himself, a prophecy written ages

ago of what he would be and think and long for—"the law of his present life, the hope of his future life."

There have been those who questioned the self-interpretive power of the Bible to the human heart. But instances can be multiplied to fill scores of volumes in which the Book, without the aid of any expositor, has proven to be a key fitted to all the wards of the human heart. The late Bishop E.W. Parker, of India, was wont to illustrate this by an instance of a young Mohammedan teacher in a government school of India, who, feeling "out of sorts," said to a fellow Mohammedan teacher: "I wish I had something to do or something to read." His Moslem companion said: "Read this; this is the Christian's Bible; perhaps this will do you good." That young Mohammedan teacher took the Book and began to read it. He got over his dull feeling, and read all night. The result, Bishop Parker said, was that "he stands among the leading preachers of the Methodist Church of North India." Numerous cases are recorded where a stray volume found its way into remote regions, or communities, where it was read, and years later a missionary found in the place a quite considerable community who had met regularly to hear it read, and studiously endeavored to govern their lives by its precepts as best they understood them. These cases are not confined to any class or clime.

It was accidentally that Joseph Neesima, in Japan, read in a Chinese Bible: "In the beginning God created the heavens and the earth," which led him to say: "This is the God I must know."

It was an English New Testament, accidentally found floating in the Bay of Nagasaki, that led Wasaka to search for its Chinese counterpart, and led him to Christ and to baptism by Verbeck. This Book has won its way to influence, to recognition, and to power, where prejudice awakened abhorrence to the missionary and the organized forms of the Christian Church.

The very literary currents of the world have been reversed in its interest, and largely through the forces which itself created. A hundred years ago the flow of literature was from Ispahan to Calcutta, now it is from Bombay to Bagdad, and the Bible moves along channels itself has dug.

What the Bible is to the missionary and what the missionary has been to the Bible would furnish a theme for a masterful symposium, with contributors from pole to pole.

The Protestant Christian world will observe with gratitude the one hundredth anniversary of the British and Foreign Bible Society. The American and the Scotch younger sisters will clap their hands, but all will recognize what the venerable Dr. Gilman wrote for the Ecumenical Conference in New York:

"THE BIBLE WORK OF THE NINETEENTH CENTURY IS BUT A BEGINNING, AND IT WOULD BE DISASTROUS TO SUSPEND IT AT THE POINT NOW REACHED. . . . LET THE TWENTIETH CENTURY CARRY IT ON TO PERFECTION."

THE MISSION STUDY CLASS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

There are three ways of diffusing missionary information in use at the present time—the missionary meeting, the reading circle, and the study class; and the greatest of these is the study class.

The missionary meeting is, and ever will be, the best agency for reaching large numbers and sowing broadcast the seeds of missionary enthusiasm. But the information presented is, almost of necessity, fragmentary and incomplete, and so little in the way of individual effort is called forth that the knowledge gained is likely to be the acquisition of the few who take part rather than of the society as a whole. The reading circle is, in some respects, better than the missionary meeting, but it is defective in that it requires but little exercise of the mental faculties, and fails to stimulate individual research. The knowledge gained is rarely a permanent acquisition; like all desultory reading, it seldom makes a lasting impression on the mind. The study class stands preeminent in that it requires systematic study on the part of every member of the class. Its great value lies in the fact that it possesses the rare quality of producing missionary leaders. Some one has called it the “best of all manufactories of missionary workers,” and such, indeed, it has proved wherever it has been tried under favorable circumstances. The quantity of seed sown is not so great as in the missionary meeting, but a larger proportion bears fruit. If a church lacks missionary leaders—and where is the church that does not?—the best remedy is to organize a study class, not to take the place of the missionary meeting, but to supplement it, very much as classes for Bible study supplement the devotional meeting and the public preaching of the Word.

The Origin of the Mission Study Class

The mission study class, in its present form, is of comparatively recent origin. In reality, however, it dates back to the students of Andover College, nearly a century ago, who, stimulated by the Haystack Heroes, made the study of missions a prominent feature of their meetings. Their example was followed, to a limited extent, by students in other colleges throughout the century. After the organization of the Intercollegiate Young Men's Christian Association the idea became more prominent, and in the year 1891 an impetus was given to it by the publication of a series of outline mission studies in the organ of the association.

The honor of establishing organized work in systematic mission study belongs, however, to the Student Volunteer Movement. In February, 1893, when the *Student Volunteer*, the organ of the movement, was first issued, a series of foreign mission studies was begun, and the formation of classes in every college urged. A year later, the

outline system having proved unsatisfactory, the use of text-books was adopted, and the office of educational secretary created. Since 1895 this office has been filled with rare ability by the Rev. Harlan P. Beach, formerly a missionary to China. The growth of the work in ten years has been phenomenal. Twenty-six courses of study have been prepared, and missionary libraries, costing tens of thousands of dollars, have been introduced into the colleges. An average of five thousand students a year have been enrolled in study classes, and text-books have been called for at the rate of ten thousand copies a year. The result has been not only the volunteering of a considerable number of young men and women, but an increased intelligence in missions on the part of candidates offering themselves to the various Boards.

The great success achieved among the students led to the adoption of systematic mission study by several denominations, the text-books being those of the Student Volunteer Movement, with special denominational features added. Next the women took it up, and at a conference of all the Women's Boards of the United States and Canada, the course for women's societies, known as the "United Study of Missions," was decided upon. The sale of more than fifty thousand copies of the first two text-books of the series speaks eloquently of the favor with which they have been received. Early in 1902 the Young People's Missionary Movement fell into line, and announced a series of text-books for young people, to be known as the "Forward Mission Study Courses." Stimulated by the Silver Bay Conferences of 1902 and 1903, and pushed by the denominational boards, the work is growing with great rapidity. During the first year ten thousand young people were enrolled in classes, and within two months of its publication Mr. Beach's biographical text-book on China reached a sale of nearly twenty thousand copies. Such a vast army of students, young people, and women, concentrating time and thought on mission study, certainly argues well for the future. Gratifying reports of increased interest and enlarged giving are already coming in, and should the work continue it will undoubtedly usher in one of the greatest revivals of missionary enthusiasm in the history of the Church.

Steps Preliminary to Organization

In organizing a mission study class, especially where such work is attempted for the first time, there are many points which should be thoroughly discussed by the committee in charge before the matter is publicly announced.

Time. Experience proves that it is unwise to combine the study class with any other meeting. Wherever possible, a separate session of from sixty to ninety minutes should be devoted to it, the day and hour to be determined by local conditions. The result will be smaller

classes, but more efficient work. The sessions should be held weekly until the completion of the course, rather than fortnightly or monthly, as this brings the meetings close enough together to sustain the interest, yet far enough apart to admit of thorough preparation. It will be found easier to secure members for a class that meets once a week for a brief period rather than once a month during a large part of a year.

The separate session, held weekly, tho eminently desirable, is not absolutely essential to success, and no society should give up the idea of organizing a class because ideal conditions can not be secured. The Advance Club of Rockford, Ill., an undenominational association of Christian women, organized for missionary study, has achieved magnificent success with meetings held once a fortnight, and many a woman's society has done good work by devoting six of the regular monthly meetings of the year to the United Study of Missions lessons. Witness also the notable work accomplished by the Baptist Young People's Union through the use of the Conquest Missionary Courses, which provide twelve lessons a year, to be used once a month at the regular meeting of the young people's society. Good work has also been done in a few instances by devoting the church prayer-meeting or the young people's meeting to the work for a period of six or eight consecutive or alternate weeks.

Place. The place of meeting can best be determined by the size and character of the class. For small classes a private house, centrally located, is undoubtedly best. For large classes the church is better, especially if a well-lighted, well-ventilated room is available. If possible, the class should be seated around tables to facilitate the taking of notes.

Membership. If the class is too large, actual study is next to impossible. Experts declare that the enrolment should never exceed ten or twelve, and that if more apply, it is better to start another class. Some of the most successful classes have had from three to five members only. It is well to remember that quality is better than quantity, and admit only those who are thoroughly in earnest. It is a fatal mistake to urge any one to join on the plea that little or no work will be required. In order that the nature of the class and the requirements of membership may be fully understood, some pledge, such as the following, may be used:

1. I will be present at every meeting of the class, unless prevented by unforeseen circumstances.
2. I will secure a copy of the text-book to be used.
3. I will endeavor to devote not less than _____ minutes to the study of each lesson.
4. I will prepare the special work assigned me to the best of my ability.
5. I will pray daily for the spread of Christ's Kingdom in the earth.

The Leader. One thing essential to successful study-class work is

a competent leader. The necessary qualifications for this all-important office are three:

1. A deep and abiding interest in missions. "Let him who would move and convince others," says Carlyle, "be first moved and convinced himself."

2. Ability to teach, rather than to lecture. The class will profit by the work in direct proportion to their own intellectual effort.

3. Willingness to devote time to the necessary study. An extended knowledge of missionary history and a wide acquaintance with missionary literature are not essential, but a good leader must have a thorough knowledge of the text-book chosen. To give opportunity for thorough preparation, both text-book and leader should be chosen long in advance of the organization of the class.

The question of leadership is often a perplexing one. A common error is that of asking the pastor or some prominent church official who is not specially qualified for the work to undertake it. No matter how broad his previous knowledge of missions, unless the leader has teaching ability and time to master the text-book, the result will be a lamentable failure.

Course of Study. For beginners in systematic mission study a text-book should invariably be used. The lists of questions, references to other literature, and outlines of study which they furnish simplify the work both for teacher and class. With experienced leaders and mature classes, especially those having access to large libraries, a syllabus may be used instead of a text-book. Excellent text-books have been prepared by the Student Volunteers, the Women's United Study Committee, and the Young People's Forward Mission Study Committee. These treat of great mission fields; great missionaries, periods of missionary history, medical missions, and other phases of missionary work at home and abroad.*

With such a wealth of text-books available, many classes will be perplexed to know how to make a wise selection. For those who have never before attempted systematic mission study, a short biographical course, such as Beach's "Knights of the Labarum," or Taylor's "Price of Africa," is by far the best. These are less difficult and take less time than the study of a mission field or a period of missionary history, and require no previous knowledge to make them interesting. Biography is the most fruitful of all missionary literature, and is calculated to develop interest and arouse enthusiasm more quickly than any other form of study.

Organizing the Class

Having fully discussed the foregoing points, the next step is to secure members for the class. Perhaps the best way to do this is by

* For further information, inquire of the Student Volunteers, 3 West Twenty-ninth Street, New York; Mrs. N. M. Waterberry, Tremont Temple, Boston; and Mr. S. Earle Taylor, 150 Fifth Avenue, New York.

personal invitation to those who give promise of future usefulness. Another good plan is to devote one session of the young people's society to a mission study rally, the program for which should include:

1. An address on the value of systematic mission study, with special emphasis laid in the fact that such study not only raises those who pursue it to a higher spiritual plane, but also develops them intellectually, and brings them into touch with those lands where the most important political changes of the present day are taking place.
2. A review of the proposed text-book, preferably by the one who is to lead the class.
3. A detailed statement, by the chairman of the committee having the matter in charge, of the plan of study, the time involved, and the work expected of the class.
4. The enrolment of those who are ready to join the class.

The organization of the class should follow at once, and the work be taken up as promptly as possible. In addition to the leader, a secretary will be needed to keep the records of the class, announce the meetings, look up absentees, secure prompt and regular attendance, and increase the efficiency of the class in every way possible.

A class artist to draw maps and prepare charts and diagrams is most useful. Maps are the best of all mediums for fixing missionary information, and are a necessity. Each class should have, not only a large missionary map of the world, such as most of the mission boards have on sale, but also a series of smaller maps of the fields or parts of fields under consideration. Many of the latter can be easily made at home. A blackboard is necessary for diagrams, illustrations, outlines, references, spelling of difficult words and pronunciation of unfamiliar names, and should be freely used both by the leader and the class artist. Large sheets of paper and crayons are better than a blackboard for some purposes. Bound together, they have a permanent value and are useful for reviews.

A class librarian is well-nigh indispensable. The best work can only be accomplished where the members have access to other literature in addition to the text-book. The duties of the librarian should be to secure reference books bearing on the general topic of the text-book, and to keep a watch out for articles pertinent to the subject in current issues of magazines and papers, both secular and religious. The members should be asked to be on the lookout for photographs, curios, or other objects that would illustrate the lessons and add interest to them.

Order of Exercises

The program for the lesson hour will depend largely on the length of the sessions, the experience of the leader, and the ability of the class. The following plan, prepared by Dr. T. H. P. Sailor, Educational Secretary of the Presbyterian Board of Foreign Missions, and

an acknowledged expert in study-class work, is probably the best yet devised:

1. *Scripture Reading*.—Select a brief passage that brings out some one thought connected with the lesson.

2. *Prayer*.—Let the member, who should be notified in advance, seek to be brief but definite.

3. *Assignment of the Next Lesson*.—Let the leader state clearly the subject of the next lesson, and the pages of the text-book to be studied. Let him indicate the subjects of most importance, telling upon what to concentrate, and what to skim or omit. Let him give out questions requiring independent thought. Assignments to individuals (see Nos. 4 and 7) should be made as largely as possible in writing, and given out either before or after the meeting.

4. *Review*.—Let a member, previously appointed, give in not over three minutes (a) a brief review of the last lesson, mentioning only the points of the greatest importance, together with a conclusion to be drawn from each; or (b) a still more condensed review of the course from the beginning, giving one or two thoughts, rather than facts, connected with the lesson.

5. *Personal Impressions*.—Let each member mention in a sentence what was personally most impressive in the last lesson.

6. *Questions on the Advance Lesson by the Leader*.—Upon the skill with which this is done success in teaching depends. The assignment at the previous lesson should be closely followed.

7. *Papers*.—Have two or three (never more) papers or talks by members previously appointed, introduced where most appropriate.

8. *Debate*.—If it can be ascertained by a show of hands that members have differed in opinion on any point in the lesson, an impromptu debate might be arranged.

9. *Closing Impressions*.—Let the leader sum up and try to leave a sense of individual responsibility.

10. *Closing Prayer*.—A number of sentence prayers may be called for.

A Notable Mission Study Campaign

During the winter of 1902-3 the missionary committee of the New York City Christian Endeavor Union carried on a mission study campaign which produced great results, and is worthy of imitation. In his annual report of June, 1903, Mr. W. L. Amerman, the efficient chairman of the missionary committee, tells of the work as follows:

Last year's successful effort for the "unanimous" reading of several selected missionary books afforded encouragement and preparation for something far more difficult—a campaign for the study of a single book, "The Price of Africa."

To supply the first requisite, teachers or leaders, plans were made immediately after the return of our delegates from the Silver Bay Conference, in August, 1902, which resulted in the formation, in October, of six normal classes, practically one in each district, led by expert teachers. The executive committee of the Union made a liberal appropriation for printed matter and other helps, and for compensating any of these teachers in cases where the use of time was involved which could not otherwise have been available.

An average number of fifty-six students attended each of the eight or more sessions of these normal classes, twenty-five of whom, after January 1st, organized in their own societies a second series of classes, and pursued the same course, enrolling nearly two hundred students, and generating widespread interest. Many details of this campaign, for which we have not space here, may be found in a disseminating article in the June number of the *Assembly Herald*, published by the Presbyterian Board.

The work of the Sixth District will serve to illustrate that in others, and certainly deserves a special paragraph. The leader of the normal

class was Miss Miriam L. Taylor, who had formerly been missionary chairman of the district. Six of the nine members of the class later organized circles of their own, teaching the same course, the attendance averaging eight per session. The interest and diligence shown were very gratifying. In two cases these latter students have begun to lead study classes on the same lines, making the third series, popularly known as "the grandchildren." Commencement exercises were held by the normal class with good effect, and another gathering celebrated the completion of the course by the second set of circles. Individual societies report much increased interest in the cause of missions as a result of this work.

Next year's campaign will be upon similar lines. Normal classes may not be required, but two general series of circles will be arranged, one beginning in October and one in January.

Such a mission study campaign could be conducted anywhere. The work of the Sixth District, as outlined by Mr. Amerman, shows how well the plan can be adapted to small cities as well as large ones. There are few places where the service of an expert teacher could not be secured to lead a normal class of the representatives of the young people's societies or the women's societies. These in turn could organize classes in their own churches or societies.

TRAINING-SCHOOLS FOR MISSIONARIES *

BY REV. J. W. CONKLIN, NEW YORK

Field Secretary for Foreign Missions of the Reformed Church in America

Every young man and woman who is physically fit to be sent to the mission field has, upon a life insurance basis, reason to expect at least twenty-five years of active service. How to make every one of these years most effective is the problem both for the individual and the society which commissions him. His preparatory work must be done partly at home and partly after his arrival at his station. The whole of his equipment can not be secured before reaching the field. But it is surely advisable to get in the home land as thorough a training as possible in those subjects and methods which are essential to the best work.

Adequate Preparation is a needed watchword in the missionary movement. It is easily conceivable that a year of special training may double the missionary's power in every one of those twenty-five or more years of service; two years may quadruple it. To neglect or belittle this truth is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operations. Dr. Gustav Warneck said in a communication to the Ecumenical Conference of 1900:

What we need beside expert mission directors is, above all, missionaries really capable for their great work. . . . The petition that the Lord of the harvest should send forth laborers into His harvest has also reference to their quality.

* Written for the revised "Encyclopedia of Missions," which is soon to be issued by the Funk & Wagnalls Company.

If appeal be made to the missionaries now in action most of them will complain that, however much general education they may have received, they lacked training to meet most effectively the conditions existing in their fields of labor.

In order to raise materially the standard of missionary qualifications two things are essential—stimulus and machinery. The former must be furnished mainly by the societies which decide upon the qualifications of candidates. These may, at will, raise the standard of requirements for obtaining commissions. The latter must consist of schools managed and equipped according to the best science and strength of the Christian Church.

Missionary training-schools are numerous. A comprehensive list of them may be found in Dr. Dennis' "Centennial Statistics." * Most of these are of great service to the men and women who seek their aid to qualify for mission work—city, home, or foreign. Do these meet the requirements of the time and the cause? No invidious distinction shall here be drawn, nor dogmatic opinion expressed. A noted secretary of one of the largest American foreign mission boards writes: "The ideal school that we have in our minds has not as yet been realized. . . . We feel the need of some institution that will train our young women and laymen satisfactorily, and also give some opportunities for finishing off young men from the theological schools."

An attempt is here made to indicate what "the ideal school" must give to those purposing to join the missionary ranks. All will agree with Dr. Warneck when he says: "Spiritual equipment is, of course, the chief consideration." This is a matter that can not readily be included in a scheme of subjects. In one sense too much emphasis can not be placed upon the preparation of heart; yet this further statement from the same eminent authority is no less weighty: "The experience of more than a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training."

Quality of the Preparation. The special training needed by missionaries is indicated by the abnormal conditions of the masses of the people to whom they are sent. Asia and Africa are the great missionary continents; most of the world's people inhabit them. In what respects are the people of these continents abnormal—differing from the masses of Christendom?

(1) They are *religiously* misguided, debased, and lost. They can not find the way to their Father and their Home; they can not find righteousness.

(2) They are *socially* dwarfed and demoralized. Tested by their treatment of the weak—women, children, the aged, the sickly—and by

* We append some of the more important names from this list, with corrections and additions.—EDITORS.

their domestic, civic and international relations, they are in or near barbarism.

(3) They are *educationally* illiterate. Leaving out Japan, probably not five per cent. of the population of Asia and Africa can read books. Their science is false, their minds warped.

(4) *Medically* they are ignorant. Their treatment of diseases and wounds is distressingly inadequate.

(5) *Hygienically* they are unsanitary. Cholera, plague, and small-pox run along avenues of uncleanly living.

(6) *Industrially* and *economically* they are backward. Famine is a common condition. Poverty is the general state, because the land is overpopulated, improved methods and machinery are lacking, and thrift is very feebly possessed.

The true missionary can not help striving to cure all of these abnormal conditions. In his preparation he should take them definitely into account, and fit himself as far as possible to handle them. These conditions indicate generally the following requirements for the missionary candidate. He should have special training in—

1. *His own religion and non-Christian religions.* (1) Comprehensive Bible study, including introduction. (2) The Christian system of theology and evidences. (3) History and comparison of religions. Is there any sufficient reason why all women, male physicians and other lay workers should not, as well as ordained men, obtain a clear knowledge of these subjects?

2. *Elementary and practical Sociology.* A study of the origin and growth of society, with its various institutions; of the perversions of marriage, family life, social intercourse, labor conditions, government, etc., and of the remedies for these ills.

3. *History of Missions*, and the established principles on which they are conducted.

4. *Psychology and Pedagogy.* Most missionaries teach or supervise schools. Many must train native teachers. There are 100,000 pupils in mission boarding and training schools, most of whom are preparing to be teachers. They should have the best training. All who deal with the abnormally ignorant classes have special need of acquaintance with the laws of mind and of teaching. *Kindergarten* training is most helpful. Rev. J. L. Barton, D.D., Secretary of the American Board, has said: "I heartily believe in a pedagogical course for the most of our missionaries."

5. *Elementary medicine, surgery, and nursing.* There are special schools for regular physicians and nurses. The missionary training-school should give to all other students such training as will fit them to render intelligent "first aid" to the sick or injured.

6. *Principles of Hygiene* or health lectures.

7. *Technical Crafts and Business Methods.* Women should learn

domestic economy; men should have training in carpentry, photography, stereopticon management, agriculture (or, at least, gardening), book manufacture, and even in blacksmithing. Both men and women should have drill in bookkeeping and in modern methods of filing correspondence and other documents.

8. *Music.*

9. *Language of the people to be reached.* It is not practicable to teach many Oriental vernaculars in the home schools. But such comprehensive languages as Arabic, Chinese, Hindustani, and Turkish might be given.

As showing that such a scheme is not impracticable, two actual courses are here given—one for men, the other for women:

A. *The Church Missionary Society Training College* at Islington. In addition to a regular university and theological course, instruction is given in—

- (1) Elementary Medicine and Surgery.
- (2) Principles and Practice of Teaching,
- (3) Vocal Music.
- (4) Carpentering, Book-making, Printing, Tinsmithing, and Blacksmithing.

- (5) The religious systems of the pagan world.

B. *The Training Institute for Women* of the United Free Church of Scotland, Edinburgh, gives instructions in—

- (1) The Study of Scripture.
- (2) Christian Doctrine.
- (3) Introduction to the Bible.
- (4) The Hindustani Language.
- (5) Theory of Education, Kindergartening Principles, Nature Studies Class Teaching, and School Visiting.
- (6) Voice Culture and Singing.
- (7) Account Keeping.
- (8) Drill Exercises.
- (9) Nursing.
- (10) Care of Health.
- (11) History of Missions.
- (12) Non-Christian Religions.
- (13) Sociology from the Missionary Standpoint.
- (14) Evangelistic Theology.

“Missionaries must be weighed, not merely counted,” says Dr. Warneck. “Thorough training” is his prescription for their need. The vital question presses: Have the missionaries in the foreign mission service the weight obtainable through a practicable preparation? The ordained men number more than 6,000. Has the theological school given a training specific enough for their needs? The physicians, men and women, are more than 700. Have they been fitted most effectively to minister to the darkened spirits in the sick bodies? Unordained men, not physicians, to the number of about 3,500 are in

the ranks; unmarried women, an equal number; married women, more than 4,000. How many of these are lamenting the lack of a "thorough training"? The best preparation is none too good for the missionary; it will not be wasted upon the Master's work for the heathen.

Missionary Training Institutions in America and Great Britain

LOCATION	DESIGNATION	DENOMINATION
<i>Canada</i>		
Toronto.....	Ewart (Women's) Missionary Training Home.....	Canada Presbyterian.
Toronto.....	Bible Training School.....	Independent.
Totonto.....	Deaconess' and Missionary Training Home.....	Church of England.
<i>England</i>		
Burgh.....	St. Paul's Missionary College.....	Church of England.
Clapham.....	Preparatory Institution.....	Church Miss. Society.
Great Yarmouth.....	Deaconess' Missionary Training Home.....	Church of England.
London.....	East London Missionary Institute.....	Regions Beyond M. U.
London (Leyton).....	Livingstone Medical College.....	Independent.
London.....	Zenana Medical College.....	Independent.
London (Islington).....	Church Missionary College.....	Church Miss. Society.
London (Highbury).....	Highbury Training Home for Women.....	Church Miss. Society.
London (Bermondsey).....	Medical Training Home for Women.....	Church Miss. Society.
London.....	Medical Students' Training Home.....	Medical Miss. Associa'n
London (Clapham).....	Friends' Missionary Home.....	Friends' Foreign M. A.
London (Upton Park).....	Redclyffe Women's Miss. Training House.....	Universities' Mission.
London (Barking).....	Training Home.....	North Africa Missio n.
Warminster.....	St. Boniface Missionary College for Men.....	Universities' Mission.
<i>Scotland</i>		
Edinburgh (39 Cowgate).....	Livingstone Medical Mission College.....	Edinburgh Med. M. S.
Edinburgh.....	Woman's Missionary Training Institute.....	Free Ch. of Scotland.
Glasgow.....	Bible Training Institute.....	Independent.
Glasgow.....	Med. Training Home for Women Missionaries.....	Independent.
<i>United States</i>		
Atlanta, Ga.....	Stewart Missionary Foundation for Africa (Gammon Theological Seminary).....	Methodist (South).
Berrien Springs, Mich.....	Emanuel Missionary College.....	Industrial Institute.
Boston, Mass.....	Gordon Missionary Training School	Independent.
Boston, Mass.....	Oriental Missions Seminary.....	Independent.
Brooklyn, N. Y.....	Union Missionary Training Institute.....	Independent.
Chicago, Ill.....	Moody Bible Institute.....	Independent.
Chicago, Ill.....	Training School for City, Home, and Foreign Missions.....	Methodist.
Chicago, Ill.....	Missionary Training School.....	Baptist.
Hartford, Conn.....	School of Religious Pedagogy.....	Independent.
Hartford, Conn.....	Special Missionary Courses.....	Hartford Seminary.
Herkimer, N. Y.....	Folt's Mission Institute (for Women).....	Methodist (North).
Kansas City, Mo.....	Scarriet Bible and Training School.....	Methodist (South).
Los Angeles, California.....	Training School for Christian Workers.....	Independent.
New York, N. Y.....	Deaconess' Home and Training School.....	Methodist.
New York, N. Y.....	Training School for Deaconesses.....	Protestant Episcopal.
New York, N. Y.....	Bible Teachers' Training School.....	Independent.
Nyack, N. Y.....	Missionary Institute.....	Christian and Mission ary Alliance.
Northfield, Mass.....	Bible Training School.....	Independent.
Philadelphia, Pa.....	Training School for Christian Work.....	Baptist.
San Francisco, Cal.....	Missionary Extension School	Independent.
Wooster, Ohio.....	Bible and Missionary Training School.....	Presbyterian.
Xenia, Ohio.....	Training School for Christian Workers.....	Independent.

THANKSGIVING AND PRAYER FOR CHINA*

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA

In 1907 the Protestant Churches will celebrate the hundredth anniversary of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the lines on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the home churches a three years' enterprise in preparation for the right commemoration of the China missionary centenary. The past history, the present circumstances, and the pressing need of the Church in China form an imperative call for thanksgiving, confession, and prayer.

A Call to Thank God

1. For the many great and good men God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labors, leaving names that will never be forgotten, and enriching the annals of the Church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

2. For the Church in China—a Church which, when called in the last year of the nineteenth century to drink of her Lord's cup and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more who bore “trial of mockings and scourgings, yea, moreover, of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy) wandering in deserts and mountains and caves and holes of the earth.”

3. For the opening up of the whole of China. Even Hunan and Honan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the Gospel is not preached to every creature in China, the reason must be sought outside China.

4. For the opportunities of work, varied in their kind, vast in their extent. Never before have men crowded to hear the Gospel as they are crowding now—in the open air and indoors, in our chapels and in our guest-rooms, we have opportunities to preach Christ such as can scarcely be found outside China. Never before has there been such an eager desire for education as there is now: our schools, both of elementary and of higher grades, are full, and everywhere applicants have to be refused. Never before has there been such a demand for Christian literature as there is now: our Tract Societies, and all engaged in supplying converts and inquirers with reading material, are doing their utmost, but are not able to overtake the demand; and the demand is certain to increase, for it comes immensely from the largest number of people in the world reading one language.

A Call to Humble Ourselves Before God

1. Because of our shortcomings and mistakes.
2. Because that too many of the members of the Chinese churches are “carnal” and not “spiritual”; “babes in Christ” and not “full grown

* Condensed from *The Christian and Missionary Alliance*.

men": through lack of use they have not "their senses exercised to discern good and evil."

3. Because the large increase of wealth in the home churches has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Sometimes, indeed, a larger sum devoted to foreign missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

The Need for Prayer

Let us look first at the colonial possessions, which occupy a vast area but are thinly populated. They are included in the fields practically unoccupied, and themselves include Tibet—the one citadel and stronghold of heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer, that during the three years Tibet may be opened to the missionaries that are waiting the Lord's good time, on its eastern and southern and south-western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow workers who are scattered in far distant centers in Mongolia and Turkestan.

Such volunteers must needs be strong in body and stronger in soul, and well able to endure hardness as good soldiers of Jesus Christ.

The eighteen provinces are what we mean when we speak of China—the real home of China's millions. It is hard to grasp the area that is covered by those eighteen provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women, and children who live in those provinces—400,000,000. What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria? From the most recent statistics as given in Beach's Atlas we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow workers.

Some of the missionaries and some of the converts are to be found in every one of the provinces both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town, and a large part of them with more than one, there are but some 400 stations. That is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the Gospel.

The Need for Reinforcements

1. Reinforcement of the members. This is at once both the end of our preaching and the start of our reinforcement. We preach that our hearers may believe; when they believe they in turn tell others of the Savior they have found. So that the more believers there are the stronger is our force for evangelizing China. Here, then, lies the first object for prayer: pray for an increased membership.

2. Reinforcement of Chinese workers. We read that before the Savior chose the twelve He spent the whole night in prayer. This teaches us the close connection there must be between reinforcing the workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need and select men without waiting to pray, we are in a worse condition than we should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese

workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be aflame with the desire to preach Christ to their fellow countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

3. Reinforcement of missionaries. As with Chinese workers, so with missionaries—reinforcement must be preceded by and continued with much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for these things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and, above all, strong in love—men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the home lands, are almost unknown in China. There is no home for incurables, and only one asylum for the insane; only one school for the deaf and dumb, and only a few schools for the blind, and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in revealing to us the secret of the love of God.

Again in the educational, literary, and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the Church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work so no man is too good for it.

But above and before all we need preachers of the Gospel of our Lord Jesus Christ. Men who will preach it in chapels and guest-rooms and city, and carry it from village to village. Men who will preach it in chapels and guest-rooms, or in the open air. For, oh! the number of sinners in China and the greatness of their sins! And only Christ can save them from sin. With all prayer and supplication, pray in the spirit that God will send forth men who can say with St. Paul: "Christ sent me to preach the Gospel."

In view of the vastness of the field that lies open before us, and of the immense opportunities for good which China offers the Christian Church—opportunities so many of which have been quite recently open to us, and which were won by the blood of the martyrs of 1900.

Is it possible in three years to double the missionary force? Without prayer it is absolutely impossible—as impossible as the enterprise that Morrison commenced in 1807 would have been. But with prayer the enterprise is as possible and as reasonable as was Morrison's. Lift up your eyes and behold our Risen and Ascending Lord standing at the

right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner, and that we have boldness to enter with Him and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know how to pray as we ought. Then say, Is what we ask in accordance with God's will? We believe it is.

And this is the boldness that we have toward Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him (John v : 14, 15).

INDUSTRIAL MISSIONS IN INDIA*

BY REV. EDWARD PEGG

"The only perfectly blameless way of helping a man is to put him in a position to earn an independent livelihood for himself."—SIR JAMES LA TOUCHE.

The last few years have been years of sore trial for India, with its two famines, attended, as all famines are, with the sister evils of dysentery, cholera, fever, and other malign diseases. For years the people have been living in the very shadow of death. In all their dire distress the missionaries have ministered to their temporal needs by feeding the famishing, by healing their diseases, by starting industries and so finding them work, and by taking into their various orphanages some thirty thousand destitute orphans. Here these children are, rescued from starvation; and now the further responsibility rests upon us of training them up not only to be good Christians, but also to be useful members of the community. Famine has a habit of cramping the intellect, and we find that in the majority of cases a famine waif is absolutely unable to go beyond the most elementary stage of instruction. "What are we to do with them when they grow up?" is the constant question the missionary is asking himself, and the only satisfactory solution of the problem seems to lie in industrial training. They must be taught to work with their hands. Thus it has come about that the problem of industrial mission work is one of the burning questions of the present time in missionary circles. The "hour" has indeed come; God grant that the "men" may be forthcoming too. The "dull, hard stone" of many hearts has been melted, and they are ready to gather round the strangers who have lifted them out of their physical misery, and one can but pray that the gratitude and confidence which so many of India's people have at this time in the Christian missionary may become faith—however rudimentary—in his Lord.

We must ever keep before us the thought that these children are forming the foundation of many a native Church in India to-day; and if the foundation be not well laid, it may cause endless difficulties in the future, and in many cases be the means of hindering instead of drawing men to the feet of Christ. If these children are not trained up to manual labor, the majority of them will become mere loafers, and our very purpose in gathering them in will be defeated, for, as Dr. Pierson says, "God wants a *clean* Church, not merely a *crowded* one; He *weighs*, and does not only *count*."

One other reason why this industrial question has become so promi-

* Condensed from the *Church Missionary Intelligencer*.

ment is because of the great increase in the number of converts of late years. According to the last census report, there are now some 2,600,000 native Christians, the total increase in the decade being about 30 per cent. This increase has brought the missionary face to face with another problem. "No sooner," as Gordon points out, "are communities quickened by the new life in Christ, than a desire at once manifests itself to improve their surroundings, and hence some industrial training becomes almost a necessity." The influence of Christ not only produces a newness of life in things spiritual, but also in temporal matters, and His Church, if she is to retain her hold upon men in whom this new life is bursting forth in varied directions, must concern herself not only with their spiritual life, but also with all the conditions and surroundings amid which this spiritual life has to be lived.

In many countries the people among whom the missionary works have only the most elementary ideas of smithing work and carpentry, and hence the missionary is obliged to take up industrial work; but while this is not true of India to-day, yet we are confronted with the ever-present difficulty of *caste*. Caste is a combination far more potent than any of the most powerful trades' unions, and it exercises the most absolute control over each of its members. To become a Christian often means for a man loss of work, or, what is almost as bad, loss of a market for his goods. Few can realize the difficulties that often beset the way of one who openly professes Christ in a land like India, so that not only on behalf of all our famine children, but also on behalf of the younger members of our ever-increasing Christian community, we appeal to the members of the home Church for their sympathy and help in this branch of our mission work, which provides employment, often at a very critical time, to the followers of our Lord and Savior.

For example, on a young man professing a desire to be a Christian, the missionary must have him for some time under his personal supervision; but if during this time he is doing nothing to earn his own living, the good which the personal influence of the missionary might have had is often entirely destroyed by the idle life which the youth has learned to love; if, on the other hand, such a youth be sent to some industrial institution, he is not only under the eye of the missionary, but he is learning habits of industry at the same time. Again, there are many Anglo-Indians who view with grave misapprehension the ever-increasing class of educated natives for whom no suitable work can be found; and the missionary is often accused of "spoiling them by education." Perhaps the solution of this difficulty lies in educating our Indian youth less in letters and more in industrial and practical work. Then, thirdly, it helps to take away at least some from the "land," which is a very necessary thing to do, for the future prosperity of India depends, to a great extent, on inducing more of its people to engage in manufacturing pursuits.

There are many other reasons for the urgent necessity of industrial education. There is, for example, the popular contempt for manual labor among not only the educated but even the semi-educated classes. It is quite true that many of the existing methods of doing work in India do not inspire one with a sense of the dignity of manual labor. To see a couple of men loading a barrow with stones, one laying hold of the shovel, the other helping him by pulling at a piece of string attached to the lower part of the handle, does excite ridicule. Neither does the ordinary village artisan strike one as being very workmanlike in his methods.

It is for this reason that we need men, experts in their own line, who, for the love of Christ, will come out and take this work off the hands of the clergy—men who by their skill may be able not only to make our industrial concerns pay, but also to raise the standard of the various handicrafts, and improve generally the methods of the various industries along the lines already existing. If industrial work is necessary, then *as Christians we ought to do it as well as possible*, and to appeal in Christ's name for the men who are best fitted for this work to "come over and help us."

In India, again, we have gained the experience that industrial training is just what is required to develop the Christian character. Mr. Smith, of Ahmednager, says: "As dependents, they can rarely develop the higher Christian virtues, and can never become a self-respecting and respected community. There never was a community of people who have more to overcome than the poor Christians of India. We are bound to give them a helping hand, and the only way to help any man is to help him to help himself."

There are some 457,000 boys and girls receiving literary instruction in mission elementary schools throughout the world, while only 5,000 odd are receiving an industrial training. In India there are but 167 industrial schools of all kinds. This shows how great is the need of such schools.

What is Being Done

At the last meeting of the United Provinces Conference of Missionaries, I was requested to visit some of the chief industrial institutions, with a view to picking up any hints which might be useful in the working of our C. M. S. industrial school at Secundra. I visited a good many stations and gleaned much valuable information.

There are scattered over India many mission institutions where industrial training is taught. They may roughly be divided into three classes. First, we have a number of stations where the missionary in charge is endeavoring, alongside of all his other multifarious duties, to teach a few of his converts some industry, generally without any idea of financial profit. *The industries engaged in are generally carpentry, elementary smithing work, weaving, or lace-making.* In some cases conspicuous success has attended the laborious enterprise of the missionary, but in the majority of cases it seems but a waste of time, talent, and money. One can not help but admire the enthusiasm and the amount of work done by our missionaries in this direction, but an outsider is at once struck with the woful lack of organized effort. From such small concerns the spirit of competition is absent, the apprentice is apt to grow conceited and discontented, believing most assuredly that the missionary is gaining a great deal by his labor, and the missionary himself gradually accumulates a lot of ill-made goods which he vainly endeavors to sell, and in despair he is glad to get rid of them at any price.

The second class of industrial institutions are those where not only a goodly number of apprentices, drawn from the surrounding smaller stations, are being trained, but where also numbers of skilled Christian workers are employed in factories, worked on business principles by business men. Attached to such factories, there are generally hostels where the young unmarried men live, and these are under the control of some particular missionary, whose duty it is to try, by any and every means, to influence the youths for good. This appeals to most people as

the ideal plan. For each missionary district or conference to have a central institution, superintended by qualified men, to which each individual missionary can send those whom he wishes to have trained, is surely better than to expend his own time and labor in doing that which might be so much better done by others more fitted for the purpose. Of the institutions worked on these lines; perhaps those connected with the Basel Mission are the best examples. The mercantile branch pays interest on capital, but all profits over and above a certain percentage are used for spiritual purposes. Last year, I was told, they paid to the spiritual work some \$50,000. Then mention must be made of the excellent Industrial Mission Aid Society. Founded in 1897, it has already earned the gratitude of all missionaries. Its object is "to assist the work of foreign missions by the establishment of industries to be carried on in close connection with ordinary missionary operations, but financially separate." Many a missionary's burden has been lightened since the founding of the I. M. A. S., for not only is it ready to step in and take a "going concern" altogether off the hands of the missionary, but it has established depots, both in Bombay and London, at which goods made at the various mission stations are received for sale. This society has an excellent carpet factory at Ahmednagar, which has met with the warmest approval of Lord Northcote, and we hope it will receive the support it so well deserves, for it is to it that most missionaries must look for help to solve these industrial problems, unless they are able to start factories of their own.

The third class of institutions which have to do with industrial training are the hostels attached to the large railway workshops. In connection with the various railways there are central workshops, into which youths, irrespective of the creeds they profess, are admitted as apprentices, and in some cases Christian hostels have been built in the vicinity of these shops, in which Christian apprentices may live. This plan is an excellent one so long as the lads are really under a good spiritual leader, but unless the head of such an institution is a firm, spiritually minded man, the risk of congregating a number of young fellows together in such a country as India is a grave one. It appears, too, that the native non-Christian foremen often put obstacles in the boys' way of gaining any real knowledge of their trade.

Just as formerly supporters were backward in realizing the importance of "education" as a missionary agency, so they do not yet seem to have grasped the necessity of industrial training for our more illiterate converts. Dr. Hall, who lately visited India, says of this work: "All that I have seen commands my full confidence. So far from looking upon industrial missions with distrust, I believe that the introduction of the industrial element into missions is as truly a work of the Holy Spirit as preaching or healing the sick."

The first resolution of the Industrial Committee of the recent Decennial Missionary Conference in Madras urges upon the several missionary boards the necessity of giving such work a recognized place among their agencies in India, and of affording it adequate support. We look forward earnestly to the day when "industrial" will be as integral a part of the society's work as is its "educational" and "medical" departments.

I would emphasize, then, the need of industrial centers for each conference or district. Not only would such institutions save the time of

individual missionaries, but the training would be of a higher order. If all the energy, time, and money so lavishly expended by individual men could be centralized, the success of our enterprises would be assured.

Having, then, established such central institutions, our next step should be to place them under properly qualified business men—men whose skill will enable them to impart instruction upon lines that are adapted to the circumstances of the people, men who will see that the best way of helping India is not by wholly sweeping away Indian methods, but by improving them.

Again, the standard and quality of our work ought to be of the highest. Many complain of the want of a market for their goods. The fault seems to lie rather in the quality of the things made; for ill-made goods it is not easy to find a market, but for all well-made articles we now have, through the medium of the I. M. A. S., the opportunity of selling them in Bombay or London.

There are, however, two very widespread difficulties. First, the difficulty of insuring that the lads and others will follow in after-life the trade they have been taught. In one industrial school it was found that only nine per cent. were following the handicrafts they had learned in the school. It is evident, too, from the government returns of reformatories, etc., that quite a small percentage earn their living by means of the trade learned in youth. I suppose the remedy lies in more care being taken in the choice of trades, especial notice being taken of hereditary callings, and also in exercising more care in the general education of our industrial youths. They should, too, be made to begin to learn their trades much earlier in life; indeed, this must be done, if they are ever to successfully compete with their non-Christian neighbors.

The other difficulty is the alleged tendency of industrial enterprises to deaden the spiritual life of our infant Church. One meets with many who say that they have observed this tendency. Almost everything, of course, depends upon the kind of men at the head of affairs. Many complain of the difficulty of running a business on a mercantile as well as a religious basis. In the former case the work is of prime importance, while in the latter the worker is first thought of. I suppose the educational missionary might also say the same. Industrial work there must be, and it is incumbent upon us to see that the spiritual life of our industrial communities does not suffer.

Surely here lies a call to the business men of our home Church—a call to go out to India and do for the industrial classes what others have done for the educated classes. Are there no business men ready to sacrifice some of the love and sympathy, which is, alas! too much locked up in all our hearts, for the uplifting of these poor souls who have been given into our charge by Christ Himself?

Dr. Zwemer well says: "The whole problem of industrial missions, which lies at the back of that other problem of obtaining a self-supporting native Church, will have to be solved by men of business. The cause of foreign missions needs the help of business men in its administration—business men who will give their time and talent to this important work, and make it their business to do the Lord's work in a businesslike way."

NOTE.—An Industrial Missions Association has recently been formed in America through the instrumentality of Mr. W. H. Fry. This has the hearty approval of such men as Dr. Charles Cuthbert Hall, Dr. C. C. Creegan, Dr. James S. Dennis, Mr. Robert E. Speer, and others. A further notice will be found on page 146 of this number of the REVIEW.—EDITORS.

EDITORIALS

Higher Education in India

The Gospel invariably brings a desire for enlightenment. Where Christ is proclaimed and accepted, there schools, colleges, and universities spring up. The mind is awakened, and, if a truly Christian education can not be had, many will go to non-Christian schools and graduate with ideas too often destructive of their Christian faith and life. It is for this reason that many missionaries are urging the necessity of higher education for the future leaders of nations just emerging from heathenism.

The Bengali principal of the Woman's Missionary Union High School in Calcutta, Mrs. Shrome, is an earnest Christian and a rarely gifted woman. She has taken her M.A. degree in English and in philosophy in the Calcutta University. Of educational work in general, Mrs. Shrome writes:

People, both in Great Britain and America, feel, to a great extent, that the only work worth doing in heathen lands is that of direct evangelization. If one's aim in imparting education were the fulfilling of an end and not the adoption of a means, and one of the *very best of means toward a desired end*, such a view of the work of evangelization would certainly be correct. But, so far as I know, the aim of the Christian educationist is to bring his pupils to the feet of Christ, so to train the young that they may become "vessels sanctified and meet for the Master's use." That the work of the educationist *has* born fruit is most emphatically emphasized by the conversion of hundreds of men in India who to-day are wielding a mighty influence for Christ, and who first learned the truths of Christianity while students in Christian colleges. Considering the short period during which proper attention has been paid to *girls*, and higher education imparted to them, they have shown their appreciation of advantages received by devoting, in most

cases, their time, talents, and energy to the cause of the Master in the mission field.

This girls' high school in Calcutta is founded on the Word of God, and its highest and chiefest aim is His glory. From the first Miss Gardner intended to turn the school ultimately into a college as well. Year by year this purpose was strengthened as she saw her girls matriculating from the high school and joining Bethune College to pursue their studies further, there being no other door open to them. Bethune College is the only college for girls in Bengal. It is a government institution, entirely under non-Christian management and influence. By far the majority of pupils are non-Christians. To send girls of fifteen or sixteen years of age, before their Christian character has had time to mature, to such an institution, is, to say the least, far from conducive to the development of Christian character and spiritual life.

In connection with this high school, Mrs. Shrome has started a collegiate class on a small scale, and they use the same building both for school and college. An American missionary lives in the school, acts as a mother to the girls, and holds daily classes for Bible study. The school has also its prayer-meetings, its Christian Endeavor Society, its Young Women's Christian Association branch. At the last meeting of the Woman's Union Missionary Society Board in New York, it was voted to make of this high school and college for Christian girls a memorial to Miss Gardner, and Miss Edith H. May has been appointed to take up the Calcutta work upon her return to India next fall. Help is greatly needed to carry on this branch of work, which is so

necessary in the training of Christian women to become leaders both in their own Christian community and in evangelistic work; and leaders are needed when we consider that there are only 1,000 European women missionaries to reach the 100,000,000 women of India. And, as Miss Gardner so often said, "*The women for Christ means India for Christ.*" In order to continue the work of the school during the coming year, \$2,000 is needed at once. But to secure the future of the school a fund of \$50,000 is needed.

It may be remembered that this is the mission to which the editor's daughter, Miss Louise B. Pier-son, gave her life. *

No Money for Missions?

A missionary, an esteemed correspondent, writes:

I lectured before a Ladies' Missionary Society attached to one of the wealthiest churches in B—— not long since, and while they were conducting the "business" part of the meeting I estimated the worth of the jewelry worn at not less than ten thousand dollars. A plea came from a mission church in the West for some money with which to build a little wooden church. After much deliberation, ten dollars was suggested, and *after more talk that was cut down to five dollars!* They had asked me to offer a prayer and to close with the Lord's prayer. Each one said "Amen" at the close. They prayed "Thy kingdom come," and subscribed five dollars toward that work, while at the same time they wore jewelry worth ten thousand dollars! Do you think the Gospel is preached in that church?

At the latest valuation, the Presbyterian churches of New York City alone are estimated to represent a cash value of *ten and a half millions of dollars!* and to that material wealth in real estate the present generation has contributed but a very small per cent.

Describing Things As They Are

In our Book Reviews in the September (1903) issue we published a brief notice of "*Things As They Are,*" by Miss Amy Wilson Carmichael, and we now wish to add a few words of still more emphatic commendation. This book is one which is, we think, unequaled in its peculiar line. It presents the actual conditions of things in India without undue plainness—not to say coarseness—and yet with such skill and tact and suggestive reticence that the reader feels that he has a deep insight into Indian social life without experiencing any offense to the most delicate sensibilities. It is a book to instruct and arouse missionaries and supporters of missions to pray and to give. There is no false veil drawn over facts, and no false halo put around the work. It will help to send out workers with open eyes and open hearts, to make others feel the wants and woes which the Gospel alone can relieve or remove. We again urge all disciples to read this book, which has been pronounced by one critic to be the best missionary book in the world.

Miss Carmichael's book contrasts in one respect with another book reviewed in April last: "*By Order of the Prophet.*" We have read this story with considerable interest, but it impresses us as, in one or two cases, violating the principles of modesty by introducing the heroine of the book into situations which are described so as to offend good taste. These passages prevent this story from having more unqualified praise. There are many books in which the general drift is good, but in which *there is a needless introduction of profane or coarse language, or scenes which are in bad taste, and which mar any book intended for miscellaneous readers.*

BOOKS FOR THE MISSIONARY LIBRARY

THE LIFE OF EDWIN WALLACE PARKER, D.D., Missionary Bishop of Southern Asia, forty-one years a missionary in India. By J. H. Messmore. With an Introduction by Bishop James M. Thoburn. 332 pp. \$2.00. New York: Eaton & Mains. Cincinnati: Jennings & Pye. 1903.

This will be a welcome contribution to missionary literature to tens of thousands in India and America. The author has done a fine piece of sensible construction work. He was competent for the task. For over forty years he was associated with Bishop Parker in every phase of work and worship. His precision and sympathy with the subject, as well as his grasp of questions involved in portraying Bishop Parker *in situ*, commend the production. It is Bishop Parker, not Dr. Messmore, that is outlined.

It will be many a year yet before the Christian world measures Bishop Parker—the cubits of the height, and of the breadth, and of the depth. Plainly, here is a practical biography within the limits of a hand-book of a many-sided, practical, devout, broad-visioned “man sent from God.” The development from a Vermont farm boy to a bishop, wise in administration, at a formative period of missions in northwest India, the loving “Great Heart” among all missionaries and native Christians, can not be summarized in 300 words with the 300 pages of an honest biographer before us cramped to severity to make an etching. We will return to this at another time. There are ten illustrations, well selected and well executed. **

A MEMORIAL OF HORACE TRACY PITKIN. By Robert E. Speer. 12mo. \$1.00, net. Fleming H. Revell Company. 1903.

“This is not simply a story of a life. It is a meeting-place, where many who knew and loved the true man pictured here may gather and compare their recollections, and confirm their purposes to follow

more faithfully the Master whom he served, even unto death.” These words from the Preface of the book are true. The memorial of Horace Pitkin was a difficult one to write, because the material was neither, large nor, for the most part, of unique interest. But the book affords a meeting-place where his friends will gather to think again of the courageous and consecrated man they loved.

Pitkin was emphatically his mother's son. President Eliot writes that he retains “only a general impression of his sweet and sincere character and manner when a boy.” His work in academy and college and seminary was good, but not extraordinary. After a year of immensely influential work among our American colleges, he sailed with his wife for China. He reached his field of labor at Pao-tingfu in the spring of 1897, and was killed by the Boxers in the awful summer of 1900. The memorial preserves for us, to a remarkable degree, the spirit of the man. Here are his breezy characteristic letters to his chums, with their goodly repertoire of college jokes and slang. Here are a number of ideal missionary letters written to his home church—letters diffuse, descriptive, telling the things that people at home want to know. They show Pitkin the worker, frank, genial, intense, filled with ideals, yet practical to his fingertips.

Nothing so perfectly reveals the man as his last recorded words, spoken to his Chinese helper while the devilish crowd were swooping down upon the mission: “Lao-man, tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary.”

No mere man ever spoke more heroic words. The man who, under those circumstances, could say that, had lived a life whose story is worth writing and worth reading. H.

A FLIGHT FOR LIFE. By James H. Roberts. Illustrated. 12mo., 402 pp. \$1.50. The Pilgrim Press, Boston. 1903.

Dr. Roberts fled from China during the Boxer uprising in 1900, and was one of a party of missionaries who escaped overland through Siberia. He here tells the story graphically, and gives besides a large amount of information about Mongolia and the Mongols. The experiences of the missionaries must have been thrilling to them, and as a record of travel the story is readable, but in no way remarkable. The most valuable part of the book is the incidental information about the country through which the party passed. *

CHILD LIFE IN MANY LANDS. Edited by H. Clay Trumbull, D.D. Illustrated. 12mo. 215 pp. \$1.00, net. Fleming H. Revell Co. 1903.

This series of articles, descriptive of child life in various countries, was for the most part contributed by some twenty-two writers to the *Sunday-School Times*. They are interesting chapters, but disappointing from a missionary standpoint. A splendid opportunity has been missed to give us a vivid picture of child life in heathen lands, and the difference which the Gospel makes in the home and child training. Dr. Trumbull in his Introduction strikes a key-note which should have been found in all the succeeding chapters. The descriptions bring us into closer touch with the children of other nations, but most of them do not throw much light on their condition from a Christian point of view. Mrs. Ballington Booth writes picturesquely on "Baby Footprints in the Slums," and there are other chapters on Immigrant Children, American In-

dians, Porto Ricans, Brazilians, Japanese, Chinese, Syrian, Persians, Africans, Alaskans, etc. There is still room for a book descriptive of children at home and abroad, with and without Christ. This would be a great boon to Sunday-school workers and leaders of junior missionary societies. *

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Second edition. 8vo, 374 pp. \$1.50, net. Fleming H. Revell Co. 1903.

This second edition of a very valuable book contains, besides many corrections to the text, several valuable statistical tables, religious and missionary. It is an excellent reference book on all subjects connected with the land, peoples, religions, missions, etc. *

THE LAND, THE PEOPLE, AND THE BOOK. An illustrated Hebrew-Christian quarterly. B. A. M. Schapiro, editor; Robert Cameron, D.D., associate editor. Pp. 64. 200 St. James Place, Brooklyn, New York. \$1.00.

This magazine has now existed three years, and every number has contained valuable information concerning Israel, its Holy Book, and its land. Such a magazine as this is useful, and deserves the support of the Christian public. To the Christian reader it will prove helpful and stimulating by making him better acquainted with the Jews and the Bible, while to the cultured Jew it may possibly bring the truth as it is in Jesus without offending him, as do so many of our modern tracts for Jews. An excellent facsimile of the scroll of the Law in Hebrew is given with each subscription. M.

LEAFLETS.—Comparatively few realize the wealth of information and interest that there is in the leaflet literature of the various missionary societies. They cover a wide range of topics by the best writers, and make excellent reading for young peoples' and women's missionary meetings.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Day of Prayer for Students The General Committee of the World's Student Christian Federation have appointed February 14, 1904, as the Universal Day of Prayer for Students. All the Christian student movements belonging to the World's Student Christian Federation have officially endorsed and adopted this day for united intercession on behalf of students. These movements embrace over 1,600 separate Christian student societies, with a total membership of 89,000 students and professors. What a source of spiritual blessing and power such a world-wide concert of prayer should be, provided the opportunity be wisely improved!

Never has there been a greater need of definite, fervent, believing prayer for students. The growing numbers of students in the different countries, the disproportionately great influence which they are to wield in after life, the prevalence and activity in student communities of the forces of evil, the remarkable success of the Christian student movements, the opportunities on every hand for extending the helpful influence of these movements, the urgent call of the Church for more students to dedicate their lives to the work of Christ at home and on the mission fields—all these and other considerations constitute an irresistible appeal for prayer for students. *

Centennial of The Baptist Missionary Magazine The Baptist Missionary Magazine celebrates its centennial in its December issue, and presents its readers with a number most attractive to the eye, as well as overflowing

with appropriate and excellent contents. These are the titles of some of the articles: "A Historical Sketch, 1803-1903," "Serampore and the Pioneers," "From this Storied Height" (a view of progress made in Burma, Assam, South India, China, Japan, Africa, Europe, and the Philippines, each article by a missionary in the country named), "American Reminders of Judson," "How the Work Grows" (charts indicating the increase in missionaries, native workers, church-members, and contributions).

It appears that two other names preceded the present one, *The Massachusetts Baptist Missionary Magazine*, 1801-17, and *The American Baptist Magazine and Missionary Intelligencer*, 1817-36. Curiously, the second number appeared not until May, 1804, or eight months after the first; in 1806-7 they averaged three annually; in 1808-10 they attained to a quarterly estate. The number for September, 1809, contained that epoch-making sermon of Rev. Claudius Buchanan, "The Star in the East," which so tremendously stirred the soul of Judson and many more.

American Board Medical Work This society sustains in Turkey 8 dispensaries and 6 hospitals; in India and Ceylon, 16 dispensaries and 11 hospitals; in China, 10 dispensaries and 7 hospitals; in Africa, 7 dispensaries and 3 hospitals, and in Japan 1 dispensary and a missionary physician in a Japanese hospital. This makes a total of 42 dispensaries and 28 hospitals in which were treated last year 253,800 patients. When we bear in mind that these patients are under Christian instruction while in the hospital, and that few come to get

medicines without carrying away with them a word of Christian truth or a printed page, and when we also bear in mind that for the first time many of these people experience Christian sympathy and tenderness, we can get some conception of the wide influence of this work. Many of these hospitals and dispensaries are entirely self-supporting apart from the salaries of the missionary physicians in charge.—*Congregational Work.*

Departure of Alliance Missionaries A delightful missionary farewell service was held November 30th in connection with the departure of 7 missionaries for India, namely, Mr. and Mrs. Rogers and their 2 children, Mr. and Mrs. Eiker, of Altoona, Pa., and Messrs. Green-grass, Carver, and Turnbull, late students in the Missionary Institute of Nyack. This party will form a valuable accession to our brethren in that great and needy field. The Alliance has now nearly 80 missionaries in India. The number may seem great to us, but as one of the outgoing missionaries remarked, it seems very small to them.—*Christian and Missionary Alliance.*

Missionaries for Tibet The Foreign Christian Missionary Society, which represents the Disciples of Christ, is sending a band of 3 missionaries to try to gain an entrance into the exclusive land of Tibet—Rev. A. L. Shelton and wife, of Kansas; and Dr. Susan C. Rijnhart, of Canada. Some years ago Dr. Rijnhart and her husband explored a part of Eastern Tibet, and the husband lost his life in the undertaking. This is one of the "closed lands," and the Tibetans can only be reached by border missions. It is hoped, however, that the British expedition may open the way for mis-

sionaries. The society named has just closed its twenty-eighth year with receipts above \$200,000 and contributions from more churches, Sunday-schools, and individuals than ever before. Its largest single gift of the year was \$6,000. It has recently sent additional workers to Japan, China, and the Philippines, and has a number of men in preparation to go out next year.

Presbyterian Mission Work During the last year no less than 5,227 church-members were reported added to the roll. The previous year there were 5,241, this being the largest number, with a single exception, in any year in the Board's history. The native membership now stands at 46,540. In 1833 there were only 7 American missionaries under the Board. Thirty years later there were but 99 native workers. In 1903 there are 781 missionaries, and 1,988 native workers. These figures indicate a steady growth. To-day there are 127 stations, 1,402 outstations, 764 schools, 27,370 pupils in schools, 38,342 Sunday scholars, 693 churches, 122 students for the ministry, 10 printing-presses, which last year printed 107,938,713 pages, and 91 hospitals and dispensaries, which treated during the year 290,103 patients.

Industrial Missions Association Steps were taken to win friends for this mission in America at a meeting in the United Charities' Building, New York, on December 8th. Rev. Charles Cuthbert Hall, D.D., was in the chair, and addresses were made by W. H. Fry, Esq., Dr. C. C. Creegan, and others, on the urgent necessity for the systematic development of industrial mission work on the best possible commercial basis. The existing missionary societies are not constituted for this purpose, and it is not desirable

that their missionaries should be involved in commercial work of this nature; so that the Industrial Missions Association of America is established to give employment to native Christians seeking to enter industrial pursuits, and aims to become self-supporting on a Christian commercial basis. The association has received hearty support from secretaries of mission boards, missionaries, and others interested in the development of strong, self-supporting Christian communities in India and elsewhere. *

Hartford Seminary and Missions One-tenth of the graduates of this seminary have found their work in foreign lands. A continuous course of instruction in foreign missions has been provided. The library, now numbering over 82,757 books and 45,977 pamphlets, contains the Augustus C. Thompson collection on foreign missions, which numbers 7,275 volumes. The reading-room, with its more than 400 periodicals, is supplied with all the leading missionary magazines. The missionary museum contains 240 different missionary versions of the Bible. Opportunity is furnished for the study of various missionary languages. The seminary has arranged for a number of lectures on the different non-Christian religions, to be eventually developed into a complete course in comparative religion. Some of the special lecturers for 1904-1905 will be Rev. G. W. Fiske, of Auburn, Maine, on "Business Methods in Mission Work"; Rev. W. B. Forbush, of Charlestown, Mass., on "Mission Work Among Young People"; Rev. C. J. Ryder, D.D., New York, on "The History and Growth of the American Missionary Association," of which he is secretary. *

A Mission Yacht Dedicated

A little steam-yacht called the *Sentinel*, under the auspices of the Protestant Episcopal Missionary Society for Seamen, has recently been dedicated by Bishop Potter. In addition to ministering to the spiritual welfare of seamen in New York harbor, it will act as a sort of watch-dog, seeking to prevent shanghaiing, protecting sailors also from land-sharks, crimps, boarding-house runners, and the like. It will also aid in bringing about more farewell religious services than are now held on ships starting out on long voyages.

The boat is attached to the floating mission at the foot of Pike Street, and will make four trips around the harbor each week, distributing tracts and inviting seamen to attend the mission. It will make special trips on Sunday afternoons, gathering sailors on boats lying along the rivers and in the bay and bringing them to the mission for supper and religious service afterward. *

Chinese Open-Air Service in New York

New York's Chinatown is one of the worst sections of the city. In it is but one church, a Roman Catholic, but several missions are doing excellent work. Among them is the New York Foreigners' Mission, with Miss Helen F. Clark as director. For several Sundays this institution has held an open-air service in the heart of Chinatown, and a conservative estimate gives the number of listeners one Sunday as 5,000. Not only Chinamen attended, but Jews, Italians, Germans, and Irish were present in large numbers, and different speakers at the meeting used all the languages of these people. The stereopticon was used to show pictures of biblical scenes,

and to display the words of hymns. The meetings are remarkable even in this city of big things, and are so successful that it is planned to continue them into the fall, and to hold similar gatherings in Mulberry Park, the breathing spot made through the efforts of Jacob A. Riis from the notorious Mulberry Bend. *

Presbyterians and the Southern Mountaineers.—The Presbyterian Church, North, sustains evangelizing work among the mountaineers of the South at some 60 points: 6 in West Virginia, 9 in Kentucky, 12 in Tennessee, and 32 in North Carolina. The work of teaching is mainly in the hands of devoted and self-denying women.

A Tuskegee Student's Achievement John T. Hollis writes thus from Armstrong, Alabama:

The schoolhouse at this place was burnt down the year before I came here, so when I came there was no place in which to teach. I was determined to begin the school, however, and so I opened in one of the rooms of a dwelling-house in the community. The rapid increase in number of students made it necessary to move to an old log house, which would have served for a while had it not been for the fact that cold weather was on, and there was no way to heat the house. I moved into another dwelling-house, where I taught until I was able to build a schoolhouse. There were so many children that the boys had to remain by a fire outside of the house, and come in only to recite their lessons. I did not have money to buy lumber for the schoolhouse, but I gave my note for it, and after the neighbors hauled the lumber, with the assistance of several of them, I framed the building. One of my more advanced pupils taught the school while the schoolhouse was being built, but I would hear several of the recitations each day. I built the stove flues and the blackboards myself, and in this way the whole building, which is 30 x 20 feet, only cost

\$75. There are about 150 children enrolled, and the daily attendance is 76.

Brooklyn Jubilee The Young Men's Christian Association of Brooklyn,

N. Y., has recently celebrated its fiftieth anniversary, and among other things rejoiced over the raising of a fund of \$425,000 for the erection of three new buildings and the paying off of mortgages. About \$600,000 more is needed. The Association conducts work at 12 centers in that city, including the Navy Yard, and the barns of the leading street-car company. It has 6 buildings valued at \$1,000,000, 5,600 members, 900 of whom are in the Bible classes. Mr. George Foster Peabody, who as a poor boy obtained most of his education while attending the evening classes of the Association, has given large sums for the erection of its buildings at Greenpoint, N. Y., Columbus, Ga., Salt Lake City, and other places. The finest naval branch building in the world was erected by Miss Helen Gould at the Brooklyn Navy Yard.

A Christian Health Farm in Colorado A unique and practical form of Christian work is the

Association Health Farm near Denver. It is fighting tuberculosis among the very large number of young men who go there, and are without home influence, without the touch of mother's or sister's hand, and of father's love. The establishment of the Denver Association Health Farm marks the latest development in Young Men's Christian Association work. First suggested by the crying needs of a multitude of young men seeking the Colorado climate for physical reasons, it was quickly and practically approved by generous friends, and to-day the farm idea is an accomplished fact.

The patients live in cottage tents, because they have proven most desirable for men seeking health. Twenty to thirty dollars per month is charged for tent cottage and board for each resident, determined, as far as possible, according to ability of the resident to pay for accommodations. Employment will not be guaranteed until the physical condition of the applicant is fully understood. Some employment can be secured on adjoining nursery and vegetable farms. *

Methodists There is an interesting condition of
in Hawaii

The Chinese are excluded, and the fear of overcrowding has practically shut out the Japanese. The result is a great scarcity of laborers, particularly farm-hands. The farmers have, therefore, invited immigration from Korea. Not long ago 80 Koreans shipped on one vessel for Hawaii, of whom it was found that 31 were Methodists. A Methodist church was organized on shipboard, which had 50 members when they landed. After reaching Hawaii they sent back to Korea for a pastor. There are now 600 Koreans in Hawaii, of whom 300 are members of the Methodist Episcopal Church. The American Board has decided not to enter it, and the members of their churches who take letters to Hawaii are advised to unite with the Methodist Church.—*Western Christian Advocate*.

The Gospel This imperial realm
in Brazil includes about half of South America, and contains about 18,000,000 inhabitant who are all practically either Catholics or out-and-out heathens. And among this great host only 200 Protestant missionaries are to be found. Of these, 45 are Presbyterians, 45 are German

Lutherans, 44 Methodists, 25 Baptists, South, 10 Episcopalians, with several smaller missions supplying the residue.

EUROPE

Great Britain The Christian
and the Union for the sev-
Opium Traffic erance of the con-

nection of the British Empire with the opium traffic has issued a letter with a view to arousing public feeling against the government's connection with the trade. The official returns show that during the last four years the opium manufactured by the Indian government amounted to 29,155,200 pounds—a yearly average of 7,288,800 pounds. About 600,000 acres of the best land of India are used for its cultivation. The letter expresses the hope that knowledge of the facts will lead to a "general determination that a trade so unjust and dishonorable shall no longer be carried on in the name of our country." Many leading Free Churchmen sign the appeal, as well as the Archbishop of Dublin and the Bishops of Durham, Liverpool, and Norwich.

British Among the more
Baptists prominent features
Aggressive of the work of the
Baptist Missionary

Society during the past twelve months has been the occupation of two large spheres of work in India among the aboriginal tribes of the Chittagong Hill tracts and the South Lushai country. The number of conversions in India has been large, and the native churches are growing. In Africa the last links of the "complete chain" of missions right across that country from west to east are being forged. The churches in the West India Islands, the Bahamas, San Domingo, and Trinidad, have now become entirely independent and self-sup-

porting. The Baptist society has also got a new mission steamer, the *Endeavor*, on the Kongo.

The C. M. S. Simply because of
Forward the *necessary* en-
Movement largement of its

work, this great organization is threatened with a serious deficit, and, to avoid this, calls for an increased income of no less than \$443,500! And not only calls for it, but proposes to secure it. For this purpose Dr. Herbert Lancaster has been put in charge of the Home Organization Department jointly with Canon Flynn. Concerning the method of procedure, he says: "I propose, with the cordial cooperation of my colleagues, to collect at least 1,000,000 shillings before February 29th, and this can only be done if large numbers help. I am issuing three sheets of small receipts. Sheet A contains 100 for one shilling; B, 20 for one shilling; and C, 60 for five shillings, 20 for three, and 20 for two shillings."

The Waldensian Church The field which this native martyr of Italy church, "The Israel of the Alps," is called of God to occupy, is one of unique importance. The evangelization of Italy means a wonderful blessing to the whole world, because Italy is the stronghold of the papal hierarchy. America is peculiarly interested in Italy's evangelization, because of the immigrants from that land, 136,000 coming to us in one year, almost all of them from southern Italy, where illiteracy, superstition, and lawlessness have been preeminent. While all over Italy, Waldensian evangelists are meeting with most encouraging success, it is in southern Italy, and especially in Sicily, that the greatest results have been achieved; whole communities turning away from Romanism to the

evangelical faith; Waldensian chapels and schools being overcrowded, and everywhere there being a hunger for a Gospel of love and grace. In Sicily alone the Waldensian Church has 30 churches and missions.

Now, as never before, is resting upon the Waldensian Church the opportunity and responsibility of giving the Gospel to the 33,000,000 of Italy. This band of Waldensians, poor in the world's goods and few in numbers, but giving liberally of personal service and material help, is looking with prayerful hope to America for a large part of much needed pecuniary aid to enable them to prosecute the great work so wonderfully opened up to her. This is the day of opportunity for Italy. Everywhere, under the liberal laws of the land, there is an open door for missionary work.*

Interest Among Jewish Rabbis The correspondence with Jewish rabbis, to which reference

was made in *THE REVIEW* for December, 1903, as one of the encouraging signs of Jewish missions, is beginning to develop in a remarkable manner. Mr. Gelbert, superintendent of the Wanderers' Home in Bristol, England, was from the beginning the assistant of the Rev. J. M. Eppstein in editing the periodical and is issuing correspondence with Russian rabbis, and since Mr. Eppstein's death he has been in sole charge. Some time ago he attended a congress of rabbis at Cracow, where he met several of those with whom he had been in correspondence. Opportunity came for conversation with 48, and he was

* A contribution of \$125 will support the whole band of 145 missionary workers for one day. \$1,000 will, in many cases, secure a house of worship for one of the missions. \$150 a year will support a student in the Theological Hall in Florence. The salary of a colporteur or evangelist is from \$20 to \$30 a month, and of a pastor from \$500 to \$800 a year. A Bible woman can be supported for \$10 a month, and a teacher for from \$10 to \$20 a month. *

permitted to preach to them from Matthew v :3. After his return to England an invitation was received from one of these rabbis to meet himself and 5 others in conference during the Zionist Congress in Basel (August, 1903), and he reports a profitable time with these and other delegates at the congress. One of the numerous questions put to the missionary was, "Why did not the contemporaries of Jesus recognize His Messiahship?" In answer, Mr. Gelbert simply quoted I. Corinthians i:22-24:—"The Jews require a sign," etc. M.

Sunday-schools The Rev. Dr. in Hungary Moody writes from Budapest: According to statistics just collected by Mr. J. Victor, for the Sunday-school Union, there are in Hungary 128 Sunday-schools. Of these, 22 are in connection with the Reformed Church, including the Scottish Mission, 8 are in connection with the Lutheran Church, 92 are in connection with the Baptists, 1 is in connection with the Methodists, and 5 are without special Church connection. The number of teachers is 398. The number of scholars in attendance varies from about 4,200 to 4,900. The number of schools into which the group system has been introduced is 67, and the number of groups is 343. The number of schools in connection with which a teachers' preparation meeting is held is 50. In 94 schools the "International Scheme of Lessons" is used. In 94 schools the language of instruction is Hungarian, in 29 German, in 2 Hungarian and German, in 4 Slavonian, and in 1 Rumanian.—*Missionary Record of Church of Scotland.*

Turkish Fiends As a fair specimen in Macedonia of the widespread butchery and abuse inflicted by the soldiers of the Porte, read these items from Rev.

E. B. Haskell's report of his canvass of the vilayet of Monastir: Burned villages, 17; burned houses, 1,700; houseless people, 7,330; unarmed men killed, 87; families injured, 1,336; women dishonored, 38; 4 churches and 1 monastery torn down; 14 churches gutted and defiled.

**A Prayer
for the
Oppressed**

The Bishop of Gibraltar has authorized the use of the following petition in his diocese:

**A PRAYER FOR OUR CHRISTIAN
BRETHREN IN MACEDONIA**

O Almighty God, Who art a most strong tower to all that put their trust in Thee, behold, we beseech Thee, the afflictions of our brethren in Macedonia. Deliver them from injustice and misuse, and from the many other miseries by which they are compassed. Heal their divisions. Keep them from the spirit of revenge, and from whatsoever else is contrary to the Christian name and profession. Especially we commend to Thy merciful care and protection their wives, daughters, and children; preserve them from cruelty, outrage, and dishonor; comfort the mourners; succor the widows, the orphans, the homeless: restore plenty, quietness, and the voice of joy into their dwellings. In this hour of their sore need, wrong, and peril, be Thou their Savior and Mighty Deliverer, because there is none other to succor them but only Thou, O God. Give ear, Lord, to the cry of Thy suffering people, and save them for Jesus Christ's sake. Amen.

ASIA

Medical Work The medical work in Syria of Dr. Harris in

Tripoli was temporarily suspended by his furlough in the United States. Dr. Mary Pierson Eddy has continued her clinics at Junieh and itinerated in the interior, being everywhere welcomed by the people. No more interesting sight can be seen in Syria than the medical camp of this American wo-

man, thronged by men, women, and children of all ages and sects, and even priests, monks, and nuns, emirs, and sheiks, eager to receive medical and surgical treatment at her hands.—*Assembly Herald*.

The Gospel Touching Moslems In a city known to us, 15 or 20 Moslem women, even 50 upon occasions, assemble regularly in prayer-meeting. In another city, ladies of high rank, upon whom a life of pleasure palls, read the New Testament with joy. Here, a military man believes. There, a servant. A humble man addressing his countrymen says, fearlessly: "Your religion is the same heathenism your fathers practised. They worshiped golden idols, you a stone in your pockets (holy earth from a shrine). They prayed to an image, you to a dead prophet. This is the last word, 'Come to Jesus, who is called Christ.'" Only a year ago, at the close of a communion service under Mt. Hermon, a Mohammedan present quietly begged that he might carry home a bit of the bread. He dared not eat it in the public meeting, but he would eat it alone and would believe that the Savior communed with him. No, Islam is a mighty foe to Christ's Gospel, but it is not impregnable.—*Woman's Work for Woman*.

Drawbacks to Work in Syria Rev. F. W. March writes in the *Assembly Herald* from the Tripoli field:

The evils of poverty, oppression, robbery, and bad government are greater and greater every year, especially in the northern part of our field. A prominent church-member at Hamath, a successful merchant for many years, has given up and moved away because he finds there is no longer any money to be made. Beggars are more numerous than ever. Our pastor said he could go out at any time to the market-place and hire 100 men

at a bishlik (11 cents) a day, and most days they can not find work at any price.

Emigration is the only relief, and our churches are losing their best young men and many even of the pastors and teachers. In the Presbyterian church of South Bethlehem, Penn., are 55 communicants from the village of Amar in the Tripoli field, of whom 30 were church-members in Amar and the remaining 25 were received in South Bethlehem upon profession of faith. On an average, one-third of our church-members are abroad, most of them in the United States, and from the United States comes a large part of the income of those who are left in Syria.

The Gospel in Arabia The report of the Arabian Mission mentions its medical work as of primary importance. The number of patients treated at Bahrein has been 15,400, and 8,003 at Busrah—23,403 in all. To the Mason Memorial Hospital, at Bahrein, a present has been made in the form of a windmill, an adjunct much needed, and which will be gratefully appreciated. By the missionaries and colporteurs 11 tours have been made, occupying 224 days, and covering 3,300 miles. The sales of Scriptures amounted to 4,059 copies, in 17 languages. Of these, 3,362 were sold to Mohammedans, or 82 per cent. of the whole number. Steps have been taken to occupy Kuwait, an important strategic position near the head of the Persian Gulf.

A Statesman's Testimony to India Missions Sir. W. Mackworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab, recently made the following statement in St. Michael's Church, Cornhill, London:

Possibly you may have some doubts whether the methods adopted in the mission field are altogether worthy of approval, and whether the agents are worthy of trust. Is the money which is contributed at home to the mission

cause being properly applied? Do the missionaries work on right lines? Are they really self-denying and devoted? Are the results at all commensurate with the efforts made? Is the Kingdom of Christ being really promoted by those efforts?

I give you the assurance, from some observation of mission work in India, that all these questions and many more of a similar character may safely be answered in the affirmative. If the work were altogether a work of faith, going on underground, but not showing itself in the open day, this would be no reason for abandoning or condemning it. For how many years after the death of Christ was not the cause of Christianity in an apparently hopeless minority? Certainly much longer than the Gospel has been preached in India. Yet it has triumphed in Europe, and it will triumph in Asia. And, triumph or no triumph, woe is to us if we preach not the Gospel!

But, as a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British government in India since its commencement.

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Work of A recent number of
Healing Under *India's Women*
Difficulties *and China's*
Daughters, the organ of the C. E. Z. M. S., contains an account by Miss Blandford of a visit paid by her early in the year to a place called Koni, about eighty miles from Trevandrum, where there was no medical practitioner of any kind. The people were for the most part poor, and many were suffering from malarial fever, debility, and anæmia, so with the medicine-chest which she had with her, she was able to do something for the relief of those who came to her for treatment. She tells of the difficulties sometimes encountered when visiting or trying to visit patients in their own homes:

The houses are generally surrounded by high walls with no

gates or means of access other than by a ladder of six or eight steps, which brings one to the top of the wall, and a good jump is needed to reach the ground on the other side; sometimes, however, a notched bamboo pole takes the place of the ladder aforesaid, and then the climb is an impossibility to any one wearing shoes. One patient I very much wished to see, but found no means of entrance to her abode, except by the bamboo just described. I was told, however, I might reach the dwelling by going through a neighbor's compound, but here again I was foiled by a very deep ditch with steep crumbling sides separating the two gardens; into this I declined to scramble. When the sick woman was told of the difficulty she came out, and, standing on the edge of her side of the gulf, shouted out her symptoms to me on the other side, with the result that I was able to send her some medicine.

In the hospital at Trevandrum Miss Blandford says there have, during the past year, been 62 patients, 30 of whom were children. The out-patients numbered 2,595.

Hope for It is a sign of the
Hindu Widows times that the number of Hindu widow marriages in different parts of India is increasing by leaps and bounds, the brides in most cases being virgin widows. This shows that the resolutions passed year after year at the different social conferences are not meant to be nominal ones, but are intended to be carried out in practise. It is, indeed, gratifying to find that the Hindus are becoming more and more alive to the importance of social reform and the pernicious nature of some of the social evils which exist in their midst. We are accountable to God for our treatment of our womankind, and unless we treat them with greater consideration God's curse will always rest on us, and our sufferings will never cease. The prevention of early marriage, the education of

our women, and the remarriage at least of virgin widows, should receive the first care of all those who wish our country well.—*New Dispensation (Brahmo-Somaj)*.

Shoes for Mohammedans In view of the fact that Mohammedans ought to wear only sandals to please the Prophet, and that Hindus abominate dead animal skins, it is interesting to note the growing Indian taste for boots and shoes of foreign make, shown by the steady increase in the imports of these articles year by year. In 1900-1901, the number of pairs imported was 709,059; during the succeeding year the figures rose to 746,099; while last year they jumped up to 853,358 pairs. *

A Hindu's Testimony to Christ A remarkable article appeared lately in a Bengali magazine. The writer was a Brahman of extensive reputation as a scholar and a writer. The subject of the article is "Jesus Christ of Judea," and from a translation of it which appeared in the August number of the *Missionary Herald*, organ of the Baptist Missionary Society, the following quotations are made:

The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion He preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate His unique moral beauty, incomparable wisdom and learning, His marvelous and mighty words, His spotless character, meek and loving spirit, His deeds of mercy and words of love, His mighty miracles wrought by Divine power, the heart refuses to admit that this Jesus is a mere man, but feels that He is Divine. By His wonderful works of love wrought for the help and the relief of the poor and needy, by His exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which He shed,

by setting men free from the torment of sin and also from the thralldom of sin, by giving knowledge to the ignorant, both women and men, in simple terms that all could understand, Jesus had won for Himself a unique place (may we not say it?) in human hearts. He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you will cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you can not but be fully persuaded to believe in His deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven.

A notable Brahman scholar of Dacca is quoted as having expressed himself regarding this article in the following terms: "We did not expect all this from a Brahman high priest who is a bigoted Hindu and a recognized preacher of our religion. The writer seems to me to be a great lover of Jesus Christ, altho he is not a Christian. The article is the first of its kind in this country. I do not know if any Bengali Christian could write a better."

The Medicine Needed for China An old Chinese woman once came into a missionary hospital, saying that she would like to see the doctor. On his asking what she wished, she replied: "The mayor of our town has lately been here with you. He was a very bad man; used to cudgel his children, wasted his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together." "Good news," replied the doctor; "but what now do you wish, my good woman?" "Well," said the woman, "you are to tell nobody, but I too

have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mayor."—*Monatsblätter*. +

Chinese Opening Their Eyes Two recent events in Kayin, among the Hakkas of southeastern China, illustrate in a forceful way the interest in Western learning which is universal throughout China. One of these is the opening of a free public reading-room in a portion of the Confucian Temple, where dailies can be seen from Swatow, Hongkong, Shanghai, and Japan, also other periodicals in Chinese, and a few books. The room is a city institution, being supported by the wharfage rates. There are many who are regular patrons of the place, and keep well informed regarding leading events throughout the world. A recent visit of the missionary brought a flood of questions from the Chinese present regarding such matters as the Venezuelan trouble, the Panama Canal, etc. The other event is the completion of a hospital by a native society organized for the purpose, where it is proposed to have two resident physicians, with other helpers. Doctor Wittenberg, of the Basle Mission in Kayin, has been asked to give two forenoons a week for the treatment of eye and surgical cases. The project is entirely a native one.

China Only Sixty Years Ago Rev. William Ashmore puts the matter in this startling way:

The missionaries had the promise of all China as a portion, and yet, after trying to edge themselves in for thirty-five years since Morrison came, they were allowed only an old out-of-the-way lodging in a dirty lane in Canton, and had to dodge

to and fro to evade the writ of ejectment that was ever ready to be served upon the then heirs of the empire, and yet inmates of "Hog Lane," as it was then called by the Chinese. Nowhere else were they allowed to rest the soles of feet. A few others had come to help Morrison and be his residuary legatees, if he ever got anything, but they were not a whit better off. They had everybody against them: Chinese mandarins, Chinese scholars, and Chinese common people, and, worse than that, even their own country now looked upon them as crack-brained enthusiasts. The powerful East India Company, then in existence, scourged them and persecuted them. Men like Sydney Smith cracked their jokes at the expense of the cobbler Carey in India and the bobbin-boy Morrison in China. No man of Macedonia beckoned them to come in, no man of the Cornelius type sent for them to tell a message from the living God. They had converts—*six only* after a generation of pioneering. Friends in China they had none.

Christian Japanese in China One of the most interesting items from Japan is the missionary work

now being done by the Japanese Church in China. At Tientsin there is a Japanese colony of upward of 1,400 residents. There are a few Christian Japanese in the number. They have organized a young people's society and a primary school, and have taken steps to organize a church. This church is attached to the Tokyo Presbytery. The first missionary is Mr. Dentaro Maruyama. He is to work principally among the Chinese, but in connection with the Church. They have also decided to send a suitable man as pastor of the church.—*Assembly Herald*.

Shall the Missionaries Withdraw from Japan? Nothing could be further from the truth than to imagine, because there are so many difficulties in propagating Christianity in Japan by foreigners, suggesting

the importance of a large employment of well-trained native helpers, that therefore the foreign missionaries ought gradually to withdraw. In the present state of things the missionaries ought not to be recalled, but to be increased, as has been rightly recognized, especially by American missionary circles. For a long time to come—for a century, at least—foreign missionaries are indispensable for Japan. It is their business to watch intelligently over sound doctrine, to see to it that Christianity shall not be too deeply Japanized; that especially it shall not suffer by intermixture with ancestor and emperor worship; that it shall not, through Buddhist influences, acquire a pantheistic imprint, or, through Confucian influences, suffer infringement of its purely religious or supernatural character. They must, moreover, for long years to come, remain to give the example of a genuine and holy Christian life in a land where most of the Buddhist priests, even up to the highest prelates, live in open concubinage; where marriage is so easily dissoluble; where women is still so lightly esteemed; and, finally, they are still indispensable for the training of the native preachers, not only in theology and philosophy, but also by giving them an example of zealous practical missionary labor.—PASTOR SCHILLER, in *Zeitschrift für Missionskunde*.

†

Eminent Christians in Japan The Christian community in Japan has already furnished a Cabinet

Minister, two Judges of the Court of Correction, two Speakers of the Lower House, and two or three Assistant Secretaries, as well as a series of members of the administrative courts, Judges of the Court of Appeals, etc. In the present Parliament, 13 members (of the

Commons) and the Speaker are Christians; one of them was chosen by a majority of 5 to 1, and represents a strongly Buddhist district. The Christians are likewise represented in the navy, where the two chief men-of-war have Christian captains. Of the great Tokyo journals, three are in the hands of Christians as managing editors. The most important of asylums of various kinds are controlled by Christian directors. — *Evangelisches Mission Magazine*. †

The Forward Movement in Japan Two years ago there was an advance movement, which gave promise of large results and also new courage to Christian workers in various parts of the country. The final ingathering has not been what was anticipated, and it is a matter of much thought and interest why more fruit is not manifest. One reason is that many of the inquirers had a wrong conception of the nature of Christianity. While they were quite willing to accept the teachings of Christ intellectually, they were not ready to become as little children and open their hearts to the Divine Spirit to be their sanctifier and guide. Others were ready and willing to humbly follow Christ if only there had been the proper persons to instruct them and help in the new way.

It has thus been demonstrated that there is an imperative need in Japan of persons who are fitted to care for inquirers, and direct them in the right course. The Christian Church needs not only to be planted, but to be trained and nourished. Efforts are being made in some places to prepare Christian workers who will be able to give the desired help. With a supply of efficient leaders, the gathering of converts will be speedy and large.

REV. H. LOOMIS.

A Conference Unless war between of **Missionaries** Japan and Russia in **Korea** interferes to prevent, there is to be a week's conference of missionaries in Korea next September (18-25) to commemorate the beginning of Protestant missions in Korea. In 1884 Dr. H. N. Allen (now United States Minister) entered the land from China, and by his medical skill made a way for the foreign teacher of the new doctrine. The general committee having the conference in charge is now actively engaged in pushing forward the plans for a gathering that shall be helpful both to Korea and to the wide world of missions. The conference looks to a gathering not only of all the mission force in Korea and many from near-by lands, but notable speakers and workers from abroad have been invited to attend and take part. Historical papers are to be presented, showing the growth of God's Kingdom in Korea, and questions of practical import are to be discussed. The study of God's Word and the culture of the spiritual life are also to receive large attention. Among those who have already promised attendance are John R. Mott, Dr. J. Ross Stevenson, Dr. Hunter Corbett, Dr. Sheffield, of Peking, and Albertus Pieters, of Japan. *

AFRICA

Pushing in The Lutheran Gen-
from the eral Synod's mis-
West Coast sion at Muhlenberg,
West Africa, has
at length made an opening into the interior, having completed the arrangement for a school 65 miles distant by paths. It is proposed to place a succession of new missionaries at Muhlenberg, to remain there a year and become acclimated and acquainted with the field, and then go further inland and establish new stations. This plan is to

be pursued indefinitely, as the region is absolutely unoccupied. It is understood that the country becomes more healthy as one goes farther inward. The Lutheran movement has the sympathy of the Liberian government, which will make an annual grant of \$50 to each new school established.

The Loss of Not many months
a Mission ago, at great cost,
Steamer the Presbyterian
Church, South,
placed the steamer *Samuel N. Lapsley* upon the Upper Kongo for the use of the flourishing Luebo mission, and now comes the sad news that it has capsized, that Mr. Slaymaker and 23 of the crew were drowned, and that Mr. Martin and Mr. Vass had been saved. Of the details nothing is known as yet.

Spirit Rev. W. H. Sand-
Worship in ers of Kamundon-
West Africa go, writes in the
Missionary Herald:

To the thought of the Ovimbundu, as to ours, the spirits of the departed are alive. They, however, think of no supreme power restraining them from participation in men's affairs. While dimly conscious of such a power, they conceive of Him as far off and indifferent. They strongly believe that the daily affairs of mankind are influenced and shaped by spirits, and that these are persons who have lived on earth, known them, and are toward them friendly or unfriendly. The spirit's attitude is not supposed to be determined by disinterested benevolence. The native line of thought seems to be this: "Death comes not by chance. Apart from the doings of the living, only a spirit initiates the chain of events resulting in death. Disease, accident, madness, or wild beast are but the agencies used by it in accomplishing its purpose. It acts because offended. Some just claim is unsettled. Perhaps its will is unknown or ignored. Trouble will not cease until the spirit be satisfied." Such a spirit, with just claims unmet, is an *ocitulu*. It

will surely cause trouble or death. After a long time, when relatives, or whoever are responsible, have given in its rightful dues, it changes to one of a benevolent disposition. It is then an *ekisi*. The *akisi* are guardians of the community. The important ones, spirits of chiefs, will seek the welfare of all territory over which they ruled.

England's Gift to Uganda The report of the Uganda Railway Committee for 1902-3 has been issued,

and shows that the earth-works of the line are nearly finished, that 27 large viaducts were erected during the year, and that all the bridges and culverts for a distance of 948 miles have been completed. The station buildings throughout the line are all finished. There are 43 stations, including Mombasa, the terminus at the coast; Port Florence, the terminus on the lake; the headquarters, and 4 engine-changing stations. Twenty-two small and worn-out locomotives have been retired, and 18 new ones, built in part in the United States, have been fitted with automatic brakes. All the passenger coaches and a portion of the freight cars are also supplied with the same brakes.—*Zion's Herald*.

The Deadly Sleeping Sickness Notwithstanding all efforts on the part of the British authorities, there is no abatement in the ravages of the "sleeping sickness" in Uganda. The disease appeared in Uganda between two and three years ago, probably coming from the Kongo region. It prevails on the islands and shores of Lake Victoria, and inland from these shores for a distance of a dozen miles. From the first outbreak no less than 68,000 persons have died, some 10,000 of them within the past five months. A commission sent from England, headed by Colonel Bruce, has de-

cided that the disease is scattered by a fly called *kivu*, but no antidote has as yet been discovered. Another commission is said to be in prospect to see what can be done to prevent the spread of this alarming plague. Segregation seems impossible, and no relief is in sight. The first symptoms of the presence of the disease is headache, with swelling of the glands of the neck, followed by protracted sleeping on the part of the patient. It runs its course in from six weeks to two years.

ISLANDS OF THE SEA

Modern Manila Manila, in many respects, has a growing attraction for Americans. In it are being worked out a number of interesting experiments in trade, government, finance, and education. It is responding in an encouraging degree to American ideas. It is a seat of power and influence in all that pertains to our distant possessions. But to Christians its moral and religious improvement is of first concern, and it is cheering to note progress in this direction. Favorable reports reach us of religious activity and revival. Before our government came into control, Roman Catholicism was the sole religion recognized, and the priesthood ruled with a high hand and great intolerance. Now a different state of things is observable, and it looks as if Protestantism would in no very distant day be the dominating force. According to the Madrid *El Christiano*, there are now 17 Protestant chapels in the city and the suburbs against 22 Roman Catholic churches. This paper also concedes that, from present appearances, the Romish organization will, likely, before very long, be in the minority. We are also assured by it that Protestant worship is being held

in private dwellings as well as in the largest theaters, in which the attendance at times has been as high as 3,000.

Death of a Native Evangelist Rev. R. Wardlaw Thompson reports the death of Ruatoka, who was one of the first band of Hervey Island (Cook Island) native teachers to go to New Guinea for pioneer work in 1872, and of whom the Rev. R. Lovett, in his history of the London Missionary Society says: "No reader of Mr. Chalmers's thrilling books needs to be reminded of Ruatoka's wonderful career. No higher praise can be afforded him than that he is probably the noblest of the long succession of Eastern Polynesian teachers who have done such grand service for New Guinea." Mr. Thompson said that Ruatoka had maintained an unblemished reputation all through his missionary career, and had been held in honor by all the mission. His death meant the removal of a great landmark from the mission. After Mr. Chalmers was murdered, one of the first offers received was from Ruatoka to go and see the people who had killed Tamate and Tomkins and try to do some work in their place.

MISCELLANEOUS

Religions of the World The latest statistics, given in the *Allgemeine Missionen Zeitschrift*, represent that of the 1,544,510,000 inhabitants of the earth, 534,940,000 are Christians (Roman, Greek, Oriental, and Protestant); 10,860,000 are Israelites, 175,290,000 are Mohammedans, and 823,420,000 are heathen. Of these last the Confucionists (if theirs may be called a religion) are the most numerous, having fully 300,000,000. Of every 1,000 human beings, 346 are Christians; 7 Israelites; 114 Mo-

hammedans, and 533 heathen. It may be affirmed with confidence that the Christians increase more rapidly than the adherents of the other religions. †

What the Twentieth Century May Behold In his address as chairman of the Congregational Union of England and Wales, Dr.

Robert F. Horton said:

It is calculated that the sporadic efforts of the eighteenth century produced 70,000 converts. Warneck estimates that as a result of the nineteenth century there are 11,000,000 Christians won from heathendom. If we may work out a proportion: as 70,000 is to 11,000,000, so is 11,000,000 to 1,650,000,000; that is the probable population of the globe in the year 2000 A.D. Yes, all the kingdoms of the earth made the kingdom of the Lord and of His Christ. That is assuredly His design. In a little island of the Southern Seas there is the grave of a missionary, and an epitaph: "When he came in 1848 there was not a Christian; when he left in 1872 there was not a single heathen." So it will be said of this island planet in the ocean of the universe which was visited by the Divine Missionary. "When He came there was not a Christian in it; when He left it there was not a heathen."

The Ideal Missionary At the Conference of Christian Workers in Brummana, Syria, each of the 200 delegates was asked to write on a paper on the "three most important characteristics of the ideal missionary." The following are some of them:

Sound in body and mind.
Able to eat all kinds of food.
Prepared to rough it if necessary.
A natural gift for languages.
Bible study, heart study, language study.
A student of the problems of his field.
The gift of humor, in being able to laugh at yourself and begin again.
Able to preach Christianity and not laugh at the superstitions of the people.
Earnestness in prayer and soul winning.
An overflowing, spirit-filled life.

Believer in the possibilities of human nature.

Tact, courtesy, and kindness to other missionaries and the people.

Common sense.

The ability to set others to work.

Interest in every one he meets.

A warm heart, a hard head, and a thick skin.

Selflessness in accepting the station assigned.

One who lives up to what he preaches.

Of a single purpose.

Baptized with the Holy Spirit.

A witness of what God has wrought in him.

Much in prayer and intercession for others.

Of unfailing faith.

Holds on, tho seeing no fruit.

Belief in God, that he will have all men to be saved.

Sure of the ultimate triumph of the gospel.

Constrained by the love of Christ.

Perfectly surrendered to God.

Willing to efface self and exalt Christ.

A Christlike humility.

A bond-servant of Christ.

Emptied of self.

A keen ear to detect God's whisper.

Gentle to all.

Apt to teach.

An unadvertised self-denial.

A firm belief in the people, ever striving to find the angel in the rough block of marble.

A life laid down at the feet of Christ.

A Christlike love for souls.

Sanctified common sense.

Able to understand the people and win their confidence.

All things to all men.

Patience.

Power of living at peace with all men.

A Divine sense of proportion, putting things first which are first.

*

How to Believe in Missions Every once in a while I hear some one growl against foreign missions,

because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others

had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.

JACOB A. RIIS.

The Best Missionary Appeal

"Appeals to give to missions in general, to missionary societies, 'to the cause,'

should be made to mature minds, and made without cant or hypocrisy. If too great emphasis is placed upon the fact that it is 'the Lord's work' the logical Christian will be tempted to say 'Then let him do it.' That is not where Christ placed the emphasis. He laid the responsibility on the Church. Missions are no more God's work than politics or trade or science or art. Missions are the work of the Church, and the Church will be held responsible for results." The truth contained in the above extract is frequently overlooked by the average church-member and sometimes by the average pastor. Brethren, get into line! Get hold of the rope and pull together.—*Messenger and Visitor.*

OBITUARY

Rev. Dr. Stitt, The Rev. Dr. William C. Stitt, Secretary of the American Seamen's Friend Society, who died in New York last month, was for years literary editor of the New York *Evangelist*. He was born in Philadelphia, April 23, 1833, and was a graduate of Princeton University. He had for some years devoted himself to the spiritual welfare of the seamen, and edited the *Sailors' Magazine* in their interest.

*

MISSIONS IN JAPAN AND KOREA

Statistics of Protestant Missionary Work in Japan

NAMES OF MISSIONS	Number of Missionaries	Stations	Outstations	Organized Churches	Total Communicants	Day and Boarding School Scholars	Scholars in Sunday-schools	Theological Students	Native Ministers
American Baptist Missionary Union, U. S. A.	56	9	54	27	2,011	754	4,435	1	7
American Board of Foreign Missions	62	12	170	72	10,814	630	4,372	1	38
American Christian Convention, U. S. A.	6	3	23	7	344	51	608		4
Baptist Convention (Southern), U. S. A.	8	4	9	2	90		154		1
Christian and Missionary Alliance, U. S. A.	3	1	3	71	26		820		
Presbyterian Church of the United States (North)	54	12	31						
Reformed (Dutch) Church in America	31	9	14						
United Presbyterian Church of Scotland	2	1							
Church of Christ in Japan (Union)				71	10,846	2,202	5,428	1	34
Reformed Church in the United States	18	3	48						
Presbyterian Church in the United States (South)	28	7	53						
Woman's Union Missionary Society, U. S. A.	5	2	7				618		
Cumberland Presbyterian Church, U. S. A.	18	4	12						
Foreign Christian Missionary Society, U. S. A.	19	4	14	13	734	150	738		9
Evangelical Association of North America	6	1	16	14	926		553		18
Evangelical Lutheran Church, U. S. A. (South)	8	2	1	1	77		100		2
General Evangelical Protestant (German Swiss)	7	2	1	1	116	80	125		2
Hephzibah Faith Missionary Association	3	2	1			81	25		
Independent and Unconnected (Native)				6	604	22	290		3
Methodist Church of Canada	13	5							
Methodist Episcopal Church, U. S. A.	30	5	53	26	(b) 2,016	1,050	2,231		26
Methodist Episcopal Church (South)	64	9	81	79	(b) 4,855	2,880	7,326	1	60
Methodist Protestant Church, U. S. A.	85	9	18	15	688	574	1,366		10
Protestant Episcopal Church, U. S. A.	13	3	6	5	388	183	196		7
Church Missionary Society, England	52								
Nippon Sei Kokwai (Union)	140								
Society for the Propagation of the Gospel, Eng.		34	82	80	(c) 7,976	2,901	5,739	3	45
St. Andrew's University Mission, Scotland	23								
St. Hilda's Mission, British	5			27					
Salvation Army	3								
Scandinavian Alliance Mission of North America	13	4	22	(a) 15			314		51
Seventh Day Adventists, U. S. A.	8	4	10		152		110		
Society of Friends, U. S. A.	5	2	2	1	12	90	60		
Universalist General Convention, U. S. A.	6	2	3		201	58	420		
United Brethren in Christ, U. S. A.	5	1		5	65	18	137		3
	4	2			109		115		1
Totals	757	178	734	538	42,451	11,669	36,310	12	321

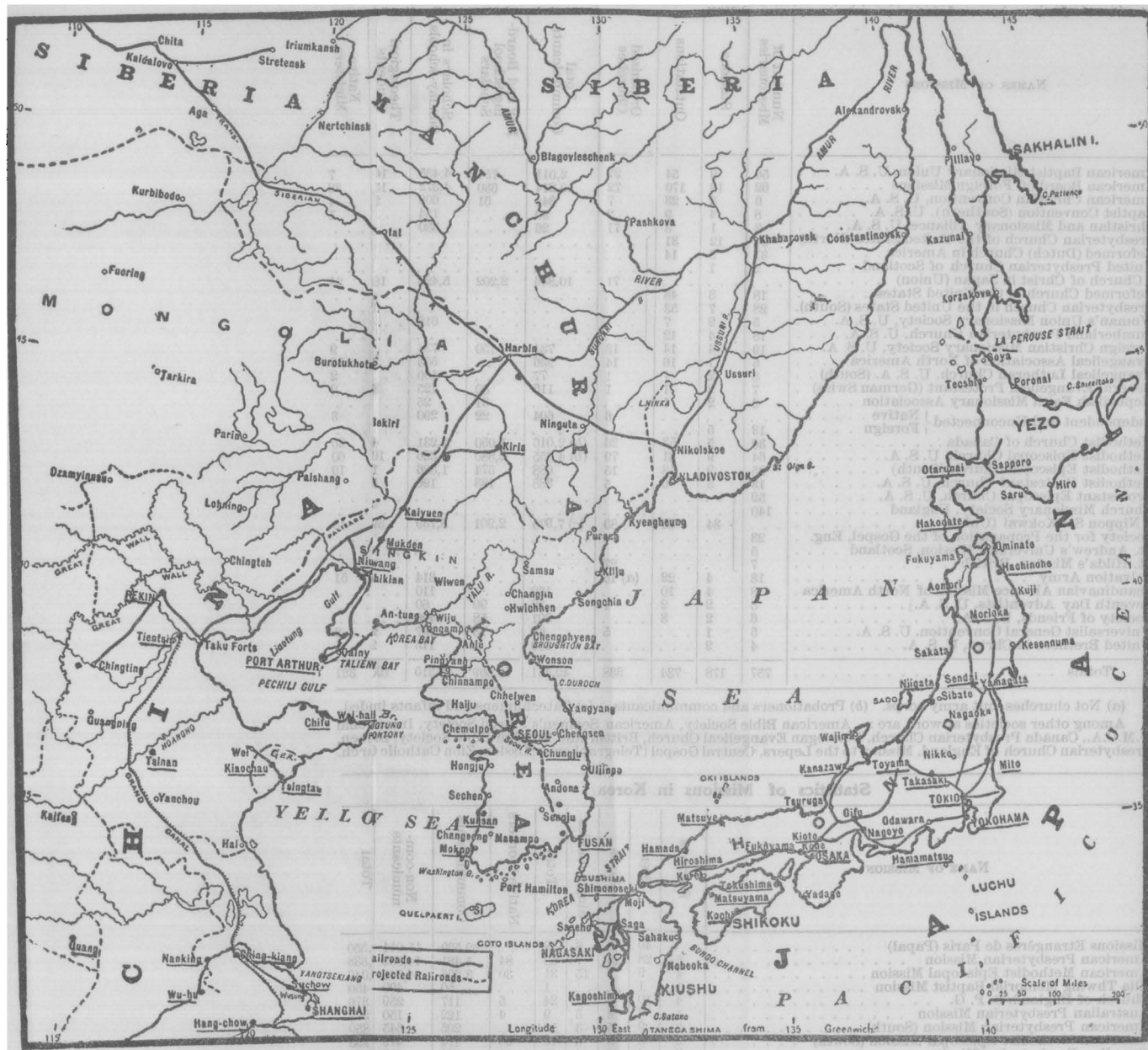
(a) Not churches, but army corps. (b) Probationers and communicants. (c) Catechumens and infants included.

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

Statistics of Missions in Korea

NAME OF MISSION	Stations	Men	Wives	Single Ladies	Total	Native Workers	Communicants	Non-communicants	Total
Missions Etrangères de Paris (Papal)		40	35	8	48		52,539	11,011	550
American Presbyterian Mission	5	23	7	60	84	5,451	14,852	4,746	333
American Methodist Episcopal Mission	4	9	7	15	30	3,286	4,746		442
Ella Thwing Memorial Baptist Mission	1	1		1	50		400		450
Church of England, S. P. C. K.	4	10	2	12	24	5	117	259	376
Australian Presbyterian Mission	1	3	3	3	9	4	122	150	272
American Presbyterian Mission (South)	3	9	5	3	17		205	645	850
American Methodist Episcopal Mission (South)	3	8	5	6	19	20	474	479	953
Canadian Presbyterian Mission	2	4	4	2	10	1	160	419	579
Orthodox Greek Church (Russia)		2			2		50	40	90
Plymouth Brethren	1	1	1		2				
Y. M. C. A.	1	1			1				
Totals for Protestant Missions	26	74	52	48	174	144	9,955	21,950	855

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



MISSIONS AND THE WAR IN THE EAST

(Principal mission stations underlined)

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OUR MISSIONARY RESPONSIBILITY *

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

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

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

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

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

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

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

"Well, ain't them queer looking folks!"

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

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

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

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

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

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

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

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

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

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

Praying and Giving

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

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

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

"No, I don't think so."

"Well, let us say our prayers."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Interesting Facts

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

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

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

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

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

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

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

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

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

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

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

Days of Persecution

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

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

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

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

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

OBSTACLES TO CHRISTIANITY IN THE PHILIPPINES

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

Editor of the New York Observer

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

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

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

"The Example of Americans"

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

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

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

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

The attitude of the American government is strictly non-partisan



THE MAIN STREET IN MANILA

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

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



A STREET SCENE IN ILOILO

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

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

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

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



▲ PROTESTANT SERVICE IN A PHILIPPINE TOWN

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

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

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

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

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

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

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

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

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

The Climate and the Languages

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

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

largely in settlement work, but in some districts which the Roman Catholic Church has abandoned they are working among the Filipinos. They do not recognize any division of territory officially, but have been careful not to interfere with that already covered. The Methodists occupy northern Luzon and the Presbyterians the southern part



A ROMAN CATHOLIC VILLAGE CHURCH

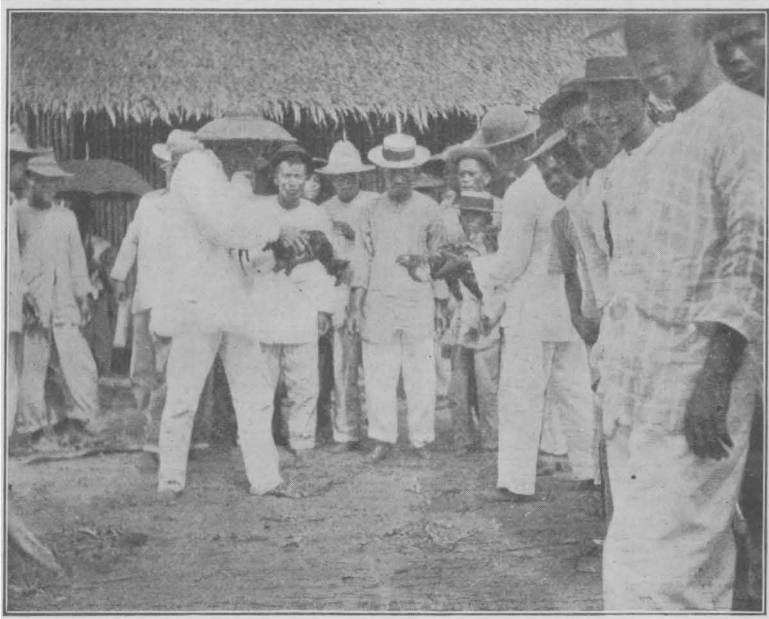
of the island. Manila is common ground for both denominations. The islands in the south—Panay, Negros, Cebu, Samar, and Leyte—are shared by the Presbyterians and Baptists, while the Congregationalists are at work in Mindanao. This division of territory will be modified somewhat this year, and the Methodists will probably receive more provinces than they now have.

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

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

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

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



THE PHILIPPINE NATIVE SPORT—PREPARING FOR A COCK-FIGHT

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

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

ROMAN CATHOLICISM IN THEORY AND PRACTISE*

BY W. W. McCONNELL, SAN JOSÉ, COSTA RICA

Missionary of Central American Mission, 1891-

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

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

Seven Sacraments of the Roman Catholic Church†

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

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

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

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

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

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

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

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

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

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

Canons of the Council of Trent*

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

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

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

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

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

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

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

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

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

Extracts from Ripaldes' *Catachism*.*

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

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

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

* Eighth edition, Spanish.

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

Extracts from Liguoris' "The Glories of Mary"

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

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

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

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

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

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

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

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

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

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

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

Testimonies from Missionaries in Central America

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRESENT PROBLEMS AND OPPORTUNITIES IN SOUTH AFRICA

BY REV. CHARLES KILBON

Zulu Mission, A. B. C. F. M., 1872-

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

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

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

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

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

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

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

The Opportunity of the Church

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

FAMINE RELIEF WORK IN INDIA

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

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

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

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

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

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

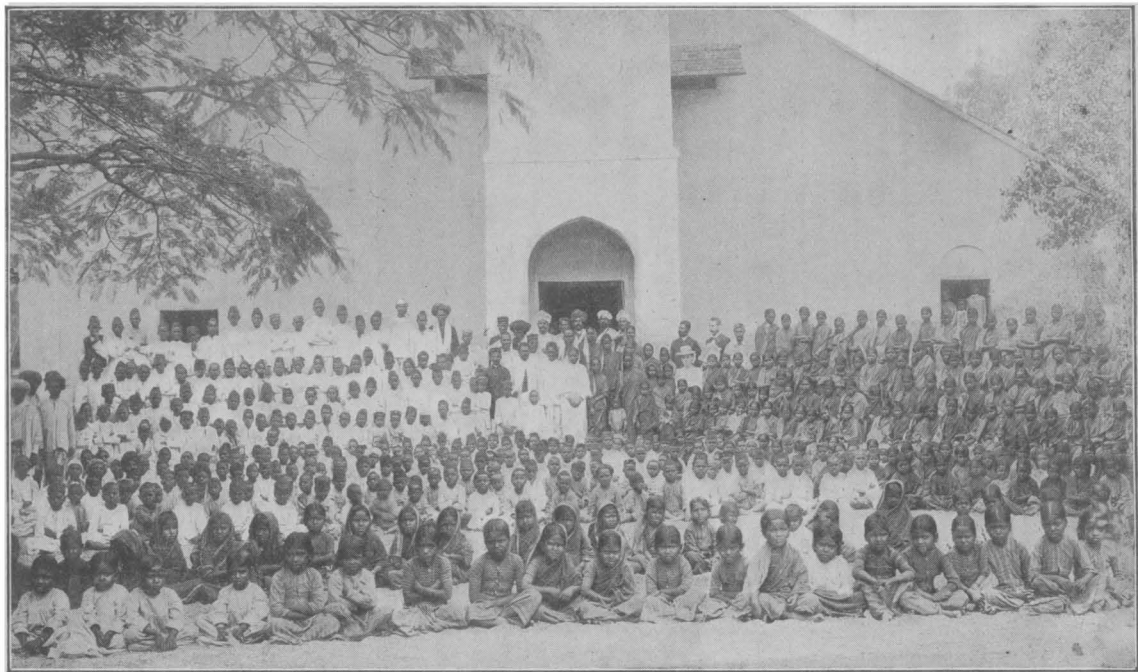
the greatest reservoir in existence. Six years were required for the work, and an outlay of \$2,780,000; but it is a monument more worthy of a government than is the Taj Mahal. A dam was raised 173 feet above a foundation of lime concrete; a tunnel 5,740 feet long by $7\frac{1}{2} \times 12$ feet was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

Public Famine Relief Works

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

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

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



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

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

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

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

Industrial Employment for Famine Children

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

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

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

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

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

The Village Relief Work

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

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

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

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

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

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

THE MARCHING ORDERS OF THE CHURCH*

BY REV. ROBERT F. HORTON, D.D., LONDON, ENGLAND

Chairman of the Congregational Union of England and Wales, 1903

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

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

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

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

* Extracts from an address delivered in the Richmond Hill Congregational Church, Bournemouth, on Tuesday morning, October 13, 1903.

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

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

The Evangel, an Announcement

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

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

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

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

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

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

The Missionary Claim Rejected

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

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

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

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

An Army of Conquest

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

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

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

KATAOKA KENKICHI—A CHRISTIAN JAPANESE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAVING THE SAILORS

THE WORK OF THE AMERICAN SEAMEN'S FRIENDS SOCIETY

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

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

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

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

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

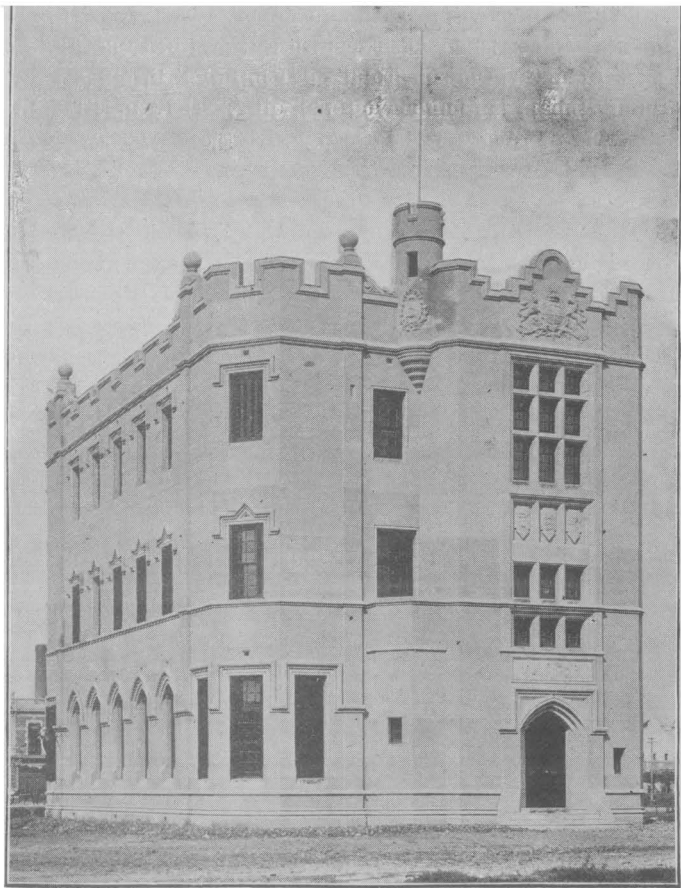
* At present it is aiding the following foreign ports: Helsinki, Stockholm, Gottenburg, Copenhagen, Hamburg, Antwerp, Genoa, Naples, Bombay, Karachi, Yokohama, Kobe, Valparaiso, Buenos Ayres, Rosario, Montevideo, Barbados, Funchal, Manila. In this country: Gloucester, New York, Brooklyn, Hampton Roads,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

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

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

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

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



THE SEAMEN'S INSTITUTE AT BUENOS AYRES, ARGENTINA

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

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

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

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

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

BABISM: A FAILURE—II

BY REV. S. G. WILSON, TABRIZ, PERSIA

Author of "Persian Life and Customs"

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

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

Baha and the Moral Law

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

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

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

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

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

Impurity and Lying

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHY EVANGELIZE JAPAN NOW?

BY REV. DAVID S. SPENCER, TOKIO, JAPAN

Missionary of the Methodist Episcopal Mission, 1883-

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

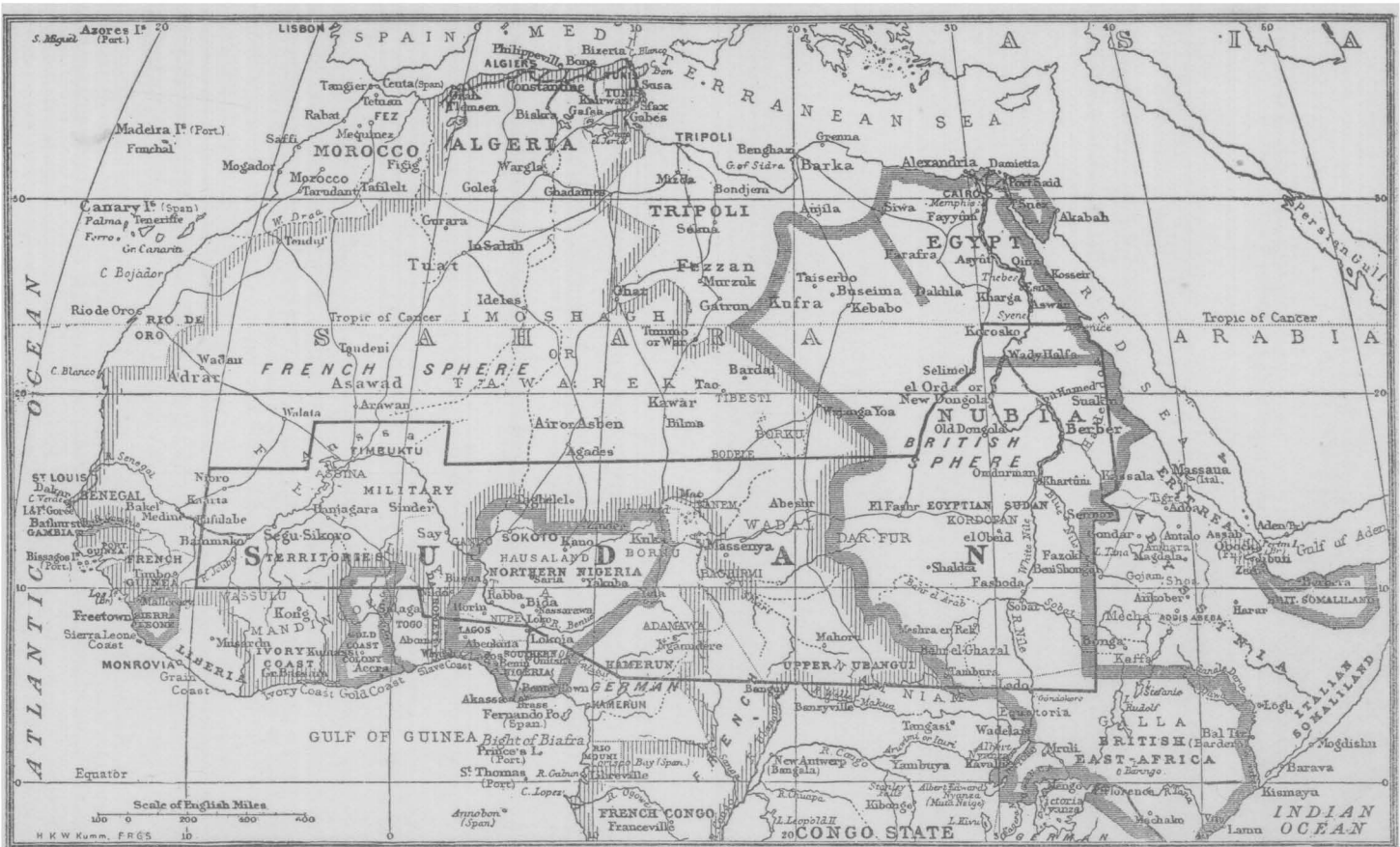
Jesus Christ and Him crucified. It changed the feeling of the government and people toward the foreigner and his creed. It stirred the native evangelist with a desire to see the people converted. It gave the patriot an additional reason to make his country worthy to march with the nations of the Occident.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

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

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

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

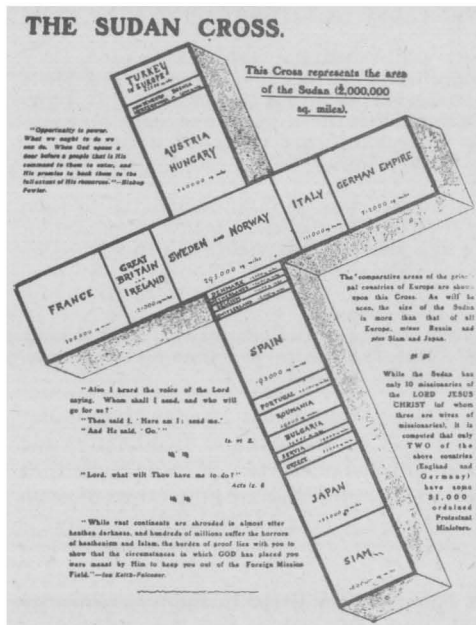
THE SUDAN. The Largest Unrevealed Section of the World.
Limit of Sudan shown thus —



THE SUDAN AN UNEVANGELIZED LAND*

BY MRS. KARL KUMM

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



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

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

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

Canon Sell writes in his plea for Northern Nigeria:

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

* Condensed from *Work and Workers*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

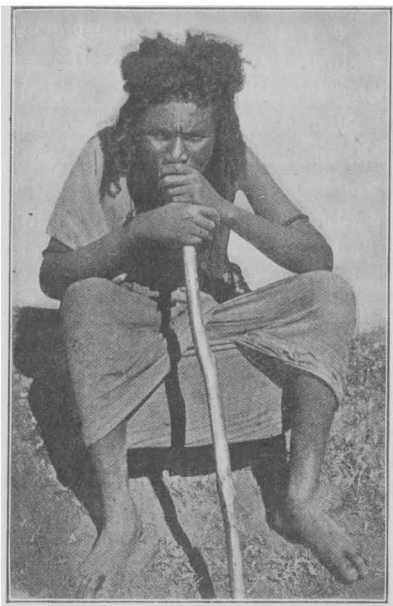
5. Within easy reach by steamer communication up the Niger and Benue rivers.

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

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

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

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



A SON OF THE SUDAN

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

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

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

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

THE WOMEN OF CHINA AND THE GOSPEL

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

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

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

* Condensed from *Gleanings in Harvest Fields*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EDITORIALS

The Martyr's Memorial in China

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

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

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

David Baron and the Jews

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

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

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

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

to the young man who had brought him to the mission house that these missionaries were angels of consolation to his afflicted soul.

We commend this mission to the special prayers of God's people at this time.

Lord Curzon in India

Lord Curzon has, in many respects, made an excellent Viceroy of India. It seems unhappy that toward the end of his reign he should take occasion, as the representative of a Christian emperor, to censure the endeavor to extend "one faith" by a movement "against other faiths," on the ground of one or two sayings of Christ. When a man so far from Christianity as Ernest Renan declares Christianity the uniquely perfect form of religion, it is highly unbecoming to coordinate it with "other faiths." When a scholar like Max Müller describes it as one of the three religions which are intrinsically missionary religions, it is very superficial to speak as if its missionary work was merely a literalistic obedience to one or two texts.

The viceroy has also, as we see by the *Bombay Guardian*, commanded certain native princes as showing their faithfulness to India by their "faithfulness to their own religion." Surely the deputy of a Christian nation might have taken some other than an official occasion, if he wished to reproach Europe for having exchanged the worship of Jupiter or Woden for the worship of God in Christ. †

Faithful Witnessing

The editor has a letter from a very prominent Christian missionary, who gives him a fact which would be of interest and instruction to many readers. We quote, leaving out names. He says:

I called on the widow of one of

the richest ship-owners in Great Britain some years ago. His wife sent for me, and I found her in such great anxiety of soul that she was wringing her hands with anguish, altho living in a palace. On my third visit her husband came in and nearly kicked me out of the door. But God had done His work—the worldly woman was converted. She sold her jewels, and lived for God in the midst of much persecution. Now that her husband is dead, I felt free to call again, and what an afternoon we spent of praise and prayer! She believes that her husband died in Christ, and now her oldest son professes Christ and has Bible readings and prayer in the old ball-room.

What a testimony to God's blessing as following faithful witnessing for Christ.

Concerning Werahiko Rawei

The Editors are very sorry to be compelled to say that previous intimations about the "Rev. Werahiko Rawei" are more than justified by fuller and more careful correspondence. We are in possession of letters from persons of high position and unqualified authority—missionaries, educators, and others—which leaves us in no doubt that Mr. Rawei is a fraud and an impostor, "gaining money in America and England under false pretenses"—the exact language of the letters received. He seems to have gone from place to place, driven out of one town into another by the decay of confidence in him and his methods, and we feel that it is a service to the community to say that any money sent to him will probably be used for his own private benefit.

We would have no hesitation in giving the names of the parties whose letters are before us if there were any need. They have laid upon us no injunctions of secrecy, and we shall be ready to furnish further particulars to those who wish them.

Donations Acknowledged

No. 288.	Pandita Ramabai.....	\$ 5.00
" 289.	Missions in Africa.....	19.00
" 290.	Industrial Ev. Mission.....	15.00
" 291.	" " ".....	10.00
" 292.	" " ".....	8.00

BOOKS FOR THE MISSIONARY LIBRARY

THE HIGHER HINDUISM IN RELATION TO CHRISTIANITY. By T. E. Slater. 8vo. 6s. Elliot Stock, London. 1903.

Whether from the standpoint of the missionary or from that of the student of the religions of India, few more helpful and enlightening books have been published in recent years than this, by the Rev. T. E. Slater, of the London Missionary Society. Higher Hinduism is more a philosophy than a religion, and it needed a man of philosophical mind to catch its spirit. On the other hand, to make clear its utter insufficiency to meet the world's need, and to present forcefully the contrasted truths of Christianity, called for a man of deep religious convictions and of personal experience of the controversies of India. Mr. Slater's qualifications in the one direction had been thoroughly proven by his able "Studies in the Upanishads," and those in the other by his faithful service of nearly forty years in Madras. His success, therefore, in the work under review comes as no surprise.

The book was written, as the late Dr. John Henry Barrows in his Introduction tells us, in response to a call for an essay that would "instruct educated friends of missions at home in the true genius of the Hindu religion and its fundamental distinction from Christianity, as well as aid the missionary abroad in his conflict with Hinduism." The latter aim has been so prominently kept in view that the work is almost stronger as an enforcement of Christianity than as an exposition of Hinduism. It is in itself, moreover, an almost perfect illustration of the way to present Christian truth to the Hindu. For while there is absolutely no compromise of truth, and only a hint at the acceptance of the nowadays

somewhat popular notion that ultimate Oriental Christianity will need to adapt to itself some phases of Hindu thought, yet the mode of presentation is always conciliatory, always appreciative of the adumbrations of truth to be found in Hinduism, always leading up from common ground to the complete revelation in Christ.

Mr. Slater uniformly adopts the more conservative and safer dates as to Hindu literature, referring the Brāhmanas, for instance, to the period 800-500 B.C., and the earliest portions of the Mahābhārata to the second or third century B.C.; and as to the Bhagavad-Gītā, he quotes authorities, none of whom place it earlier than 300 A.D. Incidentally, he hints at the often-lost-sight-of fact that Buddhism, so far from being an unaccountable and even supernatural phenomenon, is a perfectly logical development of the Sāṅkhya philosophy, Kapila's interpretation of the upanishad.

The book is not, of course, wholly free from weak points. The sequence of thought, for instance, is not quite clear in some places, especially in the passages from one chapter to another. A brief summary at the close of each chapter, leading up clearly to the next, and a general résumé of the entire argument at the end, would greatly strengthen the book. Many of the sections could easily stand alone, and are gems in themselves. Three of the finest are those on "The Bhagavad-Gītā," "The Doctrines of Karma and Redemption," "The Doctrine of Transmigration." The last is peculiarly characteristic of the method of the entire book: the underlying truths in the doctrine are brought out fully, the overwhelming objections to it are forcefully presented, and finally the heart-satisfying doctrines of par-

don through Christ and of eternal conscious enjoyment of God are earnestly set forth. C. J.

CHINA'S BOOK OF MARTYRS. By Luella Miner. 12mo, 500 pp. \$1.50. Pilgrim Press, Boston, and the Westminster Press, Philadelphia.

This book is dedicated to those who, in the summer of 1900, waited in an agony of suspense for tidings of their loved ones, who were involved in the Boxer revolt in China.

It is finely illustrated, and we have found its contents, notwithstanding the number of books that have been written upon the martyrs' experiences of 1900, to be most satisfactory. In the writing of this book the author secured help from some of the best authorities, both native and foreign, and the volume is very comprehensive, and no doubt perfectly trustworthy. It will be a valuable treasury of incidents connected with the latest experiences of the martyrs of the Church. The book is permeated by a deeply devout and Christian spirit, and demonstrates the true piety and Christian endurance of the native converts during the great uprising. It vindicates the Providence of God in permitting these massacres, as they have forever proved to the world that the Christian converts in China are not "rice Christians."

PASTOR HSI: ONE OF CHINA'S CHRISTIANS. By Mrs. Howard Taylor. 8vo, 401 pp. Illustrated. \$1.50. China Inland Mission, Philadelphia and Toronto; 3s. 6d. Morgan & Scott, London. 1903.

We can not too highly recommend this biographical sketch of a modern Chinese apostle and "Demon Conqueror." In beauty of style, interest of the narrative and in inspiration, it leaves little to be desired. Those who have read "One of China's Scholars" will not need to be urged to read the sequel, and those who begin this story will of necessity complete it.

Pastor Hsi (pronounced Shee) was

converted through the instrumentality of David Hill, the well-known missionary. He was a Confucian scholar and a confirmed opium-smoker, but after giving his heart to Christ, became a Christian of beautiful spirit, a preacher with apostolic power, and a founder of many opium refuges, where thousands found relief from China's curse and from the dominion of Satan. The story of Pastor Hsi's life is more fascinating than many novels and more instructive than many sermons. The man was not perfect, but he was a power among his neighbors, and was a living evidence of what the Gospel can do for the "Celestials" who have been under the power of Satan. The interest of the narrative is maintained to the end, and the charm of Mrs. Taylor's style makes the reading delightful. We are confident that these two volumes will win many friends to the cause of Christ in China, and will prove even to the most skeptical that the hope of the Celestial Empire is the native transformed and empowered by the Holy Spirit. *

A HANDBOOK OF MODERN JAPAN. By Ernest M. Clement. Illustrated. 12mo, 395 pp. \$1.25. A. C. McClurg & Co., Chicago. 1903.

This will prove a useful handbook to those contemplating a journey to Japan, or desiring compact information about the country and people. The volume gives us little or nothing that is new, but puts old facts in a form available for reference. Prof. Clement speaks appreciatively of the missionaries and their work. "They are vivid and impressive object-lessons of the ideal Christian life—'living epistles, known and read of all men.' They are, in general, well-educated men and women, a noble company, respected and loved by the Japanese." He also speaks highly of the Japanese Christians,

and rightly calls attention to the fact that they exercise an influence out of all proportion to their numbers. The book shows Japan to be a growing force in world politics, and offers good material for a missionary sermon. *

FIFTY MISSIONARY STORIES. By Belle M. Brain. 16mo. 225 pp. 60c. *net*. Fleming H. Revell Co. 1903.

These selections from various missionary volumes, and some from this REVIEW, make available some of the most stirring stories of missionary experiences and native converts that can be found in literature. They are brief, well told, and telling. Nothing could be better for missionary programs in women's societies, young people's meetings, Sunday-schools, or the home. Some of the best in this volume are: "A Talking Chip," "Litsi's Visit to Missi's Land," "Digging Through to England," "A Search for a Word," "Hamlin the Baker," "Doctoring in India," "Kim of Korea," etc. *

FAMOUS MISSIONARIES OF THE REFORMED CHURCH. By James I. Good, D.D. 8vo. 410 pp. Illustrated. \$1.50. Sunday-school Board of the Reformed Church in the United States.

The missionaries whose careers are here sketched do not all belong to Dr. Good's particular branch of the Reformed Church, but are all worthy of a place in the volume. The names of Vanderkemp, Cosalis, Mabile, Coillard, La Croix, Scudder, Chamberlain, Abeel, Verbeck, and Zwemer are, or ought to be, household words. Their lives and characters are here sketched briefly, but well. *

PIONEERING IN CENTRAL AFRICA. By Samuel P. Verner. Illustrated. 8vo, 500 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va. 1903.

Mr. Verner was for six years a missionary of the Southern Presbyterian Church, and was stationed in the center of the Kongo Independent State. He has given us an interesting narrative of the daily

life of the missionary and the native in Central Africa. The author has the faculty of seeing the picturesque, ludicrous, and romantic situations, but at times he may have drawn somewhat on his imagination in his narration of incidents. The book is well illustrated, and has some excellent maps. *

NEW BOOKS

PASTOR HSI. By Mrs. Howard Taylor. 8vo, 400 pp. \$1.50. China Inland Mission, Phila. 3s. 6d. Morgan and Scott, London. 1903.

CHINA, PAST AND PRESENT. By Edward H. Parker. 8vo, 425 pp. \$3.00, *net*. E. P. Dutton & Co., New York. 1903.

HANDBOOK OF MODERN JAPAN. By E. W. Clement. 12mo, 395 pp. \$1.25. A. C. McClurg, Chicago. 1903.

BRIEF HISTORY OF THE INDIAN PEOPLES. By William W. Hunter. 12mo. Henry Frowde, New York. 1903.

TOM FORD: A BRITISH BOY IN SOUTH INDIA. By R. A. Hickling. 2s. 6d. London Missionary Society. 1903.

PINCHURALA. By E. S. Karney. 12mo, 51 pp. 6d., *net*. Paper. C. E. Z. M. S., London, 1903.

PIONEERING IN CENTRAL AFRICA. By S. P. Verner. 8vo, 500 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va. 1903.

SOUTH AFRICA AFTER THE WAR. By B. E. F. Knight. 8vo, 356 pp. \$3.60. Longman's Green & Co. 1903.

PIONEERS PARMI LES MA-ROTSI. By Adolphe Jalla. 8vo, paper. Imprimerie Claudienne, Florence. 1903.

SUNSHINE AND SHADOW IN THE SOUTHWEST (Spain and Morocco). Pamphlet. 1s., *net*. H. R. Allenson, London. 1903.

PIONEERS OF THE NINETEENTH CENTURY. By Frances S. Hallows. 12mo. Elliot Stock, London. 1903.

FAMOUS MISSIONARIES OF THE REFORMED CHURCH. By James I. Good. 8vo, 410 pp. \$1.50. Heidelberg Bros. 1903.

HORACE TRACY PILKIN. By Robert E. Speer. 12mo, 310 pp. \$1.60, *net*. Fleming H. Revell Co. 1903.

SEVEN HEROIC CHILDREN. By Ada Lee. 8vo, 159 pp. 2s. 6d. Morgan & Scott. 1904.

FIFTY MISSIONARY STORIES. By Belle M. Brain. 16mo, 225 pp. 60c., *net*. Fleming H. Revell Co. 1903.

MISSIONS AND WORLD MOVEMENTS. By Bishop C. H. Flower. 12mo, 103 pp. 25c., *net*. Jennings & Pye, Cincinnati. 1903.

THE ROMANCE OF THE BIBLE. (B. and F. B. S.). By Charles T. Bateman. 2s. 6d. Partridge & Co., London. 1903.

HINDU SACRED BOOKS. 3 volumes. Christian Literature Society, Madras. 1903.

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Week of Prayer for Missions A year ago Christians in the United States and Canada

were asked to join in a week of special prayer for missions. The response was so general and cordial that the Eleventh Annual Conference of the Foreign Mission Boards, in January, decided to repeat the call for the week beginning March 27 and closing April 3, 1904. Dr. Andrew Murray says:

The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to His service.

The following subjects are suggested for praise and prayer:

Praise: For the unspeakable gift of God's love.

For our share in His work.

For those delivered from the power of darkness and translated into the Kingdom of His dear Son.

Prayer: For a realization of the need of the non-Christian world.

For a truer conception of the mission of the Church, and for a full surrender to the leadership of Christ.

For missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and love and fruitfulness.

For the elevation of woman.

For religious liberty and peace.

For the establishment of the Kingdom of Christ in the whole world.

Bible Society This stirring appeal appears in the *Bible Society Distress* the *Bible Society Record* for January,

to which also every friend of the Kingdom may well give good heed:

The receipts for the year closing March 31, 1903, were less by \$74,000 than for the preceding year, and considerably less than the average

receipts for the preceding decade. The decrease was mainly in legacies, but not altogether so, individual gifts being more than \$11,000 behind. We have, therefore, watched with keen interest and growing anxiety the receipts for the current year. We are now compelled to state that up to the first of December they are only about \$10,000 in excess of what they were last year. We are facing, therefore, a most serious question. This question affects not only the society, but Christian missions, which are absolutely depending upon its aid. Must we dismiss our experienced agents, whom it would be hard to replace, in China, in Turkey, in the Philippines—or, if not, what is the alternative? But let all our members, friends, and constituents realize that if they will come promptly to our relief now, and put into our hands the needed funds, in place of retrenching we may advance all along the line, as we ought to do. In the name and for the sake of Christian missions, therefore, we appeal for enlarged gifts immediately.

The Y. M. C. A. The railroad department of the Young Men's Christian Association is

in the midst of a phenomenal development, having no less than 62,348 members, and 301 secretaries in charge. Some 75 per cent. of the mileage in the country contributes to its support, the various corporations giving \$250,000 annually. Thirty-three new buildings have been erected within the last two years, and these are never closed, being open both day and night.

A Postage Stamp a Week: As was stated in the *REVIEW* last month, the English Church Missionary

Society is pushing a campaign to secure a million shillings for a special purpose. And now, as if to match it, in the last *Home Missionary* (Congregationalist) Rev. E. B. Allen makes a plea for "A

Postage Stamp a Week" from every young person in the denomination. When the matter of giving is put in this definite, practical, common-sense, businesslike way, how ridiculous the plea of inability is made to appear! A postage stamp a week from every church-member in the United States would aggregate more than \$20,000,000 a year for the world's evangelization!

Warszawiak Friends of Israel,
Goes Over and those who have
to Dowie known anything of
Mr. Hermann

Warszawiak's checkered career, will be interested, if not surprised, to learn that he has sought a refuge for his mission under the patronage of Dowie's "Christian Catholic Church in Zion." Warszawiak is now Dr. Dowie's representative in New York, and has been guaranteed one year's support from Zion's funds. *

What the Looking over the
Methodists Methodist Year-
Are Doing Book for 1904, we

were glad to see that, in the last three years, the membership of our Church has increased by 100,000. Nearly 1,000 new churches—with a valuation of over \$13,000,000—have been built; nearly 900 parsonages, with a value approximating \$3,000,000, have been erected; debts have decreased nearly \$900,000. The contributions for aggregate benevolences for 1903 were \$2,884,688—an increase over those for 1900 of \$584,878. The total membership of the Church is 3,018,296. It is estimated that the average contribution to benevolences per member in 1903 will be found to be upward of 90 cents as against 78 cents in 1900. We have enrolled 3,106,271 Sunday-school people, and last year founded 695 new schools, with 3,307 officers and teachers, and 58,255 scholars. During the

year 130,855 scholars were brought into the Church on profession of faith.—*Western Christian Advocate*.

How to Reach A few weeks since at
the Foreigner the Massachusetts

Baptists' Association this was the key-note: "Preparation for adequate evangelization of the home State and for Christian labor among the incoming emigrants from Southern and Eastern Europe." The situation was discussed in a sanguine, hopeful mood, and it was clearly pointed out by Dr. Horr, of the *Watchman*, in his paper on "The Re-evangelization of Massachusetts," that no good will ever be done so long as Christians of the old English Protestant stock feel that the newcomers are a necessary evil, so long as they are patronized, or not met on the plane of essential manhood and womanhood. "If we have any knowledge or tradition or privilege, we have no higher duty than to make them partakers of it," says Dr. Horr. He also sees, as does Dr. Emrich, our new home missionary secretary, that "the resemblances between the better types of Roman Catholicism and a true Christianity are such that there are unusual difficulties in supplanting Romanism by Protestantism" among the newcomers. "Just now," he adds, "those who are contemplating the absorption of Romanism into Protestantism are not addressing themselves to a practical end."—*Congregationalist*.

Foreign Born According to the
in *Presbyterian*, the
Pennsylvania number of foreign-

ers in the Keystone State is not less than 725,000, who also come principally from southern and southeastern Europe. The largest aggregation of them is to be found in the Presbyteries of Al-

legheny, Pittsburg, Blairsville, and Redstone. About 240,000 were reported, chiefly Italians and Slavs. These Presbyteries have 8 men missionaries, 7 women missionaries, and 4 colporteurs at work among them. The United Presbyterians, the Reformed Church, the Congregationalists, the Methodists, and other denominations are at work also among this people in the above regions, but none nearly so extensively as the Presbyterians.

Y. M. C. A.'s J. E. Hubbard, one of the members of the New York West Side Branch of the Young Men's Christian Association, sailed recently for Havana to establish a branch of the Y. M. C. A. in Havana. Several business men of New York, who are interested in the work, have subscribed sufficient funds with which to defray the expenses of the organization. It will be the first branch ever established in Cuba. *

Work for the Spanish in California According to the *Ram's Horn*, a good work is in progress among the Spanish-speaking thousands of Southern California. There are Spanish Protestant churches in Los Angeles, Azusa, and San Gabriel, with a total membership of 142, and about 500 adherents. They carry on 4 Sunday-schools, 2 Women's Missionary and 2 Christian Endeavor societies, and have a Spanish Home for Girls in Los Angeles. The entire work is under the management of the Rev. A. Moss Martin, with the aid of 2 Mexican helpers, licensed to preach. Services at regular intervals are held in 5 stations in as many towns, and irregularly in several others. Open-air meetings have been carried on in the plaza in Los Angeles and at the Mexican camps of the Southern Pacific Railway. An extensive tract distribu-

tion is also carried on in connection with this work. There is a little company of 16 in Los Angeles who have taken the name of "Obremos de Cristo," who pledge themselves to special prayer and effort to win their fellow Mexicans to Christ. They hold open-air meetings, visit from house to house, and bring many to the services in the church or the mission station in the suburb Sonoratown.

Problem of Self-support in Jamaica The *Missionary Record* of the United Free Church quotes from the West Indian correspondent of the *London Times* a very interesting article on self-support in the churches of Jamaica. The general rule has been, when the native Church was capable of supporting its own ministry, it should be thrown on its own resources. "At various periods," he writes, "when the outlook seemed promising, they were one by one, wholly or partially, severed from the parent churches." After pointing out how unfortunate has been the result of a premature independence in the case of the Wesleyan Methodists, the United Methodists, the Moravians, the Congregationalists, and the Baptists, he adds:

The Presbyterians, as the result of several deputations from home, have acknowledged the inexpediency of granting independence and lessening financial support, and arrived at the conclusion that for some time to come the island must remain a mission field. This is the only body which seems to have studied the matter from all points of view and put its idea into practice.

Religious Liberty in Panama Publication of the correspondence between General Reyes and Secretary of State Hay has made clear the respective positions of Colombia and the United States, and the

irrevocability of our action. A heated debate in the Panama Constitutional Convention resulted in a compromise, and the adoption of a resolution, which, while it recognizes freedom of choice and practice of all religions, yet also recognizes that the Roman Catholic faith is that of a majority, and that the state should aid in founding a Roman Catholic seminary and in support of missions to the savage tribes.—*Congregationalist*. *

Christians and Three newly ap-
Pagans in pointed mission-
Guatemala aries of the Presby-
terian Church are

just beginning work in Guatemala, Central America. Last week the Roman Catholics celebrated their feast of the conception. The morning of the day opened with the hammering of church bells all over the city, accompanied with fireworks. This din of noise was kept up all day. A part of the celebration of this feast consists of a street parade, for which the Catholics must pay the city a license fee. The procession is led by an old Indian who plays an old fife, regardless of time or tune. Then follow several idols, gorgeously dressed (like ballet girls), to imitate angels. After the angels comes the image of the Virgin Mary, dressed in costly and beautiful clothes, adorned with rich laces and expensive jewelry.

In San Francisco we were at the greatest temple service of the year among the heathen Chinese, and we fail to see any difference between the worship of the heathen Chinese and the worshiping of images which we see here daily.

After several centuries of Catholicism, these poor people are in dense spiritual darkness. They live on a low plane. Immorality here is indescribable. The real blessings

and joy of Christ seem never to have entered their lives.

A good beginning has been made here by Protestant missionaries and Bible agents, but the need of the pure Gospel, on the part of these millions of people in Central and South America, can not be expressed. W. B. ALLISON. *

Signs of
Progress in
Brazil

The first Y. M. C. A. convention was held in Rio, and brought ministerial and lay delegates from all Brazil. General Secretary Myron E. Clark has opened associations in the following centers: Rio, São Paulo, Porto Alegre, Curitiba, and Maranhão.

The organization, in São Paulo, of the Evangelical Alliance of Brazil. All denominations were represented, and a distinct advance in mission comity was made. Rev. H. C. Tucker, of the American Bible Society, was named as the first president.

The organization, in July, of the Independent Presbyterian Church of Brazil, under the leadership of Rev. Eduardo Carlos Pereira. *

The Bible
in Brazil

A new revision of the Portuguese Bible is being made by an interdenominational board, and which promises to be to Portuguese-speaking peoples what the King James version has been to the English race.

The American Bible Society, under the direction of the Rev. H. C. Tucker, has put into circulation, during the fifteen years ending with 1902, 401,346 copies. During the first twelve months of this period, 6,000 copies were distributed, and during the fifteenth year, 69,513 copies left the Bible-house in Rio de Janeiro. In addition, the British and Foreign Bible Society has sent out, during the last twenty-five years, 520,000 vol-

umes, making a total of over 921,346 copies now in use.

The Italian Jesuit Frei Celestino has, for the second time, burned a considerable number of Bibles in the public square of Pernambuco (Recife). The outrage has aroused a great deal of sentiment, and the Bible has received some valuable advertising. *

EUROPE

A Hundred Years Ago and Now It was on the second day of January, 1804, that the

C. M. S. Committee

interviewed the society's first two missionaries, Renner and Hartwig. They had some months before been accepted as "lay catechists," but now they had just returned from the Continent, whither they had been sent to obtain Lutheran orders, in deference to some of the society's friends who strongly deprecated the sending out of laymen. They sailed a few weeks later, under the protection of an armed convoy, in a vessel belonging to a firm of woollen drapers. Application had been previously made for a passage in a slave-ship regularly fitted up for the trade, but it was refused. It is well that we should at this juncture recall the discouragements and difficulties against which the society's founders bravely and faithfully wrestled: Episcopal sanction withheld, English candidates not to be had, missionary spheres mostly closed, means of reaching the few that could be entered rare and costly, and indeed scarcely to be obtained for money. To their faithfulness a hundred years ago in a very little, is it not in large measure due that we enjoy now, by comparison, "authority over ten cities"? Contrast with the above conditions the ease and speed with which our well-nigh 200 missionaries have been conveyed these past few weeks

to every quarter of the globe; and contrast the fervent episcopal appeals in connection with the observation of the Day of Intercession. —*C. M. S. Intelligencer.*

\$35,000 Goes Begging This novel phenomenon is presented as follows in the *Wesleyan Work and Workers*:

Some of the daily papers have been wondering recently that a sum of £7,000 is allowed to go begging among the missionary societies, both the China Inland Mission and our own society having declined the offer of it. Our readers will be interested to know the circumstances of this singular superiority to the attraction of pounds sterling. The British government having received from the Chinese government £7,000 by way of "compensation" for the murder of two missionaries of the China Inland Mission, placed the sum at the disposal of that mission. The China Inland Mission, however, declined to accept "blood-money"; the vengeance it exacts from the Chinese for the lives of its many martyrs is to lavish upon them more lives of loving and heroic labor. On this refusal the British authorities have sought some way by which the £7,000 could be applied to the benefit of the Chinese, and have naturally thought that it might be spent to most advantage in connection with the beneficent activities of some missionary society. The chairman of our Wuchang District was therefore approached by the British Consul with the suggestion that we should accept this sum, and use it for the extension of our medical, educational, or social work in that district. But the December Committee adopted, by a large majority, a resolution courteously declining to receive the money.

Britain's Great Bible Society It is not easy to grasp the length and breadth of the

work of the British and Foreign Bible Society. These three items, chosen from many, will help to an appreciation of the value of this great organization as a factor in the world's redemption:

Its list of versions includes the names of 370 distinct forms of speech and 8 new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese—have been added during the past year. Last year the society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in over 30 in South Malaysia, in 53 in the Egyptian agency, while in Cape Town the Biblewomen alone sold copies in 14 different languages. Last year it issued nearly 6,000,000 copies, complete or in parts, a total which surpasses all earlier records by 870,000 copies. The society's 850 colporteurs sold over 1,830,000, and the society's grants for colportage during the year amounted to £43,282. It also supported 650 native Christian Biblewomen in the East, in connection with nearly 50 different missionary organizations. An important feature in the work of the society is the way it has assisted Christian missions. As a rule, books for the foreign field are granted on such terms that they cost practically nothing to the missions which receive them. No missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue has ever been refused.

A Missionary Appeal to the Eye In the *Chronicle* (London Missionary Society) for January, mention is made of a "Missionary Notice Board," 22 x 17½ inches in size, for hanging in the church lobby or lecture-hall for the display of missionary notices, striking facts and figures, cuttings from magazines, etc. In the hands of an enterprising secretary such a board may do most effective service, the notices and pictures being changed at fre-

quent intervals. The society is now prepared to supply these boards, *free of cost*, to any church which will agree to display them in some prominent place. It is also intended to issue, from the New Year, a monthly sheet of letter-press and illustrations for use in connection with the notice boards.

International Jewish Missionary Conference This important gathering, the first of its kind upon English soil, was held at the Church

House, Westminster, London, October 21st and 22d. A large number of representatives of English, Scottish, Irish, Dutch, and German Jewish Missionary societies were present. The papers and addresses were of a very high order, and the subjects discussed were of greatest importance, including such as: "The Future of Israel in the Light of Holy Scripture," "What Can Be Done to Improve the Control of Wandering Enquirers and Proselytes?" "Methods of Work in Jewish Missions," and "Results and Prospects." The paper of Rev. Lukyn Williams, on "Educated Jews, and How to Meet Their Difficulties," seems to have been especially impressive. M.

Scottish Mission Industries Co. After months of careful thought and planning, an organization bearing this name has been launched. The object of the society now proposed is not to provide industrial *training*; that is a department of educational missions. Indirectly, however, the society may furnish important aid in this direction. But the primary object is to provide a means of industrial livelihood for the famine orphans who are now growing up and passing out of the stage of training, and for others whom a Christian profession has deprived of their former means of subsist-

ence. The society will be conducted on a strictly commercial basis, entering only on such businesses as hold out a prospect of financial success. The nominal capital will be £10,000; but at present only six thousand shares of £1 each are being issued. It is proposed to begin operations by taking over the mission presses at Ajmer and Poona, and developing these, the Foreign Mission Committee having cordially agreed to the transference. All profits, after payment of 5 per cent. per annum upon the paid-up capital, and after the formation of a reserve fund equal to one-half such capital, will be paid over to the United Free Church of Scotland for missionary purposes.—*Record of United Free Church of Scotland.*

Scottish Work The Church of Scotland Committee for Israel land Conversion of the Jews was the first Church to undertake this work, occupying 5 stations in the Orient—Alexandria, Beirut, Constantinople, Salonica, and Smyrna—for sixty years. The evangelistic work has been extended, and to the medical mission at Smyrna, with its very complete equipment, has been added the medical mission at Constantinople. The educational work is carried on with the help of the Women's Association for the Christian Education of Jewesses. In the 10 schools of the mission there were enrolled 1640 scholars of Jewish birth. The teachers are largely composed of Jews and Jewesses who have been trained in the mission schools, and who, if not all baptized Christians, yet show by their character and conduct that they live under the power of the Gospel. M.

Protestantism in France Protestant Christianity is making headway in France. The Reformed Church has ap-

pointed a special committee for the securing of "absolute respect for the rights of the religious conscience," and this body will immediately endeavor to obtain political recognition of Protestant rights and privileges by the passage of a bill to that end. Aggressive work was planned at the Congress of Evangelization which met at Nîmes in December. Representatives of the Reformed and the Free Churches were appointed to plan and direct an evangelistic campaign. Pastor Hunter, of Marseilles, was commissioned to speak in theaters, casinos, concert-halls, and other public places where hitherto only the advocates of atheism and the worship of reason have been heard. Recognizing the opportunity of the hour, Rev. Theodore Monod has begun a series of Sunday afternoon "Instructions on the Gospel" for persons who are inclined toward Protestantism.—*The World To-day.* *

A Buddhist Mission in Germany In Leipsic there has been found a "Buddhist Missionary Union for Germany," which is intended to propagate the Buddhist religion among the people of the West. For this end auxiliary unions are to be organized, discourses delivered, seminaries established, libraries and reading-rooms opened, intercourse maintained with Buddhist societies in the Orient, and Buddhist conventions held. This, after attempts have already been made to procure Islam entrance into Christendom, is a further attempt to transplant Asiatic heathenism into the Christian Occident.—*Evangelisches Missions-Magazin.*

Schopenhauer's and Hartmann's philosophy has been, of course, a mighty pioneer for Buddhism. Where atheism comes, of necessity pessimism follows. †

Free Church Union in Italy

The Waldensian Church at a recent Synod considered the proposal for union made through the Commission of Evangelization by the Committee of the Italian Evangelical Church, and having heard the explanations given by the President of the Evangelization Committee, and the statement that the workers and congregations of the Italian Evangelical Church are willing to be received into the Waldensian Church, in accordance with the laws which govern the ecclesiastical life of that Church, took steps to conclude negotiations with the Italian Evangelical Church. This will unite into one the principal evangelical Christians of Italy. *

What the Greek Church Believes In view of the awakened interest in Russia, the principal home of the Orthodox Greek Church, it is well to note that Dr. Beth (in the *Zeitschrift für Missionskunde*) thinks that we are wrong in regarding the Greek Church as a stagnant and petrified body. In various points it compares advantageously with the Roman. It is much less hierarchical in its instincts. Confession is practised, but it is not turned to the account of sacerdotal domination. The invocation of the saints is more temperate, and these are viewed as needing to be prayed for, as well as to. Mary, however, is treated almost as a member of the God-head. The kissing of the holy images is discouraged. Monasticism is not much accounted of, and, indeed, Eastern monks have never amounted to much compared to Western. Dr. Dietrich, however, thinks that the Roman Church has succeeded in establishing a much more intimate connection than the Greek with the inner life of the people. †

News from Macedonia

The latest reports from the relief centers in Macedonia show that in the Monastir vilayet alone there are between 52,000 and 53,000 people who are homeless and without means of support for the winter. The Turkish government is affording some relief. Nine relief centers have been opened in the vilayet, and the work is going on satisfactorily. Over \$15,000 worth of blankets have been provided, but at the present time the relief has assumed the form almost exclusively of doling out flour in small quantities to those who are destitute. The *Christian Herald*, of New York, has sent \$12,000 to this relief work. Relief committees in New York and Boston have issued urgent appeals. Up to the present time the largest sums have come from England. Probably in other parts of Macedonia the people in distress will equal in number those in the Monastir vilayet, so that a conservative estimate places the number of those needing aid at not less than 100,000. There is fear on the part of those upon the ground that unless some decisive steps are taken during the winter there will be another political outbreak in the spring, which will increase the distress of the entire district.—*The Missionary Herald*. *

The Great Work of Robert College

Not many achievements made in unevangelized lands can match for significance Robert College, on the Bosphorus—that monument to the faith, and zeal, and dogged persistence of Rev. Cyrus Hamlin. It is a most wonderful center of light for both eastern Europe and western Asia. The income last year was about \$50,000, of which \$22,000 was received for tuition. Or 314 students in attendance last year, 274 were Armenians, Bulgarians,

or Greeks. The best oration at commencement was given by a Turk. As showing how far the fame of the institution has penetrated, to the graduating class of the Kiev (Russia) Theological Seminary the theme was recently assigned: "The influence of Robert College in the development of Bulgaria."

ASIA

Girl's College at Erzerum Burned American troubles in Armenia have been serious enough at Van, Harput, and elsewhere. Erzerum is now added to the list. The American College for Girls at the latter place has been recently housed in a fine modern building, valued there at \$10,000. This would correspond to about \$30,000 here. The building has just been destroyed by fire, which, according to the despatch from Constantinople, is believed to have been of incendiary origin. The school was attended by about a hundred and fifty girls, under the charge of Miss Agnes Lord.—*The Outlook*. *

The Trouble at Harput During the last few months the American papers have frequently mentioned troubles at Harput—the arrest and imprisonment of one of the professors of Euphrates College, an attempt to burn one of the college buildings, the general presence of fear, etc. What is the occasion of all this?

The Harput district has generally been regarded as one of the most quiet parts of the empire, altho the outlying portions are full of Kurds. About the 1st of June the governor of this province went on a tour of inspection to some other parts of the vilayet, and left in his place a military officer who had no experience in civil administration. At the same time the governor of the city was transferred to another

place, and his successor did not arrive till several weeks afterward. The *locum tenens* was the judge—a young, frivolous fellow, wholly unfitted for the place, and a tool in the hands of evil men. Just at this juncture four Martini rifles were found in the house of one of our neighbors, a poor, inoffensive man. They were in a room which is under the care of the Turkish owner of the house. The Turk was not arrested, but the Armenian tenant and his young wife were imprisoned. Both were tortured to make them confess that there was a conspiracy against the government, and that such and such persons, prominent men, and among them Professor Tenekejian, were members of a revolutionary committee. The wife was released after two days, but she was confined to her bed for two weeks from the beating and other ill treatment which she received. Her husband was beaten so badly that the police thought he was dying, so they threw him from an upper window expecting that it would kill him, and they would report that he had thrown himself from the window in an effort to escape. The poor man did not die, but both his legs were broken, and he is a cripple for life. He is still in prison.

The finding of these guns was used by some of the enemies of the vali and the enemies of the college here to try to prove that there was a genuine political conspiracy here, that the vali neglected his duty, and that the college fostered revolutionary schemes. Men were beaten to make them declare that I furnished funds to the committee through Professor Tenekejian. After ransacking the Armenian houses of the region, not more than a dozen or fifteen weapons of any sort have been found, while the houses of Turks are well armed, and Turks carry weapons openly.

As for Professor Tenekejian, if there is any one thing against which he is particularly severe it is the idea of an Armenian revolution. He has used great care that no such sentiment should find a place in the college. Every possible effort has been made here and at Constantinople to secure his release upon bail, but in vain.—H. N. BARNUM, in *The Outlook*. *

Medical Work Dr. F. D. Shepard,
in Eastern of the Azariah
Turkey Smith Memorial
Hospital at Aintab,

says:

The work is highly appreciated by all thoughtful people of the region. When I was about to leave for a year's vacation, after eleven years of service, representatives from the Moslem, Jewish, and Christian communities of Aintab waited upon me and presented a silver coffee-set as a token of their appreciation of my services; and upon my return, a year later, a concourse of more than 1,000 people came out to welcome me. The city council, military commander, a representative of the governor, and the leading men of the Christian communities were of the number. This kind of influence helps us in many ways. I will cite a single instance. Many years ago I performed, what was then unheard of in this region, a successful operation for abscess of the liver upon the son of a rough and wicked Turk living four days' journey away. Years afterward our preacher in the place was being stoned to death by a mob when this Turk happened along and rescued him. The enemies of the preacher appealed to the governor of the place, who sent word to the Turk to hand the preacher over to his persecutors. He sent back the reply that the man was his guest, a friend of his friend, Dr. Shepard; that he had ten sons and serving men all well armed, and if anybody thought they could take his guest, let them come and try it.

The Holy City Miss Landau, writing
a Pauper upon the economic
Colony condition of Jerusalem, says: "Briefly, the state of things among the

Jews may be summed up in the single work 'distressing.' There are some 60,000 inhabitants in all—40,000 Jews, 14,000 Mohammedans, and 6,000 Christians. Of the 40,000 Jews, 30,000 live on charity. Twenty thousand of those in receipt of assistance depend in the main upon that huge system of outdoor relief known as the Chalukah, by virtue of which the doles which are piously sent from various places on the Continent are distributed among those of the Jerusalem Jews who originally came from those parts. Thus, the Jews in Jerusalem who hail from Pinsk would receive the money from Pinsk; the Jews from Minsk would obtain the money sent by the good people of Minsk, and so forth. What it comes to, in fact, is that the Holy City is really a great pauper colony quarantined on the rest of the Jewish race—a vast workshop, for which the Jews of the Continent assess themselves in a voluntary poor rate.—*The Jewish Chronicle*.

Islam's War *Le Missionnaire*
Against gives the following
Christianity "Declaration of
War" from a

Sheik of Bagdad, member of a
"Holy League of Mahometism."
We translate the introduction:

Christian Peoples:

The hour is come to listen to us. The hatred of Islam against Europe is irreconcilable. After ages of efforts for a mutual understanding, we arrive at this decisive result: that we hold you in horror more than at any other epoch of our history.

Understand, then, able men of Europe, a Christian, whatever otherwise may be his position, by the sole fact that he is a Christian, appears to us a blind man who has completely lost the dignity of man.

For us, we know very well what we are, and for you we must needs at length persuade you of this fundamental truth: that the whole edifice of Islam rests upon the doctrine of the Unity of God, who is

infinite, incomparable, eternal, who has in no wise been engendered nor has engendered. This article of faith is directed especially against the Christians. By this sole fact the Christian doctrine of the Trinity becomes the sworn enemy of Islam. The contrast between these two fundamental dogmas is for every Moslem soul a burning and terrible test.

You Christians, brought up from youth in the doctrines of your Church, you absolutely can not represent to yourselves what terror, what repugnance overcomes us at the mere mention of your Trinity.

Consent, then, to grant us this indisputable truth: between us and your belief in the Divinity of Jesus there is an abyss eternal and impassible. Understand that, penetrated as we are with a faith unbounded in the Unity of our God, it is to us an utter impossibility to admit, to support, to pardon whoever it may be, who, from far or near, is capable of offering insult to the absolute Unity of our God, incomparable, eternal, infinite.

We have not forgotten the Crusades. They continue to-day under forms a hundred times more accursed. You have combated and humiliated us by all the means at your disposal. You have, at all the points of the globe, caused the frontiers of Islam to recede, and by your diplomats as well as by your missionaries you seek constantly to break asunder that which remains of us. Your plan is well laid out. You pursue it openly, systematically; it signifies the ruin of Islam. You have no other pretext than the accusation which you hurl against us of being rebels to your civilization. Ah well, we are that indeed—rebels even unto death. But you alone are responsible for it. Responsible, apparently, by the fact of being Christians. We see by this that, few as are the visible gains as yet, the Crescent already begins to tremble before the Cross. †

Caste As an evidence of
Conquered by the fact that Chris-
Christianity tianity is able to
conquer caste, as it
can overcome all other prejudices
in time, may be mentioned the
fact that in one Christian boarding-

school in the Madura American Board) mission there are pupils representing 16 different castes, who sit upon the same benches and eat of the same food. Fifty years ago such a thing in India would have seemed impossible. But the world does move, even in India—that is, when the Gospel supplies the motive power.

Christian Endeavor in India The Christian Endeavor Convention held in Ahmednagar last autumn

was probably the largest Christian convention ever held in Western India. Nearly 2,000 Christians went in a procession through the streets and held a mass-meeting in the Indian theater, it being the largest building in the city. Something like 1,800 people crowded into this building, while others stood outside. The conduct of this meeting was Indian; the audience was Indian, with the exception of perhaps a dozen foreigners—visitors and missionaries; the language was Marathi; the hymns in Marathi, the translations of Western hymns with familiar music, led by 3 of our missionaries; prayer was offered by Marathi clergymen and laymen, and 3 converted Brahmans addressed the gathering. All of the addresses, with one exception, were delivered in Marathi, a large proportion of the speakers being Indian Christian leaders and pastors from different parts of the presidency. The small number of missionary speakers was remarkable.
—*Missionary Herald*.

Ongole Mission In the December
Then and Now number of *The Baptist Missionary Magazine*, Rev. W. B. Boggs tells us what marvels have been wrought in the Teluga mission within a half-hundred years. He says:

As we survey the field, these are some of the features which es-

pecially arrest our attention: 26 regular stations, occupied by 82 missionaries, 64 ordained native ministers, 312 unordained preachers, 621 village school-teachers, 152 Biblewomen, 131 churches, and 50,235 church-members. In the educational work: 574 village schools, boarding-schools at most of the stations, both for boys and girls, a number of normal and training schools, a college with 392 students in all departments, and a theological seminary with 119 students. In the medical department 5 hospitals and 1 dispensary.

Y. M. C. A. United States Consul at Che-foo, John
Needed at Fowles, who is
Che-foo spending a furlough
in America, is seeking to raise \$15,000 before his return, with which to establish there a Young Men's Christian Association building. The Asiatic Squadron of 15 ships and more than 4,000 men was stationed at Che-foo during the last summer, and it is proposed to rendezvous the squadron there regularly during the summer months.

The business and professional men of the city united in sending an appeal to the general committee of the Chinese associations for a Young Men's Christian Association building. The privileges of the place will be opened to seamen of all nations.

There is now an association among the Chinese and Japanese young men at Che-foo supported at a cost of \$1,000 a year by the city. Last year a committee consisting of the United States Consul, two business men, and two missionaries opened a temperance sailors' resort, called the "Columbia Club," which paid expenses. The committee would transfer this to the association. *

Woes Manifold Rev. W. M. Junkin,
for a of the Presbyterian
Missionary Church, South, who
is stationed at Sü-
chien, China, writes thus of a

strange series of bodily afflictions which befel him:

My horse fell off a bridge upon me and broke a rib; subsequent exposure brought on a case of tonsillitis; a little one was born in our home, with no doctor present. A few days later the child died of pneumonia. My wife had an abscess at the root of a tooth, but no doctor to relieve her. I next suffered a considerable period of illness; then followed a second severe attack of tonsillitis, and a third mild attack. A bottle of tansan burst in my face, necessitating sewing up of the lip. My front tooth was broken off and the filling driven up into the gums. Then I went to the hospital and had the doctor take out both tonsils, and as the cocaine did not work on one side, the treatment was rather heroic. These and a number of other details have made the year a rather trying one, and has indisposed me to communicativeness. I am now waiting for a dentist to come over, after which I hope to take a little rest from bodily ailments.

Missions and The war between
the War in Russia and Japan
the East is being watched
with interest, not
only in commercial and political, but in religious circles. Japan has recently emerged from paganism and is not yet nominally Christian, but is eager for advancement in intellectual and spiritual as well as in material things. She has taken the best that the Western nations can offer, and some of her leading statesmen—including the naval commander in the victory at Port Arthur—are intelligent Christian men. Russia is medieval and only nominally Christian. She has failed to educate her masses, refuses them liberty of speech and of religion, and grinds them down under commercial, judicial, and political oppression. Russia is at least two centuries behind Japan, and is chiefly characterized by brute force and governmental machinery.

Thus far the progress of the war

has been in favor of the Japanese, who have sunk several Russian warships and have landed a large number of troops in Korea.

The missionaries in Japan, Korea, and Manchuria are reported safe. Those in Japan will probably suffer only from the general excitement of the people, and the hindrances which come in war time.

In Korea, where the Presbyterians and Methodists have most of the workers, the missions are likely to suffer, as it is expected that the country will be the principal battlefield. In Manchuria, where the Irish and Scotch Presbyterians are laboring, the presence of the Russian troops will be a disturbing factor.

The "Powers" have agreed to Secretary Hay's note limiting the field of conflict and guaranteeing the integrity of China. We believe that the outcome of the war will be for the advancement of the Kingdom of God, but it is time for Christians to pray for the missionaries and native Christians in these mission fields. *

**Korean
Presbyterian
Council**

There are 4 Presbyterian bodies laboring in Korea: the Canadian Presbyterian Church, the Presbyterian Church in Australia, and the Northern and Southern Presbyterian Churches in the United States. These 4 churches have organized themselves into a council, which is much like a Synod at home. By the direction of the council 5 elders have been ordained, and several students are preparing for the ministry. Connected with the council are 92 missionaries, including wives, and under its care are 164 native workers, 369 regular meeting places, 339 churches entirely self-supporting, 5,796 communicants, 1,164 of whom were added last year, and 6,167 catechumens.

Last year the contributions for all purposes were \$11,117.—*The Missionary*.

Christian Unity Not the least part
in Japan of the debt which

the home Churches owe to foreign missions is the lead which these are continually giving in the direction of unity. Two beautiful illustrations of this are found in the most recent tidings from Japan. The Church of England missionaries have for some time been working among the Ainus, the aboriginal tribe living in the northern part of the Japan archipelago. The Presbyterian Church felt that more should be done for that tribe, and sent workers of their own into that region. But they desired to avoid confusing the minds of the people by setting up a native Presbyterian Church alongside of the Episcopal Church, and so they have adopted the policy of sending all their converts to the latter Church for membership. The other fact is the publication of a Japanese hymn-book, containing 450 hymns, in the production of which all Japanese missionaries have united, including Presbyterians, Congregationalists, Baptists, Methodists, and Disciples.

Formosa: A Dr. James Maxwell
Welcome Piece writes from Tainan
of Legislation that a new law has

been promulgated by the Japanese, by which foot-binding is forbidden under a fine of \$200, and all children under six years of age must have their feet unbound. The Chinese women are loud in their outcry, and the Church comes in for a certain amount of it, as one of the Chinese elders has had a good deal to do in persuading the Japanese to promulgate the law.

For ages the bound feet have stood for respectability, and the unbound feet for slavery and dis-

honor. And yet what an enormous blessing a few years of this rule will bring to the womanhood of Formosa! It will give a wonderful impetus to their physical well-being. Before long it will lead the way to mental quickening, and a far higher estimate of the value of female education. *

AFRICA

Opposition in Morocco Mr. George C. Reed, of the Gospel Union

Mission, writes that there has been a decided change in the government's friendly attitude toward foreigners and missionaries. Last autumn most of the sultan's foreign attachés were dismissed, and his relation to the others was less cordial. In November the acting Basha of Fez requested the missionaries to call and see him. The British, French, and German consuls had been called to be witnesses, while he requested the missionaries to discontinue speaking with people on the subject of religion, lest in such troublous times some fanatic kill them, to discontinue wearing native dress, and to refrain from going outside the city. None of these things would they promise to do, but the government evidently desired to relieve itself from responsibility as much as possible. *

Missions and Commerce with Abyssinia The mission of Robert P. Skinner, Consul-General at Marseilles, to the court of King Men-

elik, of Abyssinia, has attracted a good deal of attention. His business was to advance the interests of American commerce. A treaty was signed on December 31. The importance of this trip may far exceed the commercial end to be gained. Abyssinia has been practically closed to the missionaries, and Menelik and his people have been satisfied with the very inferior

form of nominal Christianity. It is hoped that this mission will also open the country to the pure Gospel of Jesus Christ. *

Good News from Eastern Sudan The government has commenced a monthly service of passenger steamers

between Khartum and Gondokoro, the northern Nile post of the Uganda Protectorate, distant 1,081 miles from Khartum. The voyage to Gondokoro and back is scheduled to occupy 28 days. Fashoda is reached on the sixth day from Khartum—469 miles. The late French post, established by Major Marchand, was built on the site of the old Egyptian fort. The headquarters of the Shilluk tribe is near Fashoda. Tewfikia, 56 miles south of Fashoda, is the headquarters of the troops on the Upper Nile. Five miles farther the steamer reaches the junction of the Sobat River with the White Nile. The Shilluk district extends about 30 miles up, after which the Dinka country extends for 45 miles; then follows the country of the Nynaks and Nuers. An American mission station was recently founded at Doleib Hill, about 5 miles up the Sobat. At Lake No, 611 miles from Khartum, the Bahr el Gebel joins the Bahr el Ghazal to form the White Nile. Here the marshy regions of "the sudd" are entered. The Kongo Free State Administration reaches to the river, a few miles north of Kiro (1,056 miles). After passing Lado, the principal Belgian station on the Nile, the steamer comes to anchor at Gondokoro, 1,081 miles from Khartum, and 350 miles from Mengo, the capital of Uganda.—*C. M. S. Intelligencer.*

Work for the Jews in South Africa The Synod of the Dutch Reformed Church, Transvaal, decided at its last meeting, held at Pretoria in June,

1903, to recognize the mission to Israel, which has been carried on by the Presbytery of Potchefstroom in Johannesburg, "as part of the organization of the whole Church." Thus the work which hitherto has been very promising under the efficient leadership of Mr. Philip Cohen, who was at one time in the service of the British Society for the Propagation of the Gospel, has been put upon a solid basis, and we may look for still better results in the near future. The Jewish population on the Rand and elsewhere in the Transvaal is estimated at about 20,000, and a letter has been addressed by the Presbytery of Potchefstroom to all English-speaking churches, inviting cooperation in an attempt to bring the Gospel to this extensive Jewish population.

M.

Praying for Rain in South Africa

David C. Hamilton gives an interesting incident in the *South African Pioneer*, showing the difficulties with which missionaries have to contend in cases where heathen are looking for temporal blessings:

For some time there have been indications of drought, and our people became alarmed. They were not in actual need, but had hoped for a large crop from which to make Kafir beer. One morning, after a long spell of dry weather, an imposing procession, consisting of the chief, his leading councillors and followers, appeared at our mission station. Their object was to ask me to pray for rain, but I informed the chief that I could not, as our people were well off compared with others, and I knew that they wanted not food but *beer*. The chief pretended to agree with me, yet the company still kept their seats in our little church. The fact is, they had come "to steal rain." After this they came regularly for some time. They thought that in some mysterious way their presence would so influence either the missionary or his God that He would give them their desires. Previous to this scarcely one "red"

man came to church, for the girls were sent "to do" church for their parents. They enjoyed the day's outing, as they had a dance after the services. These girls are the most unmanageable portion of our audience. One who is a leader had bells, or their equivalent, tacked to her blanket skirt, and the effect produced as she marched up the aisle was not helpful. We fancied that the advent of rain would stop all this, but they continued to come for a short time with the object, we believe, of *keeping* the rain. Now the rain has come in torrents, flooding and filling the pools and rivers, the people have ceased to come to church. *

Protestant Missions in Madagascar

The missionary work of French Protestantism in Madagascar is the most interesting, and, perhaps, the most successful one undertaken by the Paris Missionary Society. When in 1897 France came into complete control of the island, the 700,000 French Protestants inherited a great part of the work of the powerful English and Norwegian missions. They had to provide 500 schools and 500 churches with teachers and missionaries, to prevent the loss to Protestantism of that immense field that the Jesuits were coveting and seemed near getting.

The Protestants have succeeded thus far in holding their own. But they need all the support they can get, not merely from home, but from such Christians who are interested in the triumph of the Protestant Christianity over Romanism. A new college has been erected in Antananarivo, in which the most promising young Hovas receive education from Protestant university graduates. Prof. Andre Chazel, a graduate of the University of Paris, and a distinguished writer, is at the head of this college called *L'Ecole Paul Minault*. He has already trained distinguished and Christian natives who

exercise an excellent influence wherever they go. An appeal has been made to raise \$10,000 for the purpose of giving this college a new building which will enable it to compete successfully with the Jesuit schools. Those who are interested in seeing Madagascar remain under Protestant influence, and are willing to help the work of civilization, may send their contribution to the *Maison des Missions* of Paris, 102 Boulevard Arago.

OTHON GUERLAC. *

ISLANDS OF THE SEA

A New Vessel The Prudential for Micronesia Committee of the American Board has decided that the time has come when a new vessel must be secured for missionary work in the islands of the Pacific. In view of the fact that the Gilbert Islands have passed under the control of Great Britain and the Carolines have come under the sovereignty of Germany, the question was raised two years ago whether it might not be possible to turn over the work in these groups to the care of British and German missionary societies. Neither the London Missionary Society nor the German societies are ready to assume financial responsibilities, and the American Board can not cast off its children in Micronesia without provision for their spiritual needs. Work in Micronesia has been served very inadequately by two schooners, *The Carrie* and *Annie* and latterly by *The Vine*. Something better adapted to the necessities of the mission must be now secured. Instead of having a vessel like the old *Morning Star*, which should make an annual voyage from Honolulu through the groups in Micronesia, it is proposed to build a vessel not to exceed 300 tons burden, with auxiliary power, to remain in Micronesian waters. The children of the United States,

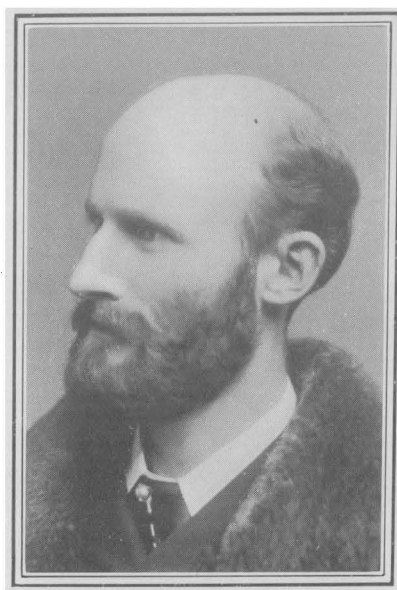
since 1856, have built four vessels, each bearing the name *Morning Star*. During these forty-eight years these four vessels have served the work; two of them have been wrecked and two have been sold, after they had survived their usefulness. For these four vessels the children have contributed the sum of \$114,593.33. The Board has now in hand from the proceeds of the sale of the last *Morning Star* and from other sources which can be applied to the building of a new vessel, not far from \$18,000, and it is believed that the new vessel required can be built for about \$38,000. The Prudential Committee is confident that the children of the Sunday-schools of to-day will respond to this call for \$20,000 as an extra amount for the building of the new vessel.—*The Missionary Herald*. *

A Good Hint Rev. J. M. Hoover, from a Rubber the Methodist missionary in Borneo, Merchant resides at the village of Sing Chu An, which contains from 60 to 70 Chinese, and from this point visits the five other principal settlements. A school of 30 scholars has been opened, in which the missionary teaches half of each day. He writes: "I learned a good lesson from a Dutchman who had been three months 100 miles farther up the river buying rubber, and 100 miles from any civilized person. I said: 'Isn't it lonely up there?' He answered, after a shrug of his shoulders: 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say: 'Yes, but this is the place for the missionary work.'" The Chinese settlements are made up of immigrants from China, and about 300 of them belong to the Methodist Episcopal church. There are many Dyaks in the vicinity, and it is proposed to send out some of the Chinese Christians among them, who are now studying their language and who are desirous of giving them the Gospel.



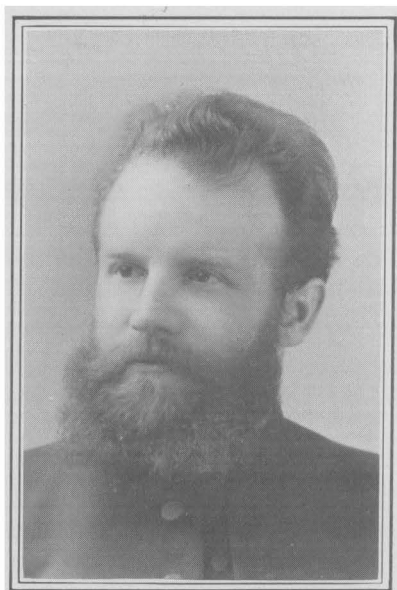
REAR-ADMIRAL URIU

The Japanese commander in the fight off Chemulpo. He is a confessing Christian, and was educated at Annapolis Naval Academy.



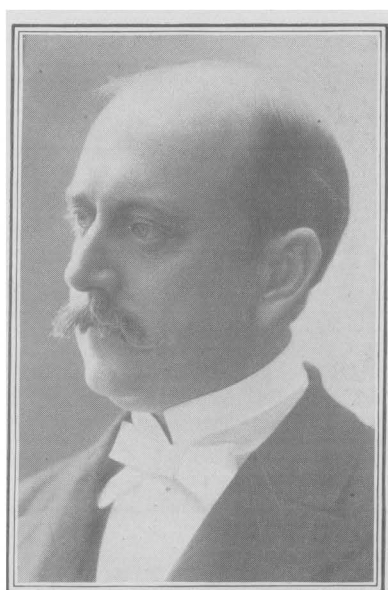
HON. HORACE N. ALLEN

The United States Minister to Korea. Dr. Allen was the pioneer medical missionary who, by his skill and tact, opened wide the door of Korea to Protestant missions.



REV. H. G. UNDERWOOD, D.D.

A pioneer Presbyterian missionary in Seoul. He has been instrumental in establishing self-supporting churches in Korea.



REV. GEORGE HEBER JONES

A leading Methodist missionary in Korea—one who has done much for the literature and educational work of the Hermit Nation.

FOUR CHRISTIAN LEADERS IN THE FAR EAST

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THE WAR AND OUR DEVOTED MISSIONARIES *

BY REV. ARTHUR JUDSON BROWN, D.D.
Secretary of the Presbyterian Board of Foreign Missions

In common with the whole civilized world, Christian people are following, with absorbing interest, the progress of the war between Russia and Japan. But as the supporters and friends of missions, we have a deeper and more personal interest than the general public; for we have in Korea relatives and friends, to say nothing of a considerable amount of property, while some of us have learned to love the Korean Christians, who are in greater danger than any one else. A war which makes Korea the battle-ground of the land forces places all these sacred interests in jeopardy.

The attitude of the boards and the missionaries toward the contending parties should be the strictest neutrality. Of course we have our personal sympathies, and, perhaps, we have a better right to express them than others, for the issues of this war may vitally affect the work and the workers very dear to our hearts. Nevertheless, as noncombatants, as citizens of a neutral nation, as those who wish to minister to the sick and wounded of both armies, and as those who expect to remain and prosecute missionary work under any government that may be established, we should, in our official relations, carefully refrain from taking sides. Missionary interference, one way or the other, would count for absolutely nothing in determining the issue, while it might imperil the workers, and, perhaps, subject our work in Korea to hostile and restrictive measures for generations to come.

Should the missionaries remain in Korea, or should they leave the country until settled conditions are reestablished? Of course our first solicitude should be for the women and children. They are placed in special jeopardy at a time of excitement and lawless violence. They are peculiarly defenseless, and they can not so easily get away in case of necessity. Accordingly the Presbyterian Board has both written

* From all over the country letters and telegrams from anxious people inquire as to the safety of those who are dear to them, and what policy is to be pursued by the board. I do not profess to speak for any board but our own, nor, indeed, have I been officially authorized to speak for that board, but as one who has visited Korea, who personally knows many of the Protestant missionaries there, and who has received great kindness from multitudes of Korean Christians. I comply with the request of the Editor of *THE MISSIONARY REVIEW* to write a few words on the subject.—A. J. B.

and cabled to the Korea mission to take such prompt and effective measures as prudence may dictate for the safety of women and children. This, however, does not necessarily involve their return to America, except in the case of those whose furloughs may be due or whose health may require it. With the exception of those at a very few interior stations, most of the missionaries in Korea have easy access to the sea. The new railway between Seoul and Fusan is nearly completed, and will aid those in the southern part of the country in reaching Fusan, a port but fourteen hours by steamer from Nagasaki, Japan. Missionaries in the center of the country would have no difficulty in reaching Chemulpo, which is connected with Seoul by railway. The great station of Pyeng Yang in the north, where there is a considerable force of Presbyterian and Methodist missionaries, is on a river down which a stern-wheel steamer runs regularly to the port of Chinampo—a trip requiring but a few hours. Nearly all the missionaries in Korea could reach one of these three ports in a short time. It is but twenty-four hours by steamer from Chemulpo to Chefoo, China, and but eighteen hours farther to Tsingtau, while the latter place is only thirty-six hours from Shanghai. In all these places there are American and European warships, and women and children would be as safe there as at home. However, so far as present advices are concerned, it may not be necessary for the women to leave the country. The missionaries themselves, in conjunction with the United States Minister, can most wisely determine that question.

But what should the men do? Of course, we first ask: What is the advice of the Ministers and Consuls of the various powers? It may be urged that, from their position, they are more apt to be disinterested, and, therefore, to be wiser on this subject than missionaries, who are naturally eager to remain with their homes and work. Moreover, we are under moral obligations to attach great weight to their judgment. If missionaries receive the benefits of their citizenship, and if their acts may involve their governments, they should recognize the right of the authorized representatives of those governments to counsel them. The presumption should be in favor of obedience to that counsel, and it should not be disregarded without clear and strong reasons.

But we can not ignore the fact that, whatever may be the personal sympathies of individual Ministers or Consuls, diplomacy as such values only the secondary results of missions and not the primary ones. Government officials, speaking on missionary work, almost invariably dwell on its material and civilizing rather than its spiritual aspects. They do not in their official capacity feel that the salvation of men from sin and the command of Christ to evangelize all nations are within their sphere. Moreover, diplomacy is proverbially and necessarily cautious. Its business is to avoid risks, and, of course, to

advise others to avoid them. The political situation, too, is undeniably uncertain and delicate. The future is big with possibility of peril. In such circumstances we must expect diplomacy to be anxious, and to look at the whole question chiefly from the prudential view-point.

But the missionary, like the soldier, must take some risks. From Paul down missionaries have not hesitated to face them. Christ did not condition His great command upon the approval of Cæsar. It may not be perfectly safe for foreigners to reside in the interior of Korea. But the work must go on. Devoted missionaries have accepted the risk in the past, and they will accept it in the future. We recognize the importance of worldly wisdom. We must exercise common sense. And yet this enterprise is unworldly as well as worldly, and when the soldier of his country boldly faces every physical peril, when the men of the world unflinchingly jeopardize life and limb in the pursuit of gold, when the Roman Catholic priests stay in their remotest stations, shall the Protestant soldier of the Cross be held back?

If the diplomatic representatives of the powers should insist on the missionaries leaving their posts, their wishes must not be lightly disregarded, and if the missionaries remain in such circumstances they must, of course, be prepared to accept the responsibility for the risks involved. The Presbyterian Board has informed the Korea missionaries that if any man feels that there is undue risk in remaining, and that he ought not to stay, he is fully authorized by the board to go to a place of safety. We do not wish any missionary to feel that the board requires him to run any risks that are contrary to his own judgment and sense of duty.

The Effect of the Withdrawal of Missionaries

But, on general principles, it seems to us that for all the missionaries in Korea to be withdrawn at this time would be calamitous. The property abandoned would probably be looted if not destroyed. Even in America abandoned buildings are apt to suffer from thieves, and in such a country as Korea it is probable that little would be left. Moreover, the missionary is urgently needed for safe-guarding the interests of the work and for the moral effect upon the Koreans. As we are going on with our work, it is desirable to avoid, if possible, a demoralizing interregnum.

Consider, too, the lot of the poor Koreans. Neither Russians nor Japanese are apt to concern themselves particularly about the unhappy people who are between the upper and the nether millstones of contending armies, while at such a time lawless and turbulent men are almost certain to find their opportunity. Even in Christian America, when a destructive fire was raging in Baltimore, thieves and scoundrels took such advantage of the general panic that the police were

unable to cope with the situation, and a strong military force had to be called out. What, then, is to be expected in such a country as Korea in time of war? Those poor Koreans in this hour of need will look to the Protestant missionary as to their only friend and counsellor, and if he leaves them, they will be scattered abroad as sheep having no shepherd. Now is the time for the missionary ministry in Korea. To leave the field to the politician, the soldier, and the trader would be to dishonor Christ, to fail to utilize an unprecedented opportunity, to abandon the helpless native Christians in their hour of sore need, and to prejudice missionary influence at home and abroad for a generation.

I am astonished by the occasional remark that a missionary can do so little in Korea at present that it would be wise to anticipate or prolong furloughs home. True, it may not be practicable to keep open a school or to make long itinerating tours. But is missionary work simply institutionalism? Can a missionary do nothing because he can not superintend something? There was never more urgent need than there is to-day for loving, personal work, and the opportunity is ample. If one can not remain in his own station, let him help some sister station of his own or another board. Even if the whole interior should be closed, there are enough Koreans who have never heard the Gospel outside the zone of military operations of foreign armies to keep all the Protestant missionaries in Korea busy for a year, and still the proportion of Christian workers to the population would be less than in New York and Chicago. Dr. Lillie E. V. Saville, of the London Mission, who reopened her dispensary in Peking shortly after the Boxer outbreak, wrote afterward: "I have never had such rich opportunities for sowing the seed, and I am sure in many hearts the ground has been prepared during the past months of disorder and suffering." Other missionaries gave similar testimony. This is not the time for the messenger of Christ to hold his peace, but to preach with new zeal and fidelity.

More than two months ago, in anticipation of the outbreak of hostilities, the Presbyterian Board adopted the following as the expression of its policy:

Careful consideration was given to the situation of the missionaries and mission work in Korea, in view of the possibility of war between Russia and Japan, which might make Korea the battle-ground of the land forces. It is voted to advise the Korea mission by cable if necessary:

First—That all missionaries and mission property not already registered at the United States Legation be so registered at once.

Second—That the American flag be hoisted over such mission property and the residences of the missionaries, in order that all may know the nationality of the owners and occupants.

Third—That in the event of war being declared, such measures be taken for the safety of the women and children of the mission as may be

deemed prudent in consultation with the United States Legation and the commanding officers of the United States naval forces.

Fourth—That the men of the mission be advised to remain at their posts as far as practicable, but that any member of the mission who feels unwilling to remain be authorized to go to the nearest place where he would regard himself as safe (as, for example, Tsingtau, Shanghai, or Japan), a return to America being, in the judgment of the board, unnecessary except, perhaps, in the case of women whose furlough may be nearly due.

Fifth—That, in general, the mission be authorized to take such steps as the majority of the mission may deem necessary in consultation with the United States Legation and the commanding officer of the United States naval squadron, the board to be consulted by cable or otherwise if possible, but in case of emergency, the mission to be free to act without consultation with the board.

In sending this to the field, however, we were careful to explain that the board's action was not mandatory, but only advisory. We do not deem it wise to attempt to control too far the freedom of judgment of those who are on the ground. I can testify from personal knowledge that there are no wiser, abler, or more devoted men and women in the world than the Protestant missionaries in the "Land of the Morning Calm." There is not the slightest probability or even possibility of their failing to meet the stern test of war. They entered Korea when there was bitter hostility to all foreigners. In the early days of mission effort, they unhesitatingly braved not only physical hardship, but imminent risk of personal violence. They penetrated, unarmed and alone, to the remotest parts of the country, undismayed by opposition and the fear of robbers. During repeated insurrections and tumults, and amid deadly pestilences of cholera, they stood heroically at their posts, the death repeatedly stared them in the face. In the dark days of carnage during the China-Japan War, the splendid devotion of the missionaries did more than anything else to disarm prejudice and to open the hearts of the Koreans to the message which was exemplified with such fidelity. Such men can be trusted to do what is right.

Anxious relatives should remember that the missionaries have the cooperation of an exceptionally capable, sympathetic, and experienced United States Minister, the Honorable Horace N. Allen, who was himself formerly a Presbyterian medical missionary. From our relations with the Government of the United States during the Boxer outbreak, and from more recent communications with the Secretary of State touching our interests in Korea, it is evident that our Government at Washington is cordially disposed to do everything in its power for the protection of American citizens in Korea. There is a squadron of United States warships now in the harbor at Chemulpo, and numerous other warships are within easy reach if needed. The friends of the Korean missionaries may therefore be assured that the missionaries themselves, in consultation with the United States Minister and the

commanding officer of the United States naval squadron, will not hesitate to do what is believed to be wisest and best.

We need not add that at such a time the whole Church at home should unite in earnest and importunate intercessory prayer that the missionaries may be given all needful wisdom and strength in this time of great need; that the poor Korean Christians may have the spirit of fidelity, and may be able to endure all long-suffering with joyfulness, and that the God of nations may overrule the strife of man to the furtherance of His Kingdom.

PASTOR OBERLIN AND HIS WONDERFUL WORK

"MIRACLE OF MISSIONS," No. XXXIII

BY THE EDITOR-IN-CHIEF

Pastor Oberlin's kingdom, like that of his Master, came without observation. The story is one of the most remarkable that has ever been written, tho very little is known about it in the Church at large.

Johann Friedrich Oberlin was born in 1740 and died in 1826, very nearly having completed eighty-six full years. He was distinguished by active benevolence and wide usefulness. The special field of his labors was Waldbach, in the Ban de la Roche, or Steinthal, a wild mountainous region of Alsace.

His work in this district began in 1766, and therefore covers a period of twoscore years. We question whether any similar period has been passed in work more thoroughly apostolic in character, more unselfish in spirit, or more permanent in substantial results. Oberlin was a philanthropist in the very best sense, and has been called "The Apostle of Alsace." Altho it was a home field as to locality, it was, in all essential respects, virtually a foreign missionary work, for even the South Sea Islanders were scarcely more heathen or uncivilized than the inhabitants of that isolated district.

Nearly a century before Oberlin went to Waldbach it had been annexed to France, but in feeling, faith, and language the people were still alien. They were cut off from their neighbors in a double sense: they had practically no communication with outsiders, and their abode was almost inaccessible. They had not even proper roads for travel or transportation.

Tho they were marked by some of the substantial characteristics of the Germans, and were not much given to crimes or violence, they had a reputation for a savage disposition which kept others from intruding upon them. Their mountain fastnesses were like fortresses, into which there was little desire to attempt an entrance.

The people were professedly Protestants, but it did not seem worth while even to the most rampant Papists to carry on a crusade against

them; they seemed to be too uncivilized and unapproachable to be worth the risk of a conflict.

When Oberlin first went among them they were already reverting to their original barbarism; they no longer built houses, or even tilled their fields. They lived on the wild products of the ground, and such wild animals or game as their forests supplied. They had no books, and their very language was degenerating into a mere jargon. They were victims of superstition, immorality was prevalent, and deadly feuds were frequent among them. Oberlin understood the character of the people, but applied for the position as pastor to five widely scattered villages of the district. He had lived all his life at Strasburg, where his father was a professor in the university. His own scholarly attainments might well have secured for him an exalted position there, but the destitute and neglected condition of the inhabitants of Waldbach so appealed to his missionary motives that he was not deterred from taking up his chosen task of humanizing and Christianizing this people. His affianced bride, Salome Witter, encouraged his purpose, and could not be persuaded to let him go alone. She had a spirit like his own, and the misery, poverty, and wretchedness of this people rather attracted than repelled her.

Oberlin went to his chosen field of labor and took up his abode in a half-ruined stone hut, which he undertook to make comfortable. The people looked with surprise at the labors of the new pastor; what more could a man desire than to have a roof over him with a hole by which to carry off the smoke! He secured doors and windows, built a chimney, separated the hut into four rude rooms, cleared a little space about it and planted a garden. All this he did not only for his own comfort, but because he felt that these wild people needed an example of decency and order. Conversation upon spiritual themes were not comprehended by intellects dulled by neglect, but the presence of a well-regulated Christian home among them proved to be one of the first conditions of a Gospel witness.

Salome's friends were appalled at the prospect of her sharing in this work, and tried to dissuade her from the marriage. In fact, Oberlin himself was ready to release her, but she would not forsake him. On the contrary, she insisted on going with him to his mountain home, over a long and perilous journey, fording rivers on slippery stones which were frequently covered with deep water. When, with garments torn and dripping, she reached the door of her husband's hut, even this brave and good woman almost despaired of ever making such a place habitable. But with her woman's wit she soon turned the dreary hut into the semblance of a humble home.

Oberlin felt that one of the first things necessary was to construct roads to connect the villages with each other and with Strasburg. He met only obstacles in this undertaking, as the people were preju-

diced against such innovations, and thought that roads would be attended by ill luck and possible invasions by their enemies. Their resolute pastor, however, was willing to risk the ill luck, and with pickaxe and spade he and his wife set to work to build a road to Strasburg. Finally the people who had not been affected by his words were shamed into helping in the work.

Oberlin planned to construct a bridle-path, as most of the inhabitants of the district had never seen a cart and did not even understand the use of such a thing. How could any wagon get over the river on the slippery stepping-stones? This primitive people could not be persuaded into building a bridge until some years later, when their pastor himself had nearly been drowned by falling into the stream at flood-tide while returning from a visit to a sick parishioner.

He undertook to persuade them to till the ground and raise potatoes, and when he had raised a crop their astonishment was unbounded. As the family of Oberlin and his wife grew, their children took part in their agricultural work, so that the whole family was a standing rebuke to the idleness and sluggishness of their neighbors.

The Coming of Louise Scheppler

Perhaps the most important event at this stage in Oberlin's life was the taking into his family of a young thirteen-year-old girl by the name of Louise Scheppler. At that time his wife had four children and was borne down by domestic burdens, so that help became necessary. There was no one in the district who was fitted to become an inmate of the pastor's house. Their sympathy was, however, awakened on behalf of Louise, who was left an orphan by the death of her father. After much consultation and prayer, they took her into their family. The same care which had turned the wilderness into a garden was blessed in turning this little waif into a helper and friend. She was by nature patient and industrious, humble and gentle, and rapidly became not only a capable servant but a faithful companion and wise counselor. After the death of Oberlin's wife in 1886, she became like a second mother to the children. At this time Louise was twenty years of age, and had the care of this family of seven children, the youngest a mere infant. There were also the fields to till, cattle to tend, food to prepare, clothes to wash, and, in a sense, the whole parish to guide.

Oberlin himself was almost overwhelmed with grief, and Louise became virtually the pastor of his afflicted people. This young peasant girl proved not only unselfish and heroic, but she developed a genius for missionary work, and became the guiding figure of the family group. She became also the adviser and counselor of the parish, and active in labor and aggressive in counsel, but unobtrusive

and free from self-consciousness. She had that rare quality of tact, combined with perfect simplicity and gentleness.

In the family her great aim was to keep the memory of the dead Salome green in the hearts of her children, and so to conduct herself toward the pastor as never to make it possible that there should be any word of reproach or any suspicion of wrong.

It is remarkable how God raises up servants and adapts them for the work He has for them to do. Louise Schepppler proved herself to be created in Christ Jesus for good works. For example, Oberlin had set up schools for boys and girls, and Louise became the teacher. She instructed the girls in useful domestic arts (sewing, ironing, and cooking), as well as reading and writing, while Oberlin sought to train the lads not only by books but by nature studies. He established a book club and lending library, and set up a kind of branch Bible society. Having no little knowledge of herbs and simple drugs, he also put a dispensary into working order.

The Genesis of Industrial Exhibits

Other forms of useful public institutions were the fruits of Louise's invention and observation. She noticed that the humble villagers were, like children, easily stimulated by praises and prizes, and it occurred to her to establish a little agricultural exhibit where year after year they could show the progress in agricultural implements, and the improvement in vegetables and fruits produced. Prizes were given to stimulate competition. This idea, first evolved from the shrewd brain of a rude Alsatian peasant girl, was the starting-point of all the great international competitions and monster exhibitions in history.

The disorderly and quarreling community was thus gradually readjusted to order and peace; the people lived in decent houses, and cultivated the potato and flax, as well as other vegetables and fruits. Their material wealth increased, and they opened trades with neighboring countries, in return for their exports receiving money, the use of which had not previously been known among them.

Oberlin himself acted as a kind of agricultural agent, procuring for them tools for their work, and giving them lessons in the practical use of them.

At this time the population, which consisted of eighty households when Oberlin went to the district, had increased eightfold, and the industries of the people compared favorably with those of the best parts of France. They carried on cotton-spinning, weaving, and dyeing, straw plaiting, clock-making, etc., and in 1816 a ribbon-making plant was established. Louise Schepppler not only interested herself in all these various employments, but became an adept that she might instruct others.

Another idea was now evolved from her active brain. It occurred to her to set up a public nursery, that the little children might be cared for while the mothers were engaged in necessary work. She secured an empty cottage, fitted it up with cradles and cots, as well as pictures and toys, selected to amuse the little ones. Here she took care of most of the little ones, who would otherwise have been neglected. The great principle of the nursery was that the children should be made happy, and their instruction was in the guise of amusement. It is remarkable that this young girl, taken from a half-savage family and community, should have become, in a sense, the originator of three of the great enterprises: the industrial expositions, the day nurseries, and the kindergarten.

When pastor Oberlin died his funeral was attended by not only his own flock, but by many dignitaries of Church and State from other parts of France and elsewhere. He had obtained a world-wide reputation as pastor, reformer, counselor, philanthropist, and for unequaled self-denial.

At this time Louise Scheppler was past sixty years, and in his will he left his children to her care, giving a noble tribute to her unselfish life of service. In his last legacy he informed his children that she had always refused to accept any wages, or even her own clothes, meeting her necessary expenses with the proceeds of her own toil. The family unanimously desired her to accept a daughter's share of the property; this, however, she absolutely refused, asking only to be allowed to hold the position which for so many years she had kept as a sort of foster-mother in the family. To the day of her death she devoted herself to the public nursery, which she especially superintended.

M. le Baron de Montyon had left a legacy providing for prizes to be annually awarded for "acts of virtue and heroism in humble life." The great career of Louise Scheppler was brought to the notice of the administrators of this trust, and they unanimously voted a prize of 5,000 francs (\$1,000), in recognition of her exalted character and life-long ministry of civilization and Christianization. But no amount of money, or even the encomiums of the French Academy, could represent a proper tribute to a life of such devotion and rare self-sacrifice.

This story shows the power of a well-regulated Christian home, the effect of personal industry on a sluggish and idle population. It shows clearly the connection between Christianity and civilization, and the true place of industrial education and wholesome competition. It suggests methods by which rude and barbarous people may not only be won, but may be led up into the higher paths of prosperity and Christian advancement. It is one of God's great lessons to the Church of all ages.

MORMONISM, AND HOW TO MEET IT

BY REV. GEORGE BAILEY, PH.D.

President of Westminster College, Salt Lake City, Utah

In religion,
What damned error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?

—*Merchant of Venice.*

A great many people, ordinarily well informed, reveal a strange and striking ignorance concerning the origin, wonderful growth, and present power of Mormonism in the United States. A distinguished professor in Johns Hopkins University recently asked the writer, in all seriousness: "Why does not one of the great Churches, like the Presbyterian or Episcopal, for example, make a specialty of this Mormonism and stamp it out? Why does not some university like Princeton or Yale show up the absurdity of its monstrous claims and practises, and in this way root out the awful superstition?"

Without stopping to indicate the peculiar difficulties incident to a movement such as that suggested by this medical professor, it is sufficient to say that no attempt to solve the Mormon problem can achieve conspicuous success until the average church-member and citizen of our country has become better informed as to the genesis, the wild ambitions, the social and political menace of this latter-day religion.

Joseph Smith, the originator of Mormonism, was born December 23, 1805, in Sharon, Vermont. Some ten years later his family moved to Palmyra, New York. By his contemporaries Smith was spoken of as an idle, ignorant, and tricky youth. He believed in witchcraft, and pretended to locate hidden treasures by the aid of a fantastic "peek-stone" of peculiar shape, which had been found while digging a well. He soon reached the conclusion that human credulity would accept almost anything masquerading in the name of religion. The time was one of great and widespread religious excitement, and Smith



JOSEPH SMITH, JR.

The Founder of Mormonism

determined to take the tide at its flood for the launching of his "Latter-Day" superstition and the exploitation of his plagiarized "Book of Mormon." To resort to half measures were worse than folly, so with brazen effrontery he declared to his simple-minded neighbors that on May 15, 1829, John the Baptist, as a messenger



BRIGHAM YOUNG
The Organizer of Mormonism

from heaven, in a cloud of light, had appeared to himself and Oliver Cowdery. "Having laid his hands on us," says Smith, "he ordained us, saying unto us: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.'" Smith was directed to baptize Cowdery and then Cowdery to baptize Smith. A handful of believers were gathered, and the little company migrated to Kirkland, Ohio, thence to Jackson County, Missouri, from there to Nauvoo, Illinois, and finally, under the leadership of Brigham Young, they crossed the plains, scaled the

Rockies, and settled in the valley of the Great Salt Lake.

In each place they encountered difficulties and opposition, but in spite of it all the community increased in numbers and strength. In Nauvoo the Mormons became so obnoxious to the neighboring farmers, as a result of their depredations and offensive practises, that the State Militia was called out to protect property and preserve peace. The Nauvoo Legion (the Mormon guard) opposed the State Militia, and in consequence a number of Mormon leaders, including Joseph Smith, his brother Hyrum, Taylor and Richards, were arrested and confined in jail at Carthage. A mob gathered, however, smarting under a sense of their wrongs, and attacked the jail. While leaping out of the window, in an attempt to escape, Joseph Smith was fatally shot. Hyrum Smith also met his death at this time. Feeling ran so high that the Mormons concluded it expedient to 'trek' to Utah, away from the exasperating restraints and annoyances of civilization. It was at this juncture that Brigham Young, the great genius of Mormonism, asserted his leadership, and was proclaimed "prophet" among his people. He gave strength and solidity to the organization, and by the

sheer force of his animal magnetism and iron will banded the confused and dissatisfied elements into a compact following. Under his administration in Utah the Church became all powerful, and entrenched itself so firmly in the fastnesses of the mountains and fertile valley regions that to the present moment it presents a practically unbroken front to evangelical Christianity.

The Mormon Paganism

While Mormonism claims to be "The Church of Jesus Christ of Latter-Day Saints," it is, nevertheless, un-Christian in character and positively pagan in its teachings. That such a statement is within the truth will appear from a glance at the teachings. The quotations which follow are from their own standard authors, for we deem it not only fair but incumbent upon us to judge Mormon doctrines by their own writings rather than by what outsiders say concerning them. Let it be remembered also that the Mormon teachers claim to be God-instructed, and, in this particular, free from human limitations. Mark the statement of Mr. Brigham H. Roberts, in his "New Witness for God," page 225:

The doctrines which our Prophet teaches as the revelations of God must be perfect in every particular; for since he claims to have received them from the Lord Almighty at first hand, by revelation, there is left no room to plead the error of historians or of translators, and certainly the Lord would not reveal erroneous or untrue doctrine.

Thus it will be seen that a "revelation" once given through the Mormon "prophet" is infallible and binding for all time, for "certainly the Lord would not reveal erroneous or untrue doctrines," nor is it possible to conceive of the Almighty making any mistake in time. For the reasons herein given we declare that Mormonism is rather pagan than Christian.

I. Mormonism is a Polytheistic System.—Under "Plurality of Gods," in the Mormon catechism, the question is asked: "Are there more gods than one?" Answer: "Yes, many." Could polytheism be more plainly taught than in the following extracts from official writings?

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God and what kind of a being we have got to worship.—*Journal of Discourses*, vol. vi., p. 5, Sermon by Joseph Smith.

A General Assembly, Quorum, or Grand Council of the Gods, with their President at their head, constitute the designing and creating power.—*Key to Theology*, p. 52.

Gods, angels, and men are all of one species, one race, one great family.—*Same*, p. 41.

By consent and authority of the Head, any one of these Gods may create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds, and the inhabitants thereof.—*Same*, p. 43.

The head God called together the Gods, and sat in grand council to bring forth the world.—*Journal of Discourses*, vol. vi., p. 5.

And you have got to learn how to be Gods yourselves, . . . the same as all Gods have done before you.—*Same*, p. 4, Joseph Smith.

They shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things. . . . Then shall they be Gods.—*Doctrine and Covenants*, Sec. 132:19, 20.

It was given to Brigham Young to reveal the startling information that Adam, the forefather of the human race, is our God in the present world. Take this from a sermon by the "prophet," in the Tabernacle, April 9, 1852:

When our father, Adam, came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him.* He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our father and our God, and the only God with whom we have to do.

II. Mormonism is a Priest-ridden System.—It is everywhere and always taught that authority to officiate in the Gospel is vested only in the Mormon priesthood, which is infallible, and the only medium between God and man. This priesthood is invested with the very power of God himself, so that when it acts and speaks, it is God who acts and speaks. All who refuse to submit to this priestly power are to be damned.

Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power, they are in reality part of God. . . . Men who honor the priesthood in them, honor God; and those who reject it, reject God.—*New Witness for God*, p. 187.

He that rejects it will be damned.—*Pratt's Works*, paper 1.

When he [Joseph Smith] spoke, he spoke by the power of an endless priesthood, which was upon him; and that is the power by which Brigham speaks. . . . When a man of God speaks, let him speak what he pleases, and let all Israel say, Amen.—*Journal of Discourses*, vol. i., p. 348, President Jedediah M. Grant, the speaker.

Men holding the keys of the priesthood and apostleship after the order of the Son of God, are his representatives or "Embassadors to mankind." Indeed, such Embassadors will be the final judges of the persons, rulers, cities or nations to whom they are sent.

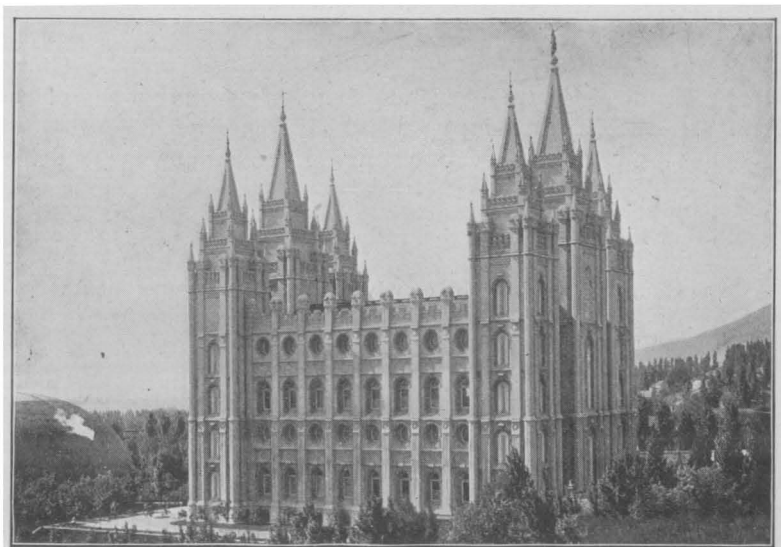
This priesthood holds the keys of revelation to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn or reprove them by the word of the Lord!—*Key to Theology*, chap. viii., p. 70.

President George Q. Cannon, in the Tabernacle, Salt Lake City, April 5, 1897, alluding to doubts regarding the priesthood, said:

I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundations as to think that the priest-

hood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing.

III. Mormonism is a Polygamous System.—The doctrine of polygamy inheres in the very warp and woof of the system. The principle is believed to be as eternal as God himself. No Mormon authority has ever said a word against it or professed to receive a "revelation" revoking its practise. It is stated that Joseph Smith hesitated about introducing the system of plural marriages among his followers, realizing, no doubt, how abhorrent it would be to the cultivated conscience of mankind. Notwithstanding his scruples, however, in the biography



THE MORMON TEMPLE IN SALT LAKE CITY, UTAH

of Lorenzo Snow, written by Eliza R. Snow, it is stated concerning the "Prophet" Joseph, that: "An angel of God stood by him with a drawn sword, and told him that unless he moved forward and established plural marriage his priesthood would be taken away from him and he would be destroyed."

All those who have this law [plural or celestial marriage] revealed unto them must obey the same. . . . And if ye abide not in that covenant [plural or celestial marriage], then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory. . . . As pertaining to the new and everlasting covenant [plural or celestial marriage], it was instituted for the fulness of my glory; and he that receiveth the fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.—*Doctrine and Covenants*, Sec. 132: 3, 4, 6.

And, again, as pertaining to the law of the priesthood: if any man . . . have ten virgins given unto him by this law, he can not commit adultery for they belong to him.—*Same*, verses 61, 62.

That this so-called principle has not been abrogated or annulled, witness the language of the Manifesto by President of the Church Wilford Woodruff, September 24, 1890: "My *advice* to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land." No "revelation" was claimed to have been received by President Wilford Woodruff abrogating this cardinal doctrine of the Church, nor did he even *command* his followers to cease the practise of polygamy and polygamous cohabitation. The present attitude of the Church leaders is correctly indicated in the utterance of the late President Heber C. Kimball, October 6, 1885 (*Deseret News*, vol. v., p. 274): "If you oppose the spiritual wife doctrine, that course will corrode you with apostasy, and you will go overboard. *The principle of the plurality of wives never will be done away with.*" (Italics ours.) The idea of natural generation and polygamy runs throughout the whole of Mormon theology. It is no exaggeration to say that this strange delusion of nineteenth-century origin has practically deified the power of procreation!

Wisdom inspires the Gods to multiply their species.—*Key to Theology*, p. 52.

Each God, through his wife or wives, raises up a numerous family of sons and daughters; . . . for each father and mother will be in a condition to multiply for ever and ever.—*The Seer*, vol. i., p. 37.

When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him.—*Journal of Discourses*, vol. i., p. 50.

I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of the Deity; not in any mystical sense, but actually. . . . Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which, like an endless vista, stretches out before him! . . . Through that law, in connection with an observance of all the other laws of the Gospel, man will yet attain unto the power of the Godhead, and, like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity.—*New Witness for God*, p. 461.*

After all the efforts of the federal government to uproot it, the doctrine and practise of polygamy are as tenaciously held to to-day as ever. It is taught in public and private; many of the apostles and leaders are living in polygamous relations with their plural wives in utter defiance of law, and in face of their solemn pledges to the nation that polygamy should be forever abandoned when the territory was crowned with the sovereign dignity of statehood.

IV. Mormonism is a Political System.—Its leaders aim at universal dominion, at the subjugation of all earthly governments, and

* "New Witness for God," by B. H. Roberts, a work issued in 1895, was approved by a committee appointed by the First Presidency as "orthodox and consistent with our teachings."

the inauguration of temporal and political authority under the rule of the Mormon priesthood.

Our ecclesiastical government is the government of heaven, and includes all governments on earth or in hell. It is the fountain, the main spring, the source of all light, power, and government that ever did or ever will exist. It circumscribes all the governments of this world.—BRIGHAM YOUNG, *Discourses*, p. 14.

The Kingdom of God (Mormon Church) is an order of government established by Divine authority. It is the only legal government that can exist in any part of the universe; all other governments are illegal and unauthorized, and any people attempting to govern themselves by laws of their own making, and by offices of their own appointment, are in direct rebellion against the Kingdom of God.—ORSON PRATT, *Kingdom of God*, Part I.

In 1889 a number of persons, having come to this country as Mor-



MORMON POLYGAMY IN LOW LIFE IN UTAH

A household of "Latter-Day Saints" in a rural district of Utah. A man with his five wives and five children at home

mons, applied for naturalization papers in the Third Judicial District of the Territory of Utah. Objection was made before the Court, for it was commonly reported that those who had passed through the Endowment House were required to take solemn oaths of hostility to the government of the United States. At that trial John Bond's testimony under oath was as follows:

As far as I remember, I took the obligation; pressed their thumb with the index finger; that is the Aaronic or lesser priesthood; this confined me to believe every doctrine that was taught by the Mormon Church, especially against the government of the United States, as I understood it. The penalty of divulging that—I was to have my throat cut from ear to ear, and my tongue torn out. I was required to hold my hands to high heaven in the presence of those there, that they might see that I granted this act to be done.

The second one (oath administered by President Woodruff) I was put under was to avenge the blood of the prophets against the government of the United States, teach that to my children, and my children's children from generation to generation, and everlastingly keep after them. The penalty was that the heart or the bowels would be torn out. I consider, from what I was told there, that I was to support the priesthood in all things, religiously, socially, politically, domestically, and financially, as far as I understood the question.

One of the most important witnesses was Bishop Andrew Cahoun. He had been a Mormon for about forty years, and a bishop eighteen years before he left the Church. He was asked, on his oath, whether he had taken any obligations in passing through the Endowment House. He replied: "Every one has to do that—I did. As near as I can remember, I was sworn to avenge the blood of the prophets. That was understood, indirectly, to refer to Joseph Smith." Questioned as to the obedience to the priesthood that was required, he replied: "Yes, sir, the idea was that they were to yield implicit obedience at all times, in every respect to obey the priesthood." Questioned as to the penalty for making known any of the secrets, he replied: "Well, the understanding was that they forfeited their lives by divulging what they saw or heard."

The Court finally decided that the applicants were proven, by overwhelming testimony, to be enemies to the government of the United States, and therefore incompetent to claim citizenship. The points of proof may be summed up as follows:

1. That the most fearful oaths of secrecy were exacted in the Endowment House.
2. That property rights of non-Mormons were not respected.
3. That the members of the Mormon Church were to be held in absolute subjection to the priesthood.
4. That the Mormon Church, called the Kingdom of God, must rule the State.
5. That blood atoning, killing apostates to save their souls, was practised as long as the priesthood dared to execute their murderous doctrine.

In January, 1896, when Statehood was finally granted to Utah, it was made a part of the Constitution of the new commonwealth that Church and State should be entirely separate. Up to that time the Church had dominated territory and people with a tyrannous control. After Statehood was obtained, a manifesto was issued at the very next Conference (April, 1896) which practically places political affairs again under Church control. This document unblushingly declares:

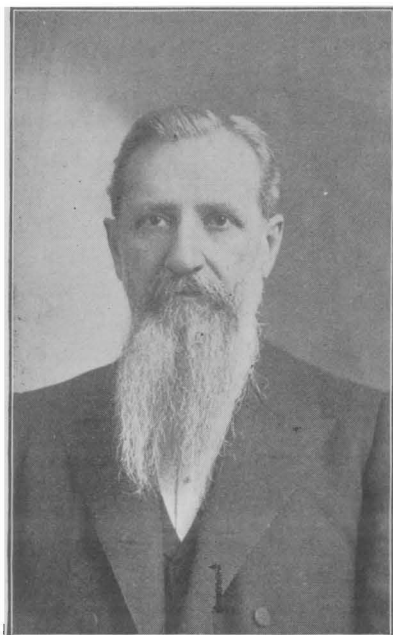
It shall always be observed in the Church, and by every leading official thereof, that before accepting any position, political or otherwise, which would interfere with the proper and complete discharge of his ecclesiastical duties, and before accepting a nomination or entering into engagements to perform new duties, said official shall apply to proper

authorities and learn from them whether he can, consistently with obligations already entered into with the Church, upon assuming his office take upon himself the added duties and labors and responsibilities of the new position. To maintain proper discipline and order in the Church we deem this absolutely necessary.

In the same year, at the October Conference, the subject is reverted to again, when President Wilford Woodruff announced: "The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph Smith, and the twelve apóstles should not be closed. God Almighty requires you to unite in your temple work and unite in your politics. You should unite to elect your city council, and also all of your State officials. You must put aside your Democracy and Republicanism, and, as Latter-Day Saints, unite, and you will not be taxed to death."

The Mormon leaders are shrewdly locating their people in states and territories contiguous to Utah, with the avowed purpose of obtaining political power. Several years ago, Bishop Lund, speaking of this policy, said:

A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho, and Arizona to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory. In the past six months we have sent more than six thousand of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this will help build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the Church. Then, in some great political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire.—*San Francisco Chronicle*.



JOSEPH F. SMITH

The present President of the Mormon Church,
a prominent witness in the Smoot case
in Washington

This program has almost been literally followed, and it vividly tells the whole story of conditions as they are to-day. To many minds this phase of the Mormon propaganda is the most menacing of all. The red flag of danger is unfurled by the haughty domination in temporal and political affairs of a so-called infallible priesthood. As free citizens of a great republic, it is our first duty to safeguard those glorious liberties, purchased at so great a cost, and resent in every part of our beloved land the arrogance of any churchly power which would dare to thrust into our federal legislative assembly its exclusive nominee and son of choice.

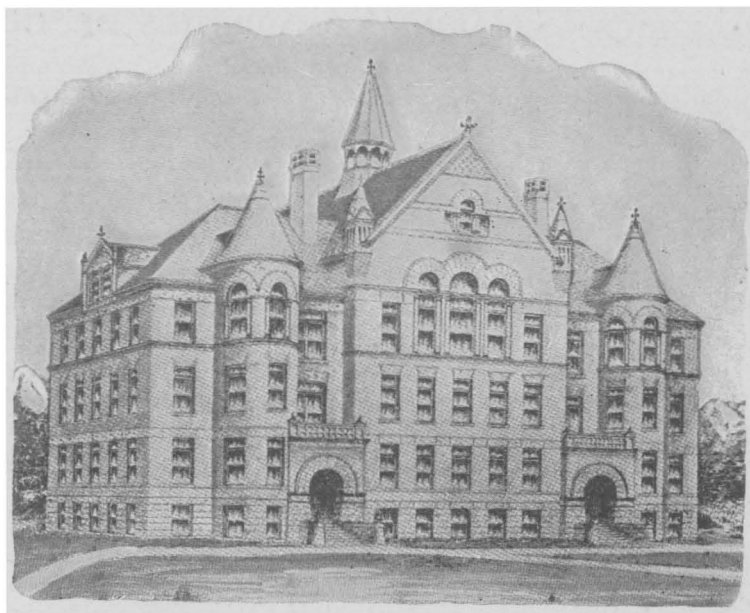
The Battle Against Mormonism

What can be done to meet the issues raised by this pestiferous aggregation in the body politic and body ecclesiastic, this *imperium in imperio*, this pseudo-Church which is *contra bonos mores*?

(1) Every loyal American citizen should work for an amendment to the Federal Constitution, making polygamy and polygamous cohabitation an offense against the government of the United States. The regulation of such matters would then be placed in the hands of federal officers who would be independent of Mormon votes. If we ever hope to carry this measure into effect it must be done now, for the Mormons are working with might and main to gain control of sufficient votes to defeat any drastic legislation looking to the extirpation of their darling sin.

(2) The great Christian Churches of our country must awake to the imperative need of evangelizing Utah. Scores of villages in that region have never had the Gospel of Jesus Christ preached in them; thousands of Mormons have never heard the thrilling story of redeeming grace as manifested through the Cross. While over two thousand Mormon missionaries are making "converts," or perverts, throughout Christian communities in America and Europe, at the rate of from 40,000 to 50,000 a year, the great Protestant denominations, with one conspicuous exception, are simply playing at missions in Utah. The clarion call of the Gospel to repentance for sin and reformation of life in the Rocky Mountain belt would meet with a glad response from tens of thousands who are now enthralled by a moral darkness and superstition as dense as can be found anywhere on earth.

(3) A Christian college controlled by a broad and progressive policy needs to be established, in order to energize and conserve the beneficent results of missionary teaching and preaching. The Christian college has fully proven itself a mighty factor in moulding the character of pioneer populations and shaping the destiny of commonwealths. What this agency has done for older communities it will, under the blessing of God, do for Utah. Just think of it: in a region fifteen hundred miles in extent there is not one Christian college,



THE PROPOSED BUILDING FOR WESTMINSTER COLLEGE IN UTAH

save Westminster College, of Salt Lake City! This institution was founded in 1896 by Dr. Sheldon Jackson, and, while under Presbyterian control, is absolutely non-sectarian in policy. It is doing a splendid work with the poorest equipment. It has a magnificent site of twenty-two acres, a fine college chapel, a strong preparatory department, and a good working library, but no college building proper. Patriotic and Christian people could not give to a more worthy cause than this. It is the only institution provided in that vast region to take hold of the many young men and women who aspire to a higher education in keeping with truly American ideas and conceptions of home life. The faithful and liberal application of Christianity on evangelical and educational lines to these people would, we believe, infallibly secure the disintegration of Mormon domination and power inside of ten years.

Will the noble freemen of this mighty republic see to the speedy enactment of a Constitutional Amendment prohibiting polygamy in all places within our jurisdiction; will the Churches unite as never before to send preachers and teachers on a campaign of thorough and unflagging evangelization; will Christian men give of their money to strengthen and develop a great Christian college in the very citadel of Mormonism with its powerful system of vicious teaching? The toiling servants of our risen and triumphant Master, keeping watch on the picket-line, patiently await the answer.

THE ENGLISH-SPEAKING COMMUNITIES OF THE FAR EAST

THEIR RELIGIOUS CONDITION—A STATEMENT AND AN APPEAL

BY REV. EDWARD A. WICHER, B.D.

Pastor of Union Church, Kobe, Japan

There has been one great deficiency in the missionary enterprises of the evangelical churches, and especially of the American evangelical churches, operating in Asia—they have utterly neglected to provide for the spiritual needs of the large English-speaking communities which have sprung up in the ports. These communities apparently are not embraced within the sphere of operation of any missionary society. They are beyond the scope of the Home Mission Boards, because they are not in a Christian country, and they are beyond the scope of the Foreign Mission Boards, because they are not heathen. Yet there they are—numbering tens of thousands of people of our own kindred, who speak our own language. Neglected in a religious way, they are rapidly becoming de-Christianized and denationalized. It is more than time that the home churches should seek to understand the conditions of religious life in the East and consider what ought to be done.

The facts have never been systematically investigated, no statistics have been collected, and consequently any statement of conditions must be general. Most briefly stated the situation is this: With the exception of Hongkong, Shanghai, and Kobe, there are no clergymen, other than those of the Church of England, serving the English-speaking residents in the Far East. There are many important centers of population, containing large numbers of British and American citizens, without a single evangelical minister among them. In Yokohama there are twenty-five hundred foreigners and no evangelical minister. In Nagasaki there are five hundred foreigners and no evangelical minister. In Tokyo, Seoul (Korea), Newchwang, Port Arthur (Manchuria), Chefoo, Hankow, Tientsin, Peking, and many other cities, reaching all the way from the Hokkaido to the Malay Peninsula, there are many foreign communities of greater or less importance, not one of them supplied with a Union Church pastor, altho in each place there is the Union Church building. Besides these, there are larger English-speaking communities scattered up and down the whole East—as, for example, in the American-owned mines in Korea, where there are some eighty young men employed in important work as managers and engineers.

Everything points to an immense developement in the East in the near future. Since the ports of Antung and Mukden are to remain open, there will be settlements there, and at Taku, Wei-hai-wei, Kiat-schon Bay, and many other points of strategic commercial importance.

China has scarcely even begun to awaken. Her commerce is destined to grow enormously, and with every increase of trade there is certain to be a corresponding increase in the number and extent of the foreign settlements.

Chief among the influences which operate toward the disintegration of the Christian character of the foreigners in the East, is the constant and unvarying action of heathenism, which has no ten commandments, and, in some places, nothing to correspond to them. There are gods many and lords many, invented for all purposes, even to protecting the thief from detection in his crime, none of them expressing any high moral aspiration; there is no Sabbath, and even commercial morality is still in a rudimentary state; and the feelings of repulsion with which the Christian conscience regards the sin of adultery are incomprehensible to the heathen mind. Divorce is common, and may be procured practically at the whim of the husband. The wife is at the mercy of her husband. Under these circumstances it is not surprising that the Japanese woman should prefer living with the foreign man on any terms whatsoever to having a husband of her own race, and should even feel herself honored by being chosen as the object of the attentions of the foreign man.

The Danger to Young Men

When the young man, fresh from his pure home in Great Britain or America, first arrives in the East, and sees the materialism, the hollow pretense, and the moral rottenness of much of its life, he is naturally horrified. But it is the saddest of all sights to watch the change that gradually comes over him as his enthusiasm gives place to cynicism, and his purity to the knowledge which ends in death. Could the newcomer be isolated until his Orientation is complete, until he knows his way about in his new surroundings, and has gathered some reserve of moral strength, the terrible tragedy might be averted. But no sooner is he arrived than he is taken in hand by some accomplished man of the world, possibly his own superior in office, and instructed in the way he must go in order to prove himself an acceptable comrade in the gilded company. The first steps in vice are made as easy as they could be made. Everything irregular is concealed, if there be any wish for concealment. The young man can lead a double life without his most intimate friend knowing anything of the shady side. Later he may feel that concealment is superfluous, and rather prides himself upon his freedom from moral restraint. He looks upon his acts as the marks of his distinction as a citizen of the world. He will soon smile loftily at the innocence of the next arrival, and scoff at the narrowness of the religion of his old, simple-hearted parents in the home land. Conscience has now lost all power of distinguishing the true from the false, and the pure from the

impure. Later he may come to realize something of the value of the purity he has thrown away; but then it will be too late to recover it. His life may end, as the life of many of the East has ended, in a cynical despair or in the suicide's grave.

In reference to the relations subsisting between the white men and the native women, there is one established convention of Eastern society which works a particularly grave injustice. If the foreigner marry the native woman, he is ostracized forever. But if he live in concubinage with her, fashionable society simply affects to know nothing about the matter and receives him in the ordinary way. It is even said that some of the smaller communities do not contain one man who does not support at least one native woman. I do not believe such a statement, but the fact that it can be made and believed by many is in itself a striking testimony to the gravity of the situation.

Of course, what has just been said applies more particularly to unmarried men, but there are also serious defects in the ways of married people in the East. There are husbands who live too much in the club-houses, who gamble and drink to excess. There are mothers who turn their children over to the tender mercies of the nurse, while they occupy themselves with frivolity and social pleasures. Beneath the forced gaiety there is a sorrow and a weariness which sometimes finds expression in an outburst of rebellious tears and sometimes mutely suffers, waiting for the night and sleep.

In spite of all the temptations and pitfalls which lie all along the path of the young men, there are not a few who preserve their integrity and purity, and come out of the mortal struggle with a clear, vigorous, and sympathetic manhood glorious to behold. And among the married people of this city there are those of undoubted social position, who use their advantages and abilities for worthy and unselfish ends. Some of the best men whom I have known are officers in Kobe Union church. There are such men in all the settlements of the East. But they, too, need their pastor. They have their difficulties in the interpretation of God's Word; they have temptations, and they want the consciousness of the fellowship of Christ in His Church to help them to be strong; they have sickness, and they want the visits and the prayers of the man of God; they have their sorrows, and they want the comfort of Christ's Holy Church. And all are lonely to some degree, and they need something of the home land—the gentle touch, the light and hope of the Church across the seas. They have every need of a pastor that is felt by religious men at home, only their feelings are intensified by reason of their isolation from their kindred by blood and their brethren in the faith.

The dire results of the Church's neglect of the foreigners in the East extend also to the natives. Even in Japan, which is doubtless the most enlightened of all now-Christian countries, the average man

has only a hazy idea of what Christianity means. But he knows something about Christians; he has seen them, perhaps had business dealings with them; certainly he has made up his mind about them. It is small wonder that his opinion of the foreigner and his religion is not always favorable. If he is a serious-minded man he may conclude, with Count Ito, that after all there is not much to choose between the religions, and that an individual or a nation could get along very well without any religion.

But if he is not a serious man, if he is consumed with the one ambition of being up-to-date, of being as much like the foreigner as possible, he will copy them, vices and all. It is the opinion of missionaries of China and Japan that, judged solely from the standpoint of foreign missions, it would have been a most paying investment if, years ago, the boards had appropriated a sum sufficient to provide pastors for the foreigners living in the ports until such times as the latter would have been able and willing to pay for them.

There are some foreign residents—not the best informed, but usually the most self-assertive—who stand in open antagonism to the missionary and the missionary's message. They often prejudice the mind of the stranger passing through the land by giving him an unfavorable account of the missionaries' work—a work of which they themselves know absolutely nothing. Such an account is almost certain to be repeated at home, to the great detriment of the Church's enterprise. Indeed, the traveler is sometimes led astray, not simply in his opinions, but also in his conduct, by his fellow countrymen living in the East. Were the influence of Eastern life upon the officers and men of the American Navy the sole consideration involved, this of itself should be sufficient to induce the Church to found an adequate number of chaplaincies in the ports.

What is To Be Done?

What will the Church do with these communities in the East? First, let them send pastors for the union churches. Second, send Y. M. C. A. secretaries, who are both athletic and spiritual.

The readiest solution of the problem may seem to some to be that the foreign missionary who is living in the community shall attend to this work along with his other labors on behalf of the natives. This has been done in every community, and is still the case wherever there is no Union church pastor. One missionary is appointed acting pastor, and then becomes responsible for the supply of Church services. These missionary pastors have patiently and unostentatiously done excellent service; they have founded every existing Union church; they have opened their doors to receive their fellow countrymen when they were ill or in trouble; they have helped scores of young men to fight through the great battle of their lives and

win; they have been living witnesses to the truth and power of the Gospel of Jesus Christ. But the time when the overburdened missionary can be the efficient pastor of a Union church is now long since past. In a good-sized city the only way for the missionary to be a pastor to his fellow countrymen is to give himself wholly to the work of the Union church. Such a change is generally to be deprecated, because it calls a man away from a work, in preparation for which he has expended years of earnest labor, and because it brings him to a work for which his past activities have to some extent unfitted him. Nevertheless, if the mission boards would allow suitable men to become pastors in English-speaking churches, and retain their rank as missionaries, the problem might be solved. The only objection would be that the missionary of one particular denomination might have difficulty in obtaining the adherence of all the people of the Union church belonging to the other denominations.

If all the chaplains of the Anglican Church were earnest, sympathetic, evangelical men, the distinction between a liturgical and a non-liturgical church might be set aside in order that all the Christians resident in one city might worship together. But, unhappily, too often the chaplains of the Anglican Church are intolerant high-churchmen, who are chiefly concerned with assisting the preeminence of their own sacraments and the invalidity of their own orders. In this part of the world, where life is reduced to its constituent elements, the only man who is going to lift a community into a higher plane of living, thinking, praying, and loving is the man who has love in his own heart, and an invincible faith in the power of the Gospel of Jesus Christ unto salvation. The man who trusts in the efficacy of a sacrament will find that in some way his doctrine lends dynamic unto righteousness. But in any case the majority of the foreigners living in these latitudes were born and have been reared in non-liturgical churches. Their religious aspirations and their praises are best expressed in the forms to which they have been accustomed. Is it right that they should be asked to go to the Anglican Church for the satisfaction of their deepest desires? Most of them will never go; they will simply be lost to every Church.

Again, it has been affirmed that when the foreigners constituting any settlement want a pastor, they should, without waiting for any outside assistance, themselves combine to form a Union church and call a pastor. This is not possible for most of the communities of the East. The population shifts too rapidly out here for there ever to be the stable, permanent church life that exists in the churches of the home land. Besides, the average business man has no idea where or how to look for a minister across seven thousand miles of sea and land. He is rather dubious about the likelihood of his proving the right man when he would arrive.

But supposing that a given community does not want a pastor at all; supposing that this community is one that had rather see all the pastors deported two thousand leagues away, is it on this account to be left to itself? No; whether men want the pastor or do not want any, he should be sent among them. The only remaining alternative is that the home churches should choose and send out pastors in some such way as the Scottish churches follow in sending their chaplains to continental Europe. The work might be supported by the different Foreign Mission Boards making proportionate contributions toward it, and appointing representatives to act together in its administration. Or there might be organized an entirely new society which would be interdenominational and, perhaps, also international. This latter method would simplify the business of making appointments.

The question of the finances should not be a difficult one if the missionaries were wisely selected. There is scarcely one place among all those that I have named where the foreign pastor, if he were a suitable man, would not find most of his support, if not all of it, within the community to which he was designated. Whatever defects the East may have, stinginess is not one of them. A sober estimate has convinced me that \$10,000 per annum raised at home would be a sufficient income for the supply of pastors to all the Union churches from Yokohama to Singapore.

Every argument in favor of foreign missions is also an argument in favor of the Union Church; for every foreigner in the East, whether he will or no, is a missionary. He is a representative of Christianity in the eyes of all the natives; alas, for the conception of Jesus Christ that some foreigners convey! We can not do more for Christianity in heathen lands than by helping our Christians to be good Christians, and the Union Church might become a beautiful model to the struggling native church of the way in which Christians should sing, pray, and love.

Every argument in favor of home missions is also an argument in favor of the Union Church. These fine, athletic young men whom we are striving to serve are our own sons and brothers—flesh of our flesh and bone of our bone. Most of them will go back home some day. And how will they go? With wrecked bodies and polluted souls, or pure with the purity that has been tried by fire and radiant with the intelligence that has proved in the lonely struggle the fellowship of God? Your brothers need the aid which you can give them. A few thousand dollars will establish this most important work. The results will be apparent from the very beginning of the work, and they will deepen with the passing of the days, until East and West shall join in praises to our King. Hallelujah! for the Lord God Omnipotent reigneth. The Kingdom of this world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever, King of kings, and Lord of lords.

CHINESE PREACHERS AND THEIR SUPPORT

BY REV. F. A. STEVEN, SHANGHAI, CHINA

Missionary of the Chinese Inland Mission, 1883-

The missionary at home is sometimes asked such questions as: "Are there not now enough native Christian workers among the heathen to carry on the evangelization of their own people?" or "Is it not better to employ missionary funds in supporting ten native helpers than to use the same sum in supporting one foreign missionary?" To both of these questions, the general answer must be: "No." This is probably true up to the present of every heathen and Moslem country, and it is emphatically true in regard to China.

To answer more particularly the first question, we would say:

(1) The number of native Christians in China is still very small, relatively, to the vast heathen population around them.

(2) They are, for the most part, confined to comparatively few cities and towns.

(3) They are usually drawn from the humbler classes of society, for the literary man and the official turn away from the sacrifice involved in becoming Christians. Tho saved by grace, they still need constant and prayerful oversight, encouragement, and teaching. They are mostly "babes in Christ," and need to be fed with the "pure milk of the word" by experienced and devoted spiritual nurses.

(4) While the proportion of those among the native believers who are fitted by capacity, disposition, and grace to be preachers of the Gospel and spiritual leaders of their own people is probably at least as large as among the church-members of Christian lands, it yet provides but a very small and totally inadequate supply of real workers for the districts immediately surrounding their homes, and leaves scarcely any free, willing, and suitable men to go as missionaries to the "regions beyond."

(5) The missionaries of all societies recognize that the natives understand and are understood by their fellow countrymen much more readily than is the case with foreigners, however long they may have resided in the country and however well they may speak the Chinese language.

(6) They also look forward to the time when the native Church shall have so developed in spirituality and knowledge, and increased in numbers, that it may send forth many of its members, to evangelize, baptize, and teach, and to establish churches in new centers.

(7) For this, however, the time has not yet come. The native brethren have not, in the great majority of cases, come into such a position of Christian experience and stability, and got so free from the heathen influences that surround them, as to be able to stand alone

under trying circumstances, and to act wisely and consistently when they are faced by new problems in their work.

(8) The fact is that at present, and for many years to come, the native workers and the foreign missionaries must work hand in hand; neither can do without the other. The missionary needs the help of his native brethren in managing the affairs of the Church, in caring for and instructing its members, and particularly in carrying the Gospel to those yet outside. The native workers need the help of the missionary to instruct them in the Word of God, to illustrate the application of Scripture principles to the practical circumstances of Chinese life, to lead them in faith and prayer, to love and sympathize with them in their trials, and to guide their efforts to bring the Gospel to their fellow countrymen.

(9) In *Church* work we look for the best results, where most or all of the active work, and as large a share as possible of responsibility, is borne by the Chinese themselves, but where more or less frequent visits are paid, and constant touch is maintained in other ways, by a wise and godly foreign missionary. This is a necessary—and, perhaps, a long—intermediate stage between the time when the missionary stood alone among the heathen and gradually gathered a few followers, to whom he was the only representative of the Gospel, and that other time, yet future, when the Chinese Church shall be wholly self-supporting and self-propagating.

(10) In *evangelistic effort* among outsiders, the most efficient work is accomplished when a foreigner and a native journey together and preach the Gospel by turns, or when a missionary lady and her Bible-woman visit the villages or the homes in the city, and together teach the Gospel to their Chinese sisters.

Ten Native or One Foreign Missionary

In explanation of our negative reply to the second question, we advance the following considerations:

(1) There is much that is attractive about the plan of supporting large numbers of native missionaries whose needs are met by a salary of, say, one-tenth the average salary or allowance of a foreign missionary. In this way many who are poor in this world's goods could have the joy of giving, out of their little, enough to enable a native evangelist or Biblewoman to represent them in China or elsewhere, and the bond of prayer between the two would be a source of strength to both.

(2) *But* (an awkward, yet necessary, word) any such large increase in the number of native agents, paid with foreign money, is at present impossible, because the men and women are not available. And, if it were possible, it would not be expedient because:

(3) The aim of the missionary body in China is to raise up a strong and pure Christian Church in China, which shall gradually undertake

the whole of the service of the Gospel in their own land, and it would seem to be a poor way of teaching self-support if large and increasing amounts of foreign money were to be used for the payment of Chinese Christians employed in preaching the Gospel.

(4) We seek to teach the Christians the duty and privilege of giving for the support of God's work. Their idolatry often costs them a great deal of money, and it is in every way right and helpful for them to be taught to give for the support of their new religion.

(5) It would not be right to ask them to support the foreign missionary, and it would not be within their power to do so. But the Chinese preacher is one of themselves, desired and invited by themselves; he is prepared to live on an income no larger than that of many of his fellow church-members whom he serves in the Gospel, and it is both right in principle and expedient in practise to ask them to face the responsibility of providing for his support.

(6) When it is first brought before them, some of the churches feel that they can not do it; but the prayer and holy scheming, the sense of responsibility, and the comradeship in sacrifice which the necessity calls forth are very important factors in the spiritual life and progress of the young Church.

(7) In increasing numbers the native churches are counting it a joy to support their own pastor, and in some cases also to support another worker among the heathen in another district.

(8) It is generally felt among the missionaries that any man or woman who it judged suitable for paid employment in the work of the Gospel should be at the service of his own or sister churches, and should only be put upon foreign pay in rare instances, and when the churches are not in a position to employ him.

(9) In addition to the great injury that may be done to the native Church by leading it to rely upon outside financial support, we must take into account the injury which may result to the man or woman employed.

(10) It has often been noted that evangelists, Biblewomen, and other helpers who worked with fervor and success as voluntary helpers, became stunted and withered in their experience and service when a human employer and a salary came between their hearts and their Lord. This is by no means always the case, but it is sadly frequent.

(11) Besides all this, the Chinese heathen are very ready to discount the words of missionaries and native helpers alike by saying: "Oh, it's all right for him to preach; he is paid for doing so." And they will naturally listen with far more respect, other things being equal, to the man who preaches the Gospel while he goes on with his trade, or is supported by his fellow believers in the neighborhood, than to the man whose salary comes from over the sea.

(12) For all these reasons the China Inland Mission desires to

limit, very carefully, the cases in which foreign funds are employed for the payment of native helpers.

(13) We are not prepared, however, to decline to receive and forward such gifts to China, for we recognize that, in special cases, the Holy Spirit may truly lead friends to send money for this object, and in such an event He will also provide and indicate the right person for the support to be allotted to.

(14) The great need, which is old, and the widely opened doors on every hand, which are new, together form a loud appeal to the churches of Jesus Christ in these more favored lands to send out as quickly as possible every "willing-hearted" man and woman who is found suitable for the work. A large present increase in the number of foreign missionary workers will be the means of winning for Christ and training in service a largely increased body of native laborers, and these will, in their turn, carry the Gospel to the millions of their fellow countrymen. In this way only can we speed the time when the Chinese Church shall be equal to the service of the Gospel in the Chinese Empire.

SINCE THE WAR IN SOUTH AFRICA

BY W. SPENCER WALTON, DURBAN, NATAL, SOUTH AFRICA
Superintendent of the South Africa General Mission

South Africa is at present in a deplorable condition. War reactions are always serious, and all over South Africa business is about as bad as can be imagined. Ever since the war thousands have been flocking in from England, Australia, New Zealand, and not a few from America. The result is that the streets of our large towns have many unemployed men walking about, and there is a great deal of poverty and suffering. This has been accompanied, of course, by an increase in crime, and many who have been unable to stand a reverse of fortune have become what are known as "wasters."

Both Natal and Cape Colony are being tried in the fire of politics. In Natal the two parties are almost evenly matched, and unfortunately the feeling is so high that the welfare of the people is being sacrificed. Much might be done to open up the country and improve the over-congested route from Durban to Johannesburg. This is much nearer than the route from Cape Town. At the recent session of Parliament very little was done.

In Cape Colony the racial hatred is very bitter. The Bond, which represents the Dutch party, is doing its utmost to strengthen its position, and, like the Irish party in England, will undoubtedly throw its lot in with those who will give the most. There is a very strong Dutch element in the colony; many of them took part in the recent war, either as active combatants or supporters. The old Colonial

Party, which leans in a measure toward the Bond, is headed by Sir Gordon Sprigg, who has been premier for many years. The other side call themselves "Progressives," and have as their leader Dr. Jamieson, who led one of the most iniquitous raids in our times. Of course, he is acting like "a red rag to a bull," and the success of the Progressives would do much toward increasing the bitter feeling in the hearts of the Dutch.

At present our country is being visited by drought, which is causing a disastrous famine. A murrain among cattle, known as "tick-fever" or "red-water," is following rinderpest with fatal results, and we are constantly hearing of the depredations caused by the locusts.

Thus black clouds hang over South Africa, but there is a brighter side. While the Ethiopian Church has caused sad havoc among some old-established mission stations, we trust that brighter days are coming. Many old members are returning to their mother Church, and the painful lack of financial ability, as well as moral backbone, prevent the Ethiopians from holding the ground they have gained by their mistaken policy. I am convinced that their cause will die out in time. The governments are opposing them on political grounds, refusing to recognize their ministers or grant them licenses to marry.

The Brighter Side

In the South Africa General Mission we are especially cheered by what God is allowing us to see in various centers. After patient years of sowing, the harvest is beginning. When I visited Swaziland with Rev. Andrew Murray, in 1891, the Swazies were wild, bloodthirsty warriors, about as low and hardened as heathen could be. When the Boer-British war began, eight years afterward, the South Africa Mission had four stations and four churches with schools in full working order. The war closed the door, and our missionaries were compelled to leave the country. For over three years all the stations were without missionaries. At the close of the war they returned, and found that the native evangelists had been faithful to their trust: the services had been continued and souls had been saved. The Boer *commandos* had left the stations untouched, but one had been considerably damaged by the Swazies themselves. Some acts of Church discipline were also necessary. Now we are hearing of blessings from the four stations—Hebron, Ezulwini, Bethany, and Hermon. The other day the first fruits of Ezulwini were baptized, and Hebron also had a day of joy when some Swazies were received into the Church. From Hermon we hear of twenty-three being brought to the Lord in three Sundays, and interest is on the increase at Bethany.*

* The South Africa General Mission has also flourishing stations in Amatongaland, Basutoland, Bomoanaland, Gazaland, Pondoland, Tembuland, the Transvaal, Zululand, and British Central Africa. There are many open doors, and God's blessing is on the work; but there has been a great lack of funds, which hinders the progress of the work. We shall be pleased to receive and forward contributions for this mission.—EDITORS.

HINDU WIDOWS AND THEIR FRIEND*

BY DELAVAN L. PIERSON

India is a land watered by the tears and stained with the blood of millions of innocent little girls, doomed to the pitiful fate of Hindu widowhood. Burdened with such a terrible iniquity, it is a wonder that the Hindu nation has not been wiped off the face of the earth.

Widowhood is considered the consequence of some dreadful sin committed in a former state of existence. The widow is consequently looked upon as a criminal, who has in reality caused the death of her husband, and is, therefore, deserving of nothing but contempt and ill treatment. As soon as the child widow begins to realize a little that she has lost her husband, on whom depended all her hopes of obtaining happiness in this world and in the next, her near relatives do their best to make her feel that she is an unwelcome member of the household. In their sight she is of no more value than a broken pot; but as they must somehow or other tolerate her existence in the family, they make her their drudge. She is practically a slave, and receives neither pay nor kind words, and has not even enough to eat. If she happens to belong to the Brahmin or to some other high caste she must submit to the cruel laws of the priest. Her head is shaved once every two weeks, and the barbers add insult to injury by frequently scraping the scalp of the poor little widow until it bleeds, and by telling her that she is the cause of all the misfortunes of the family.

The girl thus disfigured is deprived of all comforts—all nice clothing and the jewelry which she loves—and the very sight of her face is looked upon as an evil omen. She is not allowed to take part in family festivals, but must remain in the rear of the house, where no one will look upon her. She must fast and perform penance and mortify her body, in order to purge herself of the sin which caused her husband's death. Words can not describe the cruelty of the treatment which these child widows receive. Is it any wonder that many of them cast themselves into the river, or into a well, to put an end to their wretched lives. Others resort to immorality as a means of obtaining liberty. They are very often forced into leading sinful lives by the deceitfulness of their own male relatives. Very frequently these male relatives tempt and even force the young widows to yield to their evil desire, and then let the poor girls bear the consequences of their sin and shame, while they themselves go unpunished. The woman who has once slipped out of the path of righteousness is forever an outcast from society. If she does not commit suicide, she finds the gnawing pains of hunger so hard to bear that, with no home to go to, no friends to care for her, and no opportunity for honest employment,

* The facts for the first part of this article were furnished by Pandita Ramabai for this REVIEW.

she seeks refuge from starvation in the house of ill-fame. There she lives a miserable, degraded life, and finally dies the death of an out-caste. Many an honest widow lives a pure life, but her terrible suffering makes her wish herself dead, and when death comes she welcomes it as the best friend to set her free from bondage.

There are nearly twenty-four million of these widows in India—nearly as many as there are women in the United States. Every fifth woman in the whole female population and every third woman in the Brahman caste is said to be a widow. The higher castes never allow their women to remarry, so that the proportion of widows is greater among them, and the lower castes are so strongly influenced by the higher that the remarrying of widows is discountenanced in every part of India.

A little girl born into a high caste family is generally given in marriage before she is ten years of age. Many of these little ones are "married" while they are yet in their cradles. This means that the religious ceremony is performed. When the girl grows old enough to perform a wife's duties she is sent to live with her husband under the care of her mother-in-law, but should her husband die, even before she ever met him, the little married virgin is considered a widow, and a widow she must remain so long as she lives.

Nearly seventy thousand of the widows are under nine years of age, and fourteen thousand are under four years of age. The number of child widows is greater among the higher castes, and their suffering is enough to move a heart of adamant.

The Story of Ramabai's Life

At dawn of day, one summer morning about fifty years ago, two Brahmins went to bathe at the same place in the sacred river Godaveri. After the bath and morning prayers they hailed one another and fell to talking. They were utter strangers, and their homes lay in widely distant parts of the country. One was a father on a religious pilgrimage with his wife and two little girls. The other was a widower. The father offered in marriage his daughter of nine years, and in an hour a bargain had been concluded. The next day the wedding took place; the bridegroom carried the child bride to his home, several hundred miles away from her former home, while the father pursued his pilgrimage.

Ananta Shastri, for that was the bridegroom's name, sought to teach his little wife Sanskrit and all the learning of the Hindus; but his mother and the elders of the household set themselves against such violation of ancient custom. To escape contentious tongues he took his wife away into the jungle in the Western Ghats, built a rude hut, tenderly cared for her, and diligently taught her. There they lived for twenty years, and were blessed with a son and two daughters. Ramabai



ANANTA SHASTRI AND HIS FAMILY

Ramabai is the smallest child, and seated between her father and her mother, Lakshmi Bai.
Her brother and sister are at her father's left

the youngest, was born in 1858. From far, pilgrims and students came to the spot to sit at the feet of Ananta, the learned and holy teacher. These students drank deep of the learning of their master, and ate up his substance: for he kept open house for all.

When Ramabai was nine years old, poverty came upon the family, the jungle home was broken up, and for seven years they wandered, seeking fortune but finding none. Then came upon the land that dire famine of three years, which culminated in awful distress in 1876. The father, mother, and elder daughter died of hunger, while Ramabai and her brother were driven onward by the tortures of starvation. In want of food, they would allay the pangs of hunger by swallowing wild berries, hard roots, and tough skins. In want of clothing, they would keep off the intense cold of a winter night in the Punjab by digging grave-like pits on the bank of the river and covering their bodies, all but their heads, with dry sand.

At last they came to Calcutta, and here Ramabai sprang into fame. From childhood she had loved books and learning. Sanskrit was like

her mother tongue. When she was twelve years old she could repeat eighteen thousand verses from the Puranas. At Calcutta she was summoned before an assembly of pandits, who, after examination, conferred upon her the title of Sarasvati (Goddess of Eloquence), and she was called Pandita—the only woman in India who has this right. Her brother died, broken down by years of hardship and hunger, and Ramabai was married. But in nineteen months cholera carried off her husband, and Ramabai was left a widow with a baby girl, Manorama (Heartsease).

The Emancipation of the Widows

It was not long before Ramabai's heart went out in compassion to other Indian widows less fortunate than herself. Altho she did not realize it then, God was calling her to devote her life to the emancipation and uplifting of these young widows of India. This was twenty-two years ago. Alone and friendless and penniless she left her home with no one but the unseen and the then unknown God to guide her footsteps. She journeyed to England, where for a time she was lecturer in Sanscrit at Cheltenham College, Oxford. Here she also became a Christian, and was baptized into the Church of England. Later she crossed to America, and there found many friends to help in the great work to which she had devoted her life. "Ramabai Circles" were formed in many cities, and money was raised to establish and maintain a school for high caste widows in Bombay. On March 11, 1889, the school *Sharada Sadan* (Home of Wisdom) was opened, with two pupils. One of them was a child widow who had attempted to commit suicide, but was prevented by the fear that she might again be born a woman and subjected to even greater suffering. Since that time many child widows who have been subjected to most cruel treatment at the hands of their relatives have found shelter in this school and home. Ill treated, starved, branded on the face and body with red-hot irons, subjected to all imaginable humiliations and driven out of their homes, never having known what it was to be loved by fellow creatures, hundreds have found shelter and comfort in the Sharada Sadan. Many also came out of darkness into the light of God. The school was soon removed to Poona, and became, in truth, a home of light and love to many who had been in darkness and despair.

The girls were educated and trained to earn their livelihood without being a burden to others. Some became teachers, nurses, assistants to missionaries, matrons, or housekeepers; others have been happily married, and are to-day living in homes of their own. The Sharada Sadan, which began by having a class for learning A B C, later became a high-school, with a regular kindergarten for children and a kindergarten training-class for teachers. A beautiful stone building was secured for its schoolhouse, two long dormitories, cook-houses,

dining-halls, storerooms, a large garden, and nearly three acres of ground—a property worth \$50,000, without a cent of debt on it. The girls were allowed full religious freedom, not being obliged to break caste or study the Bible; but God's Holy Word, which stood on the shelves of the school library, side by side with the Hindu sacred books, was the means of shedding abroad in the hearts of many of the girls the light of the love of God. The Holy Spirit brought many of the girls to accept Christ, and they confessed Him publicly by baptism. Many of these converted girls became voluntary Christian workers.*

Salvation for Famine Widows

In the latter part of the year 1896, when famine had begun to rage in Central India, Ramabai felt called by God to undertake the special work of rescuing young high caste widows from the famine districts. Hundreds of them were made orphans at the death of their parents by starvation. They wandered about, hungry and destitute in search of food. Thousands fell victims to the terrible famine and its consequent diseases, and died like rats—uncared for and unnoticed by any friend. Others wandered in jungles, suffered unspeakable pain from hunger, were in danger of being killed by wild beasts, and fell down dead through sheer want of strength. Hundreds and thousands of thin, starving young girls fell into the path of wicked men, who took advantage of their helplessness, enticed them into ways of sin, and sold them to a life of shame.

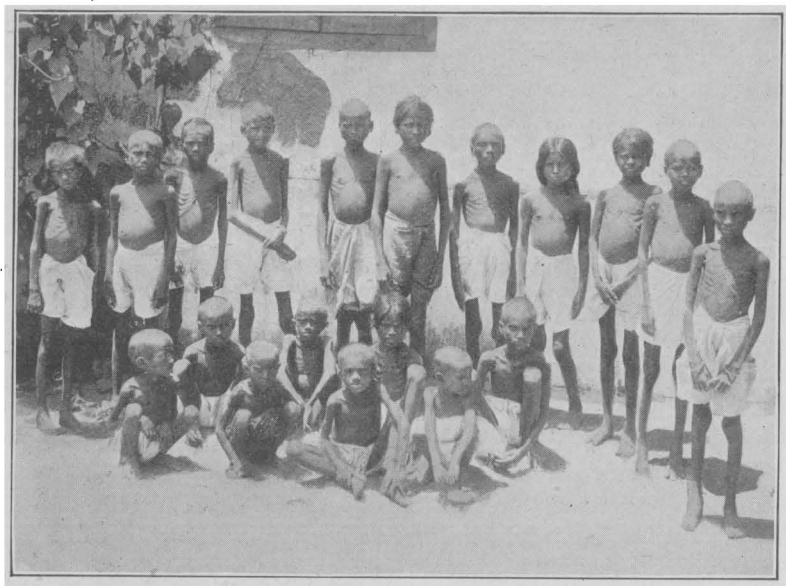
Ramabai, therefore, prepared to visit these poor people, for she felt the command of the Lord laid upon her to rescue three hundred girls from the famine district. With but eighty cents in her hand, and



RAMABAI DISGUISED AS A MAHAR
Dressed as a pilgrim, she went to the city of
Brindaban to rescue young widows from
the clutches of human vultures

Recently the Sharada Sadan has been transferred to Kedgaon, in order that it might be under Ramabai's direct supervision, and because the location is more healthful than Poona. It is, however, still conducted separately, and all of the widows are now Christians.

no place in which to shelter the girls, she started out to find them. God abundantly rewarded her faith by sending over three hundred girls in less than one year, together with all the necessary means for their support. But more than this, within two years over two hundred and twenty-five of them were truly saved by turning to Christ. A primary school was established for their benefit, and a regular Christian church was organized, with a pastor and assistant pastor whom



SOME GIRLS RESCUED IN THE FAMINE

The shaved heads denote widows

God sent to the field. Many of these young widows have become teachers, nurses, Biblewomen, and good wives to make homes for the Christian young men of India.

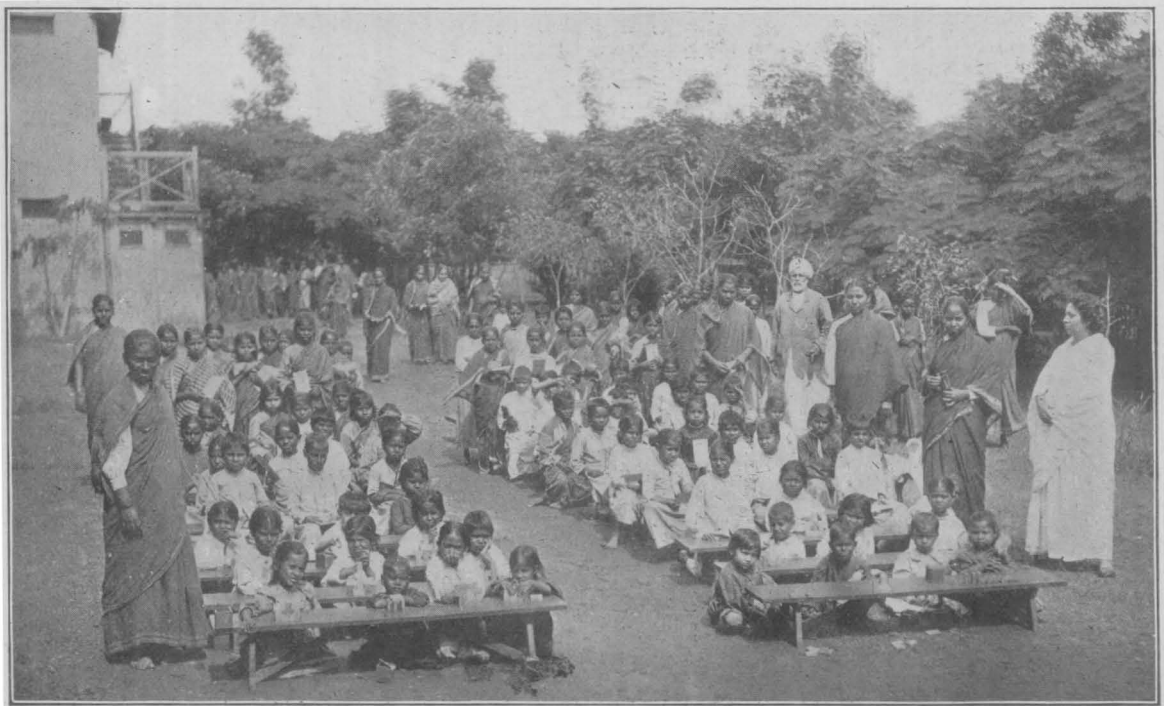
For some years the farm school had no shelter, except a few temporary sheds, but several buildings have since been erected. Altho there have been many days of hardship and privation, the Lord has provided all necessary support, and Ramabai and her coworkers believe that He will send it in the future. It is the hope and prayer of the workers that thousands of these widows and children will find salvation at Mukti, and that it may never be closed for want of money or workers until the Lord Himself comes to claim the Kingdom and take His people Home.

A Visit to Mukti *

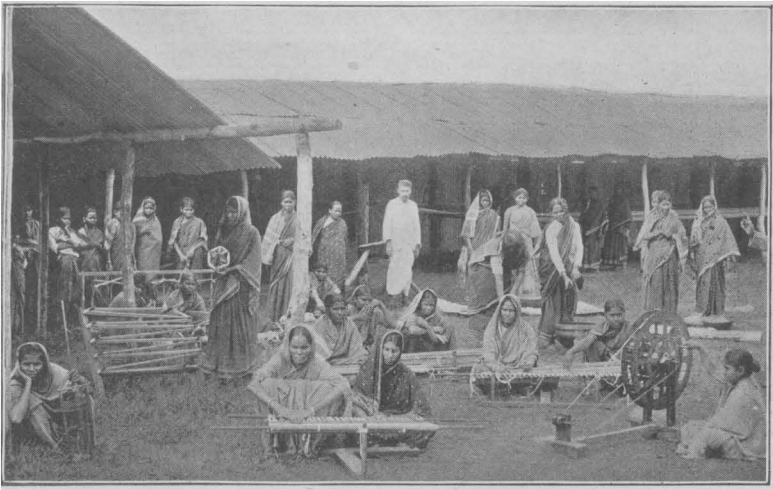
Rev. W. B. Boggs, D.D., describes a visit he made to Mukti a short time ago, and the impression which it made upon him.

"I had heard much about the great work there, but the half was

* Condensed from the *Baptist Missionary Review*.



RAMABAI'S KINDERGARTEN OF CHILD WIDOWS AND FAMINE CHILDREN AT MUKTI



A WEAVING CLASS IN THE MUKTI INDUSTRIAL SCHOOL

not told. Here are about *two thousand* girls and women in this home of safety and purity and peace! Within these extensive grounds are well-ventilated, comfortable dormitories to accommodate all: here are dining-rooms (each one hundred and thirty-two feet long by thirty feet wide), kitchens, storehouses, grinding-rooms (where sixty hand-mills are at work), oil-room, bakery, hospital, schoolrooms, rooms for industrial works of various kinds, plain dwellings for the Pandita and her assistants, offices, guest-rooms, and a great church. Nearly all the buildings are of stone with tiled roofs, well planned and well built. Most of the building stone was obtained from the large wells, of which there are five, with an abundant supply of pure water. And throughout the grounds are many beautiful young shade-trees and fruit-trees, and gardens producing large supplies of vegetables. *Five years ago there was nothing here but an open field!*

All the domestic work of this great settlement is done by the girls. They wash their clothes, sweep the buildings, and keep their dormitories and bedding in order, grind the grain, bake the chapatties (substitute for bread), carry the water, cook the food (nearly a ton of rice daily), keep the water and cooking vessels clean, and the brass dishes which they use in eating, attend to the lamps, besides working in the gardens, watering the trees, plants, etc.

All attend school. The domestic and industrial work is so arranged that all have time for their daily lessons, and all have four hours daily in school and three hours in industrial work. Among the industries taught are: needlework, embroidery, lace-making, oil-making, dairy work, weaving, making brooms, making ropes, wicker work, making bamboo baskets, cane chairs, and door-mats.



PANDITA RAMABAI AND HER DAUGHTER MANORAMABAI

Ramabai is assisted by her daughter Manoramabai, Miss Abrams, Mr. Gadre, her secretary, who is an elderly converted Brahman, and by many others. There are fifty-two matrons, and about sixty teachers, and all have their special duties and departments.

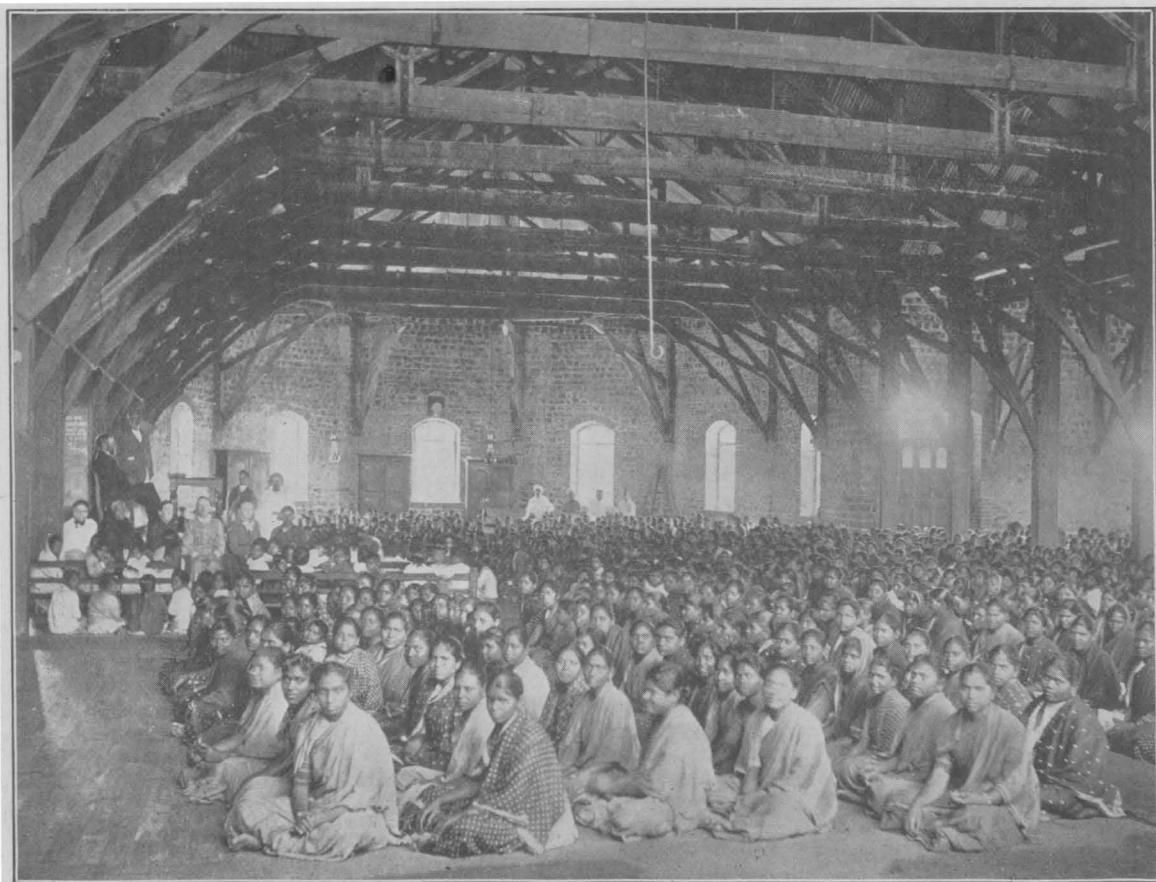
The central aim in the whole work is to lead those who are gathered here to a personal trust in Christ and a true experience of His salvation. The Pandita and her assistants seek by personal conversation and instruction to lead each one to a definite faith in Christ. As a result, upward of a thousand of the girls and women have been baptized or are now awaiting baptism. None are encouraged to take this step until it is believed that they have definitely and deliberately yielded their hearts and lives to God.

The big bell rings at 4 o'clock every morning, when all rise. At 4.30 a meeting is held in the church for a Bible lesson and prayer. This is usually attended by about four hundred of the older girls. At 6 A.M. another meeting of the same kind is held, attended by thirteen or fourteen hundred of the younger ones. Thus the day begins, and all its hours are so skilfully allotted to prayer and study and work and recreation that all in their turn have a share in each part. Other devotional meetings are held in different sections throughout the day. All retire at 8 P.M., except some elderly women, who keep watch in the dormitories all night. There are also watchmen outside the gates.

The church is a plain out sightly structure, designed to seat from four to five thousand people. It is built of dark gray stone and roofed



MUKTI MISSION BOYS LEARNING CARPENTRY



THE WIDOWS CHURCH AT MUKTI, KEDGAON, INDIA

with Mangalore tiles. It is two hundred and forty feet long and forty-five feet wide, and has two transepts, each one hundred and thirty-five feet long. The floor is of teak-wood, beautifully smooth. The foundation-stone of the church bears the following inscription in Marathi:—

Praise the Lord!

Not by might nor by power, but by my Spirit, saith the Lord.

That Rock was Christ.

Upon this Rock will I build My church.

Jesus Christ Himself being the chief corner-stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit.

That our sons may be as plants grown up in their youth: that our daughters may be as corner-stones polished after the similitude of a palace.

20th September, 1899.

THE FOUNDATION OF THIS BUILDING WAS LAID IN CHRIST
UPON THIS DATE.

Some of the noticeable features which arrest the attention of a visitor may be briefly mentioned.

1. The *happiness* that evidently reigns in the place. The little ones are full of childish glee, and gladness appears in the faces of nearly all the women—the gladness of those who have escaped from misery and abuse and terror into this peaceful haven. In their times of recreation merry laughter and songs of joy are the natural expressions of the happiness which they have found.

2. The *order and discipline*; so quiet but so effective. You do not see the exercise of it, but the result. Everything seems to move on like clockwork—without any noise or harsh commands. One quiet



RAMABAI'S BIBLE TRAINING SCHOOL OF HINDU WIDOWS

but firm authority, exercised in love, is over all, and all are controlled and swayed by it.

3. *The sacredness of the place.* Over the gates are the words in Mahrathi: "Thou shalt call Thy walls Salvation and Thy gates Praise"; and a stranger is at once impressed with the fact that everything here is for the Lord. He is first in all things: He is recognized and honored in all that is done; it is all His service, and for His glory.

One of the most noteworthy facts in this remarkable undertaking, and one to greatly rejoice over is, that *the chief agent in it all is a daughter of India*. It is not the work of a missionary society, or of European missionaries, but of an Indian widow, moved by the Spirit of God. Herein is to be found great encouragement. It shows us something of the possibilities of Indian Christians.

THE BIBLE IN INDIA

REV. GEORGE H. ROUSE, D.D.

English Baptist Mission Press, Calcutta

Four short words, but how much is in them! India—a "country" we call it, and think, perhaps, that it is simply a country like France or Germany, with one people and one language; but really it is as much a continent as Europe is, with many peoples and many languages. A card has been prepared which gives an outline of India on a map of Europe. In this card Kashmir is on the Arctic Circle and Ceylon on Greece; Currachi is in Ireland, Calcutta near Moscow, and Rangoon near the Caspian Sea. An outline of India on the map of America would show Kashmir at Winnipeg and Ceylon at Mexico; Kurrachi is in the west of Dakota, Calcutta at Washington, and the coast-line of Burma running many hundreds of miles south of Nantucket. India is as large as all Europe outside of Russia; its population is somewhat about as dense, and it has as many languages as are spoken in Europe. If we include the languages of the various hill tribes in India, the number is far larger than those spoken in Europe. The population of India by the last census was about 300,000,000 (*three hundred millions!*). Leaving out of consideration for the present the languages of the hill tribes, those spoken on the plains of India may be divided into two main classes: the Sanscritic languages of the north and the Dravidian languages of the south of India. Sanscrit, as is well known, is a language somewhat akin to Greek in its inflections and in its phraseology. It has long ceased to be a spoken language, and is important only as being the sacred language of the Hindus and the basis of the North Indian languages. The most important of the spoken languages of India is Hindi. This is spoken throughout the Gangetic Valley, except in Lower Bengal, and also in Rajputana and the central provinces. When the Mohammedans

invaded India this was the center of their authority. They therefore had to learn the language of the people; but while adopting its grammatical structure, they introduced a large number of their own Persian words, including many Arabic words which had been adopted in Persian. This mongrel dialect was called "Urdu," and as it was the language spoken by the conquerors, it gradually developed into one of the most polished of Indian languages, and its literature is probably more extensive than that of any other tongue in India. In some respects it has become a sort of *lingua franca* of Northern India. It is specially the language of the towns in northwest India, while Hindi, in one or other of its dialects, is spoken in the country districts; it is also the special language of educated Mohammedans. As Hindi and Urdu have practically the same grammatical structure, and differ only in phraseology, the two merge into one another, and the common people speak something which is neither pure Hindi nor pure Urdu, and is sometimes called *Hindustani*, tho by some the term "Hindustani" is regarded as a synonym for Urdu. It is difficult, for this reason, to say how many people speak one language as compared with the other; but we may safely say that Hindi, in one or other of its dialects, and Urdu are, between them, spoken by fully *ninety million* people. In its composite character and its general hardiness, Urdu reminds one of English.

The next most important language of India is Bengali, spoken in the fertile and thickly populated country of Lower Bengal, the Delta of the Ganges and the country to the north and east of it, of which Calcutta is the chief city. Bengali is, in its phraseology, as near the mother tongue (Sanskrit) as any other language, if not more so. A large number of pure Sanskrit words are in constant use in Bengali—even many compound words. *Forty million persons speak Bengali*, of whom about half are Hindus and half Mohammedans.

In the east of Bengal the Assamese language is spoken by between one and two millions, and to the south Oriya is spoken by nine millions. These languages are so akin to Bengali that sermons delivered in one language will be understood by people speaking one of the others, yet so different that separate versions of the Bible are needed in each. On the slopes of the Himalayas to the north of Bengal lies the country of Nepal, an independent state, but so friendly that it furnishes some of the best troops in the British Indian army—the Goorkhas. For fear of annexation, no Europeans are allowed to cross the boundary of Nepal, but the Bible can go there. The language of the people is akin to Hindi and Bengali, and active work is carried on by the *Church of Scotland Mission among the numerous* Nepalis who live in British territory.

On the northwest, beyond the Hindi-speaking population, lies the Punjab, and the Punjabi language, akin to Hindi, is spoken by seven-

teen million people. South of it is the small country of Sindh, where two and a half million people speak the Sindhi language. To the southeast of Sindh, on the shores of the Arabian Sea, lies Guzrat, and the Guzrati language is spoken by ten million. South of this comes Marathi, the chief language of the Bombay Presidency, which is spoken by eighteen million.

All the languages thus far enumerated are more or less Sanscritic. Coming now to South India, we have as the most northerly language Telugu—sometimes called the Italian of India. This is spoken by twenty million people on the coast of the Bay of Bengal, south of the Oriya district, and inland in the native state, called the Nizam's Dominions. South of the Telugu district comes that in which Tamil is spoken by fifteen million, reaching down to Cape Comorin, the southernmost point of India. On the western coast, below the Mah-rati-speaking district of Bombay, two other languages are spoken—Canarese by ten and Malayalim by five million. All these South-Indian languages are called Dravidian; they belong to the same family of languages, with altogether distinct characteristics from the languages of Northern India. To the east of the Bay of Bengal lies Burma. The chief language spoken there is Burmese, the vernacular of five million; but various dialects of Karen and Shan languages are also spoken in Burma, so distinct as to require a separate religious literature, including, of course, separate Bibles. Ceylon is not part of British India, but a separate colony; it is, however, naturally so connected with India that we may include it in our present survey. The Cingalese language is Sanscritic, and is spoken by about one or two million. As we have already said, besides these important languages of the plains, there are a great many hill languages, into all of which the Bible, or portions of it, need to be translated, if these tribes are to be evangelized.

So much for the country "India." It will be seen how large the country is in its area and in the vastness of its population, and what babel of languages it contains. Now for the further subject, "The Bible in India." If we speak of "The Bible in America," we should refer to what is simply a matter of distribution, and this would relate almost exclusively to the English Bible. If that Bible needs revision, the only difficulty in the way is to select the best scholars to do the work out of scores of suitable men. "The Bible in Europe" is also simply a matter of distribution; the Bibles would need to be in many different languages, it is true, but these Bibles are all in existence, and have been for centuries. But "the Bible in India" has meant for the last hundred years a large work of preparation; and the men to do it have been merely the ones and the twos who could with great difficulty be spared for the work out of the mere handful of missionaries on the field. Moreover, they have almost all been foreigners, who had

to spend many years in the study of the language they work in before they could commence their labor; and that language is a heathen language, with no words to express the distinctions of Christian teaching, and sometimes without even a word for "God" which is at all suitable. Not only so, but all these languages are more or less in a state of flux, being year by year considerably modified by the influences of Western thought and the increasing spread of the English language. In regard to the languages of the hill tribes, missionaries have found no grammar or dictionary existing for any of them, but have been forced to pick up the language as best they could, and then put it in shape themselves, before they could even begin the work of translating the Bible or preparing a Christian literature.

Be it remembered also that the translation of the Bible is no easy matter. When we translate any other book we may add, omit, or alter the matter as we deem fit, so as to represent the teaching of the book in the way best suited to the people for whose benefit, and in whose language, we are translating the book. "Pilgrim's Progress" in Chinese, it is said, has pictures representing a Christian as a Chinaman, with his pigtail. Quite right; and the wise translator, in putting any Western book in the language of the Eastern people, will *put the pigtail into the letterpress* as well as into the picture; that is, he will *adapt* his matter to the people for whom he is writing. We have put "Pilgrim's Progress" simply as an instance of a book to be translated, but as a matter of fact it is remarkable how readily this immortal book bears literal translation into other languages; this fact struck the writer when revising the translation of "Pilgrim's Progress" into Bengali; yet even this book should be adapted to a certain extent. But we can not do this with the Bible; that sacred book, the authoritative declaration of God's will, and of the way of salvation, must be rendered as literally as possible. On the other hand, we must not be so literal as to be unintelligible. And it is also extremely desirable that every translation of the Bible should be as far as possible idiomatic and sweet in sound, so as to reach the hearts of the readers or hearers. How to meet these more or less irreconcilable requirements, and to make a version at once literal, intelligible, and idiomatic, is a most difficult work. Every first attempt is sure to need revision, and that more than once. The Bengali version, for instance, has had four clearly marked recensions, and the fifth revision is now proceeding. The first Tamil translation of the Bible was completed as long ago as 1725, and still it is felt that the Tamil version is not altogether satisfactory. It is a cause for great thankfulness that the construction of Hebrew, and to a large extent also of New Testament Greek, is so simple that a literal translation brings with it generally a simple construction.

What has been accomplished in the way of Bible translation in

India during the last century? According to the report of the British and Foreign Bible Society, the whole Bible has been translated into nineteen Indian languages, the New Testament into nine other languages, and Scripture portions into eighteen more.

One of the chief aims of the Serampore missionaries was to produce the Bible, or portions of it, into all the languages of India, and it is astonishing how much they are able to accomplish in this line. But their versions were necessarily very imperfect, and so often they were altogether unaccompanied with the living voice. God's plan is that the two should go together; and for the most part Bible translation in India has proceeded on this principle. Translations have been made only in the languages of those among whom missionaries are at work.

The whole Bible has been translated into almost, if not quite, all the main languages of India, and revised in many of them. One of the hill languages, spoken by rather less than two hundred thousand persons, the Khassi, has its Bible, owing to the fact that the Welsh Presbyterians have a very successful mission among this people. Other hill languages have the New Testament or one or two Gospels. Many different branches of the Church of Christ have taken their part in this work of providing for the people of India the Bible which all sections of the Church alike reverence.

In all parts of India the distribution of the Bible is being carried on by agents of missionary societies and by colporteurs. We may safely say that fully half a million copies of the Bible or of Scripture portions are being distributed every year in India. We have had many instances of these scattered portions of the Word of God leading men to believe in Christ and become members of the Christian Church. We also have not unfrequently heard of men who never joined the church, but remained in their Hindu homes, who, through a Gospel which had been received, were led to see that the Jesus therein revealed was the only one Savior, gave up idolatry, and told the people of their village that they trusted only in the Savior of whom the Book had told them. For every case of this kind of which we accidentally hear, we believe there are many people of whom we never hear who in quiet villages live and die with a simple hope in Christ alone, unknown to any professing Christian on earth, but who will be met with in heaven. It is not very unusual to meet with people living in Hindu homes who read the Bible daily, and regard it as the most precious book they have. The Bible is doing a great work in India, and its influence is growing year by year among those who are not professedly Christians. The importance of supplying the Bible for Christians of every tongue is self-evident; and there are no Christians in India who have not a portion of Scripture, and hardly any who have not the Bible, or at least the New Testament, in their own language.

TIBETAN MISSIONS AND THE BRITISH ADVANCE TOWARD LHASA *

BY BISHOP B. LA TROBE
Missionary of the Moravian Church

The eyes of many are now turned toward Tibet, for a British commission has entered the "Great Closed Land," with a view to negotiating a treaty for an open door. If the hermit nation can be induced to open her gates to commerce, she may receive also the greater boon which the Christian Church has long been eager to give her. When the Gospel gains a foothold in this stronghold of Buddhism, it will be the greatest event thus far in the history of the land.

Sikkim is a little native State, three hundred and fifty miles north of Calcutta, which juts up into Tibet, between the two independent countries, Nepal and Bhutan. In 1887 trouble began by the Tibetans entering Sikkim. Remonstrances on the part of the Indian government, which has a protectorate over Sikkim, were unheeded. The Tibetans assumed a very threatening attitude, and caused much annoyance to the Sikkimese. At last active measures were taken, and a military expedition was sent which drove the Tibetans back into their own country.

The political negotiations which followed were extremely slow, but after much delay Chinese officers (Tibet is tributary to China) met the Indian commissioners, the boundary was settled, and pillars were erected to mark the border-line. No sooner, however, did the Boundary Commission turn their backs than the Tibetans destroyed these pillars. The Chinese declared that they could not manage these wild Tibetans, and the Tibetan authorities said they also were powerless.

Meanwhile Lord Curzon, the Viceroy of India, has been watching the policy of Russia in Central Asia. One feature of this has been the presence at Lhasa for a year or more of a Russian political agent, a Buddhist from the district of Lake Baikal.

With much patience the Indian officials have sought every means of coming to an understanding with the proper authorities. It is only after using every other method that at last Colonel Younghusband, a man of mature judgment and wide experience in Central Asian affairs, and Mr. Claude White, an officer with intimate local knowledge, were sent to parley with the Tibetans and Chinese. For their safety and the prestige of Great Britain it was necessary that a sufficient guard should accompany them. A force of three thousand men, under Colonel Macdonald, has joined the three hundred men with Colonel Younghusband in the advance to Gyangtse, ninety miles toward Lhasa. We hope that the Lamas will be wise enough to listen to counsels of reason and peace. Sooner or later the barriers, which the fears of the Tibetans have erected around their mysterious capital, must fall.

This expedition will probably have little affect on the Moravian mission in the Western Himalayas. The missionaries have the confidence of the Tibetans on both sides of the border. Poo, the most westerly Moravian station, is only two days' march from the frontier village of Shipke. So far into Tibet the missionaries frequently have been, and the villagers know that they have no intention of forcing their way beyond. The penalty for this would be cruel punishments inflicted by

* Condensed from *Moravian Missions*.

the Tibetan authorities on the inhabitants of Shipke for allowing a European to penetrate into the country.

When I went up the Sulej Valley in 1901, the Tibetans set a watch at the frontier; but that guard never saw the visitor from Europe, whose visitation of all our Himalayan stations involved mountain travel of nine hundred miles without an attempt to penetrate into Chinese Tibet.

Indirectly the, political situation in the East has already had the effect of bringing up the chief engineer from Simla to inspect the Hindu-tan-Tibet Road. The nearer the frontier, the more difficult and dangerous is this narrow bridle-path, which winds along the face of the cliffs, often at tremendous heights above the great roaring river. A thorough repair would be an immense boon to the missionaries at Chini and, especially, Poo.

Altho the stations are so near the frontier of Chinese Tibet, they are fully eight hundred miles from the scene of the present British advance toward Lhassa. Native traders and travelers go to Lhassa, both from Leh up the Indus, and past Poo up the Sulej; but they have to pass over the lofty plateaus, whose population grows more and more scattered the higher they mount. Beyond Shipke there are not many villages permanently inhabited, and the traveler only finds groups of tents. Gartok ("the highest camp") is an important center in summer, but in winter no one is to be found there. The inhabitants go down to a village which lies one thousand feet lower.

Nevertheless, more than twenty thousand Tibetan Buddhists are settled around the mission stations in Lesser Tibet. The number to be reached from there would not be greatly increased if the treaty should be made to permit missionaries to freely pass over the frontier. All along the natives have crossed that border, and many have come under the influence of the mission.

If an entrance into Tibet proper be gained for Christian workers who have been waiting for it at Darjeeling, we will rejoice. Whoever may be privileged to carry the Gospel into the heart of Tibet will use the grammar and dictionary prepared by the Moravian missionary Jaeschke. His Tibetan New Testament was translated, not into a local Western dialect, but into the book language intelligible throughout Tibet. A revision of this New Testament by a committee at Darjeeling has recently been published by the Bible Society. Portions of the Old Testament, translated into Tibetan mainly by Redslob, have long been in use in a lithographed edition, and we hope that these will soon be printed by the British and Foreign Bible Society.

The Gospel for Tibet *

BY CLAUDE BALD, DARJEELING, INDIA

For many years Christian missionaries have been knocking at the gates of Tibet, and have been demanding admittance at all available points. Probably the first of these were the Moravians, who established themselves on the northwest confines of India, at the extreme limit of the semi-civilized country of Kashmir, in the heart of the Himalayan Mountains, where there is one of the principal passes into Tibet. Here they studied the language, translated the Scriptures, and gave the good

* Condensed from *The Faithful Witness*.

news to the Tibetan traders who kept coming and going through the passes.

Members of the China Inland Mission have for many years been striving to enter the country from the Chinese border, at a point which can be reached only after an arduous journey of five months from Shanghai. Some of these noble and faithful men and women have passed through much tribulation, and have suffered violence at the hands of the fanatical Chinese from time to time. One of them, Miss Annie Taylor, felt that some effort should be made to enter from the border near Darjeeling; so she went to the La-Chong Valley, within the independent territory of Sikkim, and remained for some two years, studying the language and customs of the Tibetans. Then, finding that an entrance from that point was absolutely denied her, she went again to China, and entered the forbidden country from that side, and so made her famous journey almost to the very gates of Lhasa. After incredible hardships, she was compelled by military force to retrace her steps.

Immediately after this journey she returned to England and raised a band of men who proceeded to Darjeeling, with the object of preparing to enter the closed land as soon as the way might be opened. This company, after a time, became scattered, some going round to the Chinese border; one died in harness; some joined other missions, while one or two returned home. Undismayed by the apparent hopelessness of the outlook, when the British government subsequently arranged a commercial treaty with Tibet, and a nominal trading station was opened at Yatong, on the borders between that country and Sikkim, Miss Taylor applied for permission to settle there as a trader. After much difficulty this was granted, and for the past eight or nine years she has remained at her post in that wild and almost desolate spot, the only European there, with the exception of an official who represents Tibet. She sells a few useful things to the traders who pass to and fro, dispenses medicine to the sick, and, above all, preaches the Gospel and distributes portions of Scripture.

Among the other bands which are preparing to enter Tibet is that of the Scandinavian Alliance Mission, which was organized ten or twelve years ago by Scandinavians in America; most of the members are from Norway and Sweden. These made their headquarters at a village near Darjeeling, named Ghoom, which is occupied almost entirely by people from Tibet. There the missionaries set up a printing-press, from which was issued the revised edition of the New Testament in Tibetan, also much Gospel literature. The missionaries themselves are scattered at various points along the borders of Tibet and Bhotan, many living in the most frugal manner, while teaching and preaching to the people, and at the same time helping them by introducing better systems of weaving and other industries.

These and other agencies are now prepared to enter the "Great Closed Land." They are furnished with the Scriptures in the language of the people, and they are acquainted with the manners and customs of the country, so that there is nothing to hinder them in carrying the message of peace and salvation, unless it be the opposition of Tibetan or British officials.

This is a time for earnest, believing prayer that the Lord of the whole earth may disarm every opposition to the peaceful conquests of the Gospel in Tibet and Bhotan.

The Tibetan Missionary Outlook *

BY CECIL POLHILL

Missionary of the China Inland Mission

After not a few years of discouragement and difficulty, loss and toil, the outlook for Tibetan mission work has changed most suddenly, bringing in a period of hopefulness, open doors, removal of difficulties, and prospect of yet more wonderful changes. After years of seclusion, the gates of Japan were suddenly flung wide open; similarly the hermit nation, Korea, opened her doors; and now it appears as if the missionary were soon to be given access to this hitherto inaccessible country—Tibet.

Ta-chien-lu, the point of vantage on the China side, which was closed for nearly three years after the Boxer outbreak of 1900, has now been reoccupied by Messrs. Sorenson, Moyes, and Edgar, of the China Inland Mission. We heard that the attitude of the people had changed considerably toward the Gospel and the foreigners, and tho always more or less friendly, they now seemed really desirous of learning Christian doctrine. They even sent a deputation to the missionaries on the plain below, asking when their former teachers would return. Immediately upon the arrival of our missionaries last spring these hopes were more than realized. Merchants, teachers, and others began to attend the services, and soon applications were made for enrolment on the list of inquirers. The old Guest Hall, in former times never more than half filled, soon proved too small for those who flocked in; the partition had to be pulled down to make more room, and even then it was difficult to find sufficient space. First, thirty men were desirous of baptism; then sixty, one hundred, one hundred and fifty, and now two hundred, with additions every week. Of course, great caution will be needed in testing these men, but one can not but be thankful that week by week so many are willing to listen to systematic Bible instruction. These men include some of the leading merchants and teachers of the town, who exercise a powerful influence over the Tibetans who throng to Ta-chien-lu. Among the believers are a few Tibetans, and more can not fail to be reached by the movement. Larger and more convenient premises are already planned.

A further encouragement is, that the new Tibetan king of the district is very friendly with the missionaries, which will render work in that district far easier. He let them have his summer palace for the holidays, and likes to have them come to see him; this friendliness will probably assist in removing difficulties in renting houses or land in his territory.

God is also opening the country to the missionary farther west. Twelve days' journey from Ta-chien-lu is Li-ting, a village consisting of a Tibetan monastery and a Chinese street. Until recently the monks at this place were most hostile, and utterly defied any efforts of the Roman Catholic or Protestant missionaries to open work there. A sudden rebellion of the Lamas against the Chinese broke out, with the result that the Chinese defeated the priests and beheaded the leaders. Now the haughty spirit of the Lamas is subdued, and missionaries are free to enter.

* Condensed from *China's Millions*.

A VISIT TO SOUTH AFRICAN MISSIONS

EXTRACTS FROM THE REPORT OF THE AMERICAN BOARD DEPUTATION

BY REV. E. E. STRONG, D.D., AND REV. SYDNEY STRONG

Within less than threescore years and ten the Zulu language has been reduced to writing by one missionary, the Bible, hymn-books, and something of a Christian literature provided, schools of different grades have been established for the youth of both sexes, a native pastorate has been raised up, and there are at present twenty-three churches, with a membership of 4,153, presided over by native pastors. For the past nine years no one of these churches has been independent and self-supporting, and they are organized under their chosen name of the African Congregational Church. They are also working for the heathen about them, and with eyes open toward the unevangelized regions beyond the colony of Natal. There are those who believe that had Natal been untouched by colonial enterprise, and the Zulu race been left solely under the educational and Christianizing influence of the messengers of the Gospel, the condition of the race would be better and more hopeful than it is to-day.

The large majority of colonists look with no favor upon missionary work for the natives, regarding these natives as so inferior that they ought not to be led to believe that they are or can be fit for any except servile tasks. The idea of giving them equality with white people before the law is scouted. The statute-book contains two sets of laws (one for whites and one for blacks), and no school or church can legally exist without alliance with, or superintendence by, a white man. In most places the Kaffir must keep to the street, leaving the sidewalk to those who regard themselves as if an altogether superior race. The attitude of the average South African colonist is entirely comprehensible to those who understand the prevailing sentiment in our Southern States respecting the negro. Race prejudice is strong, social equality is abhorrent. But what the colonist does want from the native is service—obedient, steady, unquestioning service of the menial order. This the Zulu, by natural disposition, is not ready to render. He will work when he pleases and as he pleases. He has been led to think and to apprehend in some degree the rights and duties of manhood. The colonist insists that all attempts to elevate the native only unfit him for his proper sphere. Not much aid, therefore, can be expected for the present from the white population of South Africa. The missionary, while using all proper efforts to inform and interest the white people about him as to missionary matters, must expect to be looked upon with suspicion and dislike, as one whose work is regarded as antagonistic to the proper social order as well as the commercial interests of the colonies. The Zulu is found in all Southeastern Africa, and even north of the Zambesi and beyond Lake Nyasa. The race is worthy of all efforts.

Christian Zulus seem to have a peculiar tact in permeating the communities in which they are placed. If they come to the cities for work, they seek out the people and churches they have known about in their homes. It is a habit in almost every Zulu church for men and women by the dozen or more to go out after a sermon, and either repeat it or give some other Christian message in kraals or schoolhouses anywhere from two to ten miles distant. There are a few dumb Christians among them. The

esteem for and wide prevalence of their language gives to the Zulu people a great advantage as evangelists.

Education is, and for some time will be, the chief work of the mission. Of over thirty missionaries in Natal, all except three who have supervision of the churches, and one in medical work, are engaged in educational work. The missionaries are, with three exceptions, grouped in several educational centers, viz.: Amanzimtote, Inanda, and Umzumbe. The chief work of the mission to-day is to train leaders. To accomplish this end there are four educational institutions, viz.: the Theological School and the Boys' Seminary—both at Amanzimtote—Inanda Seminary and Umzumbe Home School. The work of Ireland Home has been indefinitely suspended. Missionaries also have the charge of more than forty primary schools.

All the education of the native children of Natal is in the hands of missionaries. The government pays a certain sum for each child, aggregating enough to meet the salaries of the native teachers. The government also inspects the schools. To the government a quarterly report is rendered. But the missionary has to secure teachers, to visit the schools for inspection, and to see that the requirements of the government are carried out. The board mission has under its charge more than forty of these schools, with about three thousand pupils. The missionaries not only have full liberty to introduce Christian training among these children, but have availed themselves of it in every school, which offers a remarkable opportunity for Christian work.

The Ethiopian Church

The movement, which bears the name of Ethiopianism, has been a divisive movement, and its direct tendency, if not its object, has been to kindle a racial feeling, uniting the natives compactly, in entire independence of the white population. Starting a dozen years ago, in a defection from the English Wesleyan Church Mission in the Transvaal, it has drawn from the membership of nearly all mission churches in South Africa, until it is said that it embraces about twenty-five thousand church-members, with seventy ordained ministers. The divisive character of the movement is shown by the separation into parties which have little or no agreement. What they have in common is a desire to be altogether free from white control, and to carry out the motto, "Africa for the Africans." As a political movement it is utterly condemned, as well as greatly feared by the governments. Its alliance with the Anglican and the American M. E. Church, tho the latter be called African, take from it any distinguishing national character. To the natives of South Africa it is a foreign Church quite as much as their mission churches have ever been.

The whole movement will fail of the end it seeks because of the unwise elements within it, and its lack of a high moral and spiritual motive behind it; and however much Zulus may desire independence in action, they are too intelligent to think that this can be had by any surrender to hierarchical authority in their Church.

There are said to be a little over seventy-five thousand East Indians in Natal, commonly called coolies, most of them having been brought under contract to work on the estates. They do not affiliate with the Zulus. Christian work for them can not be conducted in conjunction

with the established work of the mission. Only a small number, comparatively, of these coolies use either of the languages employed by American Board missions in India. This diversity of tongues adds greatly to the perplexities of the problem. Work for these Indians can not be combined with the work for the Zulus. It must be a mission by itself, with its own schools and evangelists. There ought to be such a mission.

The flow of population to Johannesburg, the metropolis of South Africa, constitutes a special call to the American Board. A Zulu preacher, on his arrival in Johannesburg, could be understood by probably three-fourths of the native population. The situation at Johannesburg constitutes a great appeal!

The difficulties under which the missionaries in Gazaland labor come in part from their being located so remote from lines of communication. The difficult task is to organize and maintain a Christian civilization far beyond the pale of civilization. It took a year to get the traction engine from Beira to Mt. Silinda. The pioneer missionary must at once become one-fourth farmer, one-fourth mason, one-fourth carpenter, and happy is he if one-fourth of him remains to teach and preach. The Gazaland missionary even to-day must perform many labors for which he has had no previous training.

The uniqueness of the Gazaland mission is noteworthy. The missionaries are practically Christian landlords. They have the authority to remove any native from the mission farm. The natives on the farms are required to keep in repair all the roads and paths, and also to construct any new ones demanded. The missionaries have authority to "call out" the natives to perform labors, compensation, however, always being given—\$2.50 to \$5.00 a month, the usual wage in Rhodesia. The natives are required to send their children to school—the boys and girls also rendering two hours' work outside of school hours. This landlordism also involves protection of the natives from mistreatment or injustice from the whites or other natives—a service which the missionaries have more than once rendered. Residence on the farms is voluntary, but is gladly accepted on the conditions mentioned. The fact that the native population on the farms has quadrupled during the past seven years—due largely to immigration—speaks well for the administration of the missionaries. Another feature which makes the Gazaland mission unique is the demand and opportunity for industrial training. This mission has the most *material* for such work (the land, the water, the timber, and population without a modern industrial knowledge) in a degree which makes it perhaps unique among the missions of the board. It would be a serious mistake if in Gazaland the industrial feature in training were not especially emphasized.

The deputation makes, among others, the following recommendations :

That the present policy of the Zulu mission be approved, concentrating its forces at the strategic points, making the oversight of the churches more general, and committing the superintendence of the churches in Natal to fewer men.

That the seminary at Inanda and the Home at Umzumbe be maintained as the two institutions for the higher training of girls, and that as such they be especially commended to Christian women and the Woman's Board for their continued and enlarged support.

That the plan to occupy the cities, like Durban and Johannesburg, in order to reach the people who are flocking in increasing numbers to the large centers, be encouraged by such increase in appropriations as the necessities of the case demand.

That the Zulu mission continue its policy of encouraging the native churches in their efforts toward independence and self-support, and to foster the missionary spirit that has appeared among those churches. The white missionary should do nothing that the native can do as well. Self-support, self-government, and self-extension, on the part of the native converts, should ever be kept prominent in mission policy.

A MISSION AMONG THE AFRICAN PYGMIES*

BY MRS. A. B. FISHER

On the western side of the snow-capped Ruwenzori Range, in Central Africa, are found a company of many tribes who have never yet taken one step from their savagery and cannibalism. One can scarcely imagine that there ever could have existed a more primitive and unenlightened race than this which in this twentieth century is to be witnessed among these distant subjects of the British Dominion. But even here, where the world's clamoring voice has not yet penetrated, is to be heard "the still small voice," and it might be written thus: "The Spirit of God moved upon the face of the deep."

For nearly three weeks my husband and myself have been staying at the furthestmost of our Toro mission stations, and have been making minute inquiries as to how far it is possible to reach these wild races. As one stands on the brow of the mission hill no fewer than seven distinct tribes, each with its own peculiar customs and dialect, lie within view, while at this particular spot are to be found representatives of other tribes from more distant parts. Having fled from the hands of plunderers and raiding tribes, they have come to settle down under the peaceful rule of the Christian chief, and many of them have not only learned to read, but have been baptized into Christ's fold.

Stanley's Great Forest is within a few hours' march of the mission hill, and within its almost impenetrable depths are to be found the Bam-buba and the Batwa (Pygmies). The former is a strong and sturdy little race that never reaches a stature beyond four to five feet. They live in wattle huts, and have not yet learned the art of cultivating. Felling the trees and undergrowth, they sow maize and beans and potatoes in rough, unprepared soil. Like the other surrounding tribes, their custom of marriage is an exchange of a man's sister for that of his neighbor's, or where this is impossible, goats are demanded. This latter exchange is absolutely binding on the wife, and should she run back to her people war ensues, which results in a big feasting on each other's foes who have fallen. When one of their number dies, a deep pit is digged and he is placed in a posture with hands crossed on his breast. They bury him no further than the shoulders for six days, when the friends gather round to take parting glances. At the end of that period the burying is completed, and his grave is swept daily till the relatives move into another district.

* Condensed from *The Church Missionary Intelligencer*.

A number of these people are living here; five of them have been baptized, and others are reading as catechumens.

Their smaller neighbors, the Pygmies, lead a roving life through the forest. They have no settled homes, but build tiny grass booths, which only remain standing for a few days, and then the signal for removal is given. Expert with the bow and arrow, they are thus able to keep themselves well supplied in meat, and the remainder of their spoil they exchange for the Bambuba's grain and potatoes, when they do not stealthily appropriate these like the wild pigs. Very few of these little folk will venture forth from their forest security; howbeit, no less than seven are now under instruction here, and two have been already baptized.

The Bahuku are a cannibal tribe, living within sight at a distance of about three miles. They live in the Semliki plain, and extend westward to Belgian territory. Not only do they feast on their foes flesh, but sell their dead for four or six goats. Altho they have no scruples on eating human flesh, they bury their goats and sheep with due honor.

The Balega are a populous race inhabiting the coast and hills west of the Albert Lake. They worship evil spirits, and build their tiny temples in the long grass. Only the men and very old women are allowed to visit these shrines, but a horn is blown to inform the other women when they perform their ceremonies. Scarcely recognizing the authority of chiefs, practically each man is the lord of his own household, and as a man's family often numbers 100, who do not leave the parental roof as is the custom elsewhere, his one-roomed house has to be of considerable dimensions, and his rule is not always of the simplest. The church at Toro has sent out to this tribe two Batoro teachers, who have been kindly received.

In giving this faint insight into one of the dark corners of the earth, I trust it will awaken the prayers of Christians, that from this center of Mboga, where there are now over 200 baptized Christians, and sixty communicants, may radiate such a clear, irresistible light that the darkness of the ages shall be rolled away by its brightness. "And God said, Let there be light; and there was light."

PERSECUTED FOR CHRIST'S SAKE IN INDIA*

BY MISS GRACE STEPHENS

The "Nicodemus Cottage" of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this haven of refuge. There are terrible difficulties in the way of these "Pardah ladies" openly confessing Christ.

One native lady in the Zenanas whose heart opened to receive Jesus said, "I must *now* put Jesus first," but her husband, and mother, and friends were very angry. After a time she came to the Nicodemus Cottage, saying, "Jesus *must* be first; I must give up all for Him who died *for me*." Her friends followed her, and besought her with wailings and entreaties to come back; they scolded, they petted, they used every means in their power to induce her to give up Christ, and return to them and their foolish and abominable idolatries. But she kept firm, saying, gently, "Jesus must be first," "I am a Christian, and Christ *must* be first." Then

* Condensed from *The Bombay Guardian*.

they put into the mother's arms her sweet little boy of three, her only child; but as she clasped him to her breast and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Savior she adored. This was on a Thursday—just ten days ago.

The next day they came again, and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed, but they were powerless to help, for among the crowd were many Sepoys—some dressed in women's clothes, but others in military uniforms. Then again, as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage if denied), the friends called and entreated her to come back to them. Finally, finding all their entreaties and threats were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her; then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of recuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue; for sharp knives were flashing in the sunlight. Oh, that such a scene could be possible in a city like Madras, and in broad daylight!

Now let me give you over against this a bright picture.

The Convert's Home at Baranagore, six miles from Calcutta, has fifty-two widows in it, who have come out from the darkness and dreariness of heathen widowhood into the light and love of God. They are willing to work hard to support themselves and their children, and to be trained for Biblewomen and Bible teachers.

One day, some time ago, an educated Bengali lady came with her husband and little boy. The husband said, "My wife can not find any peace in the Hindu religion, tho she has tried many ways; she says if she comes here she knows she will get what she wants." This gentleman was agent for a wealthy Bengali, but as he really loved his wife he was willing to part with her in the hope that she might find the peace she longed for. Only a few days passed by before this Bengali lady found "joy and peace in believing"; at once she sent the good news to her husband, and kept writing to him. In a little while he came back to say that his wife's letters had made *him* want to be a Christian. So we put them into a little mud-built cottage (very poor compared to his bungalow) outside the compound, and provided a teacher to instruct him in "the Way of Life." After a few days he came, saying, "I find I can not be a Christian and tell lies or take bribes, so I must throw up my position." This he did after some plain talks, for we had nothing to offer him except to go into the brass workshop among the boys, and earn, when competent, four annas a day. This Bengali gentleman who had never soiled his fingers, cheerfully blackened them every day for some weeks for Christ's sake!

After this testing-time we put him and his wife as teachers in a mission school in one of the villages near, and there they, with their little son, are still happily working. Praise God!

EDITORIALS

Russia, Japan, and Korea

It is too early as yet to foresee the end of the conflict in the Far East—a conflict between an Occidental nation that is medieval in character and an Oriental nation modern in its views and attainments. It is even too early to foresee the results that would follow the victory of one side or the other. But it is not too early to pray that this struggle may not interfere with the progress of God's Kingdom in the East; that the native Christians in Korea, Japan, and Manchuria may not be drawn into the whirlpool, but that they and the missionaries may be spared to fight a good fight with the "sword of the Spirit."

It is natural that the sympathies of progressive Protestant nations should be with Japan. The character of the Russian government is shown by the fact that she must maintain a large force at home to keep her subjects from rising against the tyranny of the rulers. Russia stands not for enlightenment and freedom, but for oppression and ignorance of the masses. Commercially, she paralyzes trade and hinders progress by seeking to grasp everything in sight. In spite of her being a nominal Christian nation, she is a hindrance rather than a help in civilizing and Christianizing Manchuria and the East. In practise, Japan has shown a more enlightened spirit than her rival, and is more Christian in dealing with others. She also promises to preserve the integrity of Korea, and to open the door of all her territory to freedom of trade.

The native Christians and the missionaries in Japan, Korea, and Manchuria are in a trying situation. The missionaries may not take sides in the conflict, tho their

sympathies might lead them to desire it. In many stations the work is at a standstill, and especially in Korea and Manchuria the war will be a severe testing time. Pyeng Yang, one of the most noteworthy missions of the Presbyterian and Methodist Churches, is one of the Japanese base of operations in Korea, and the missionaries have had to be recalled from Syen Chun, another station.

God rules. Let us unite in praying for those who are passing through this trial, and let us stand ready to take the next step in advancing the Kingdom when the time comes. *

Mormonism on Trial

The United States Senators, in their examination of Joseph F. Smith, President of the Mormon Church, in the Smoot inquiry, have learned something about the Mormons which has opened their eyes to the dangers of that system of doctrine. President Smith confessed to be living in polygamous relations with five wives (two or three of whom are sisters), and has had eleven children by them since the manifesto prohibiting polygamy was issued. He upheld the so-called "revelations" to himself and his coreligionists as superior to the laws of the United States. As late as last year President Smith preached a sermon upholding polygamy.

The article on page 251 is a clear statement of Mormon doctrine and practise, the menace which it is to Christian homes and governments, and the way in which it should be overcome. Those who read this article will have a practical knowledge of the subject, which is now commanding much attention.

One of the Mormon methods of

evading unpleasant revelations is seen in the fact that a number of the leading members of the Church, who have been summoned as witnesses in the Smoot case, have disappeared at the command of their superiors.

It may not be generally known that the Mormons of Utah are only one of a number of sects of "Latter Day Saints" who trace their origin to Joseph Smith, Jr. These other branches are comparatively insignificant in numbers and influence. The "Reorganized Church of Latter Day Saints" for example, numbers about 45,000 members, and have as their president Joseph Smith III., a son of the founder. They have discarded the doctrines of polygamy and blood-atonement, but hold to the "Book of Mormon" and the "Doctrines and Covenants." It began its independent existence in Beloit, Wis., in 1852, and now has its headquarters at Lamoni, Decatur County, Iowa.

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Practical Negro Education

It is an accepted principle by Christian educators that men and women should be educated first and foremost with reference to the development of character and usefulness. Any learning which does not directly contribute to this end is useless, if not harmful. Higher education does not generally prepare men and women for the ordinary occupations, and is, therefore, not to be advocated for the masses. This is especially true of negroes in America, the vast majority of whom must earn their bread by the sweat of their brows. Industrial education is, therefore, rightly in favor among those who have the interests of this race most at heart. Some have questioned the value of such schools as Hampton and Tuskegee, but their opponents are com-

paratively few and feeble. The facts brought out by a recent investigation by Booker T. Washington have, however, done more to silence criticism than any number of theories. Mr. Washington sent out questions to 136 white men of the South, to obtain information as to the practical results of education on the negro. The following summary of replies speaks for itself:

1. Has education made the negro a more useful citizen?

Answer—Yes, 121; no, 4; unanswered, 11.

2. Has it made him more economical and more inclined to acquire wealth?

Answer—Yes, 98; no, 14; unanswered, 24.

3. Does it make him a more valuable workman, especially where skill and thought are required?

Answer—Yes, 132; no, 2; unanswered, 2.

4. Do well-trained, skilled negro workmen find any difficulty in securing work in your community?

Answer—No, 117; yes, 4; unanswered, 15.

5. Are colored men in business patronized by the whites in your community?

Answer—Yes, 92; no, 9; unanswered, 35. (The large number of cases in which this question was not answered is due to scarcity of business men.)

6. Is there any opposition to the colored people's buying land in your community?

Answer—No, 128; yes, 3; unanswered, 5.

7. Has education improved the morals of the black race?

Answer—Yes, 97; no, 20; unanswered, 19.

8. Has it made his religion less emotional and more practical?

Answer—Yes, 101; no, 16; unanswered, 19.

9. Is it, as a rule, the ignorant or the educated who commit crime?

Answer—Ignorant, 115; educated, 3; unanswered, 17.

10. Does crime grow less as education increases among the colored people?

Answer—Yes, 102; no, 19; unanswered, 15.

11. Is the moral growth of the negro equal to his mental growth?

Answer—Yes, 55; no, 46; unanswered, 35.

There was an average of over 100 replies favorable to negro education, and only 13 were unfavorable. Nothing is to be feared from a frank investigation of the character and results of education on the negro. The friends of the race are encouraged to hope for still further progress in industrial training in the South. It is a great need not only there, but in the North as well. *

Themes for Missionary Addresses

We have frequent letters from those who desire suggestions as to the best themes for missionary addresses, etc. To those who desire practical examples of the dynamics of missions, we would commend especially some ten or twelve great narratives of mission work which seem to us to stand out in special conspicuousness. They might be made the subjects of a series of addresses during the year, and would be found to be unusually interesting and fascinating. Others might be selected, but we venture to give this list, which we arrange by decades as follows:

1. The story of Pitcairn Island about 1798. Nine mutineers of the *Bounty* and 1¹ Tahitians had landed from the wreck. Drunkenness and violence left the colony in a state of desolation. All the men died but John Adams, the sole survivor of the mutineers. With a Bible and prayer-book, rescued from the wreck, Adams became a convert to Christ, and the regenerator of the colony.

2. 1818. From 1816 to 1823, the work of William A. B. Johnson at Sierra Leone, in West Africa. The "Life of Johnson" is out of print, but the story has been reproduced under the title of "Seven Years in Sierra Leone," and is published by

the Revell Company. We know no more thrilling story of missions.

3. Burmah in 1828. The year of the conversion of Kho Thah Byu, the first of 50,000 Karens gathered in 50 years.

4. The story of John Hunt in Fiji, in 1838. This was a remarkable year elsewhere—witness the work of William Knibb in Jamaica; also, in the same year, the work of Titus Coan at Hilo and Puna, in the Sandwich Islands, and his two years' camp-meeting.

5. 1848, the work of John Geddie at Aneityum, of whom it was said that when he went there he found no Christians, and when he left, 25 years after, left no heathen.

6. 1858, the work of William Duncan at Metlakahtla; a marvelous work among the Indian tribes of North America.

7. 1868, the coronation of Ranavalona II., seven years after the death of Ranavalona I. The proper beginning of the governmental recognition of the Christian Church in Madagascar.

8. 1878, the work of John E. Clough, who baptized 2,222 in one day in the Lone Star Mission in Ongole, India, and 10,000 in that one year. The same year was the jubilee of the Karen Mission, already referred to, which was celebrated by the erection of a memorial chapel to the first convert, Kho Thah Byu.

9. 1888, the work of R. W. McCall in France, which came to its climax, after 16 years, with considerably over 100 "salles." Perhaps the most remarkable work among Papists.

10. 1898, the story of Old Calabar in West Africa, as told by Rev. J. J. Fuller, an African, who labored there for 45 years.

11. The story of Japan, and the work of Neesima and the Doshisha.

12. The story of Uganda. When Bishop Hammington died, he sent a message to Mwanga: "I have bought the road to Uganda with my blood." There is even now in progress there probably the most remarkable work ever known in Africa.

Donations Acknowledged

No. 293. Industrial Evangelical Mission, India	\$15.00
No. 294. Industrial Evangelical Mission, India	15.00

BOOKS FOR THE MISSIONARY LIBRARY

INDIA AND CHRISTIAN OPPORTUNITY. By Harlan P. Beach. Illustrated. 12mo. 308 pp. The Student Volunteer Movement, New York. 1904.

This latest text-book for students of missions is an illustration of the advance that has been made in the quality of such books in the last ten years. It is difficult to see how the volume could be much better for its purpose. Concise, clear, orderly, generally accurate, informing, interesting, and attractive in appearance, it presents to those who would study India a most excellent compendium. The statistical tables and bibliography are unusually full. The former reports the work of nearly 100 societies in numerical detail, show the distribution of their workers, and indicates the progress during the last 50 years. The last chapter deals with present opportunities. Now is the acceptable time—the day of opportunity. Missionaries are calling for reinforcements, and for funds to conduct and enlarge their work. One can not read, much less study, Mr. Beach's book without feeling a tug at the heart-strings and purse-strings. *

IN FAMINE LAND. By Rev. J. E. Scott. Illustrated. 8vo, 205 pp. Net, \$2.50. Harper & Brothers. New York and London. 1904.

This story of the awful scenes of famine in India during the years 1899 and 1900 is by far the best that has appeared. Mr. Scott was the chairman of the Methodist Mission Relief Committee in Rajupatana, and was especially concerned with the famine sufferers and with means taken to provide food, shelter, and work for men, women, and children. He has given us a careful study of the great famines that have devastated India, their causes, effects, the relief work, and the means which are being taken, and should be taken, to alleviate

suffering. The photographic illustrations are awfully realistic, and must awaken sympathy and a desire to help even in the most selfish heart.

The primary cause of famine in India is the failure of the monsoon and its accompanying rain. The secondary causes mentioned are the poverty and improvidence of the people. Others might be added: the lack of reservoirs and irrigating systems and the impoverishment of the soil by the growth of the poppy. Perhaps famines in India cannot be entirely prevented, but much can be done by training the people in industry and thrift, and by irrigation. One result of the famines is the gathering of large numbers of orphans in mission schools. Many people are learning to appreciate something of the self-sacrificing devotion of Christian men and women, and can not fail to note the difference between Brahman indifference and Christian charity. Pandita Ramabai's school of nearly 2,000 is the outgrowth of the famines. While the road is hard, the end of these distressing scenes may be the conversion of India to Christ. The famine which touches only the body is of small consequence compared with that which starves the souls of India's millions. *

KALI-DASSIE. By Josephine A. Evans. Illustrated. Paper. C. E. Z. M. S., London. 1904.

Here is a striking story of a Hindu girl, the servant of the Goddess Kali. It is not long, but is touching and true. Kali-Dassie was born in Allahabad, and was named for the hideous black goddess who wears a necklace of skulls. Her experiences make a graphic account of the life of a Hindu girl, and are calculated to awaken interest in her people. *

TWELVE LITTLE PILGRIMS WHO STAYED AT HOME. By Lucy J. Scott. Illustrated. 12mo., 271 pp. \$1.00, net. Fleming H. Revell Co. 1903.

An excellent suggestion for Sunday-school teachers and others underlies this story of the way in which a wide-awake teacher interested her class in missionary work. They took an imaginary journey to Japan, Korea, China, and India, which resulted not only in increased enthusiasm for carrying the Gospel to the heathen, but helped raise money for a church debt and fired a congregation with missionary zeal. The book is written for children, but the most valuable part of it is its suggestions for mission bands.

Books on Japan, Russia and Korea, *

JAPAN

- A Handbook of Modern Japan. Ernest W. Clement. With maps and illustrations. 12mo. 1903.....Net, \$1.40
 † From Sunrise Land. Amy Carmichael Wilson. 8vo. 1896..... 1.25
 Japan in Transition. J. S. Ransome. Illustrated. 8vo. 1899..... 3.00
 Glimpses of Unfamiliar Japan. Lafcadio Hearn. 2 vols., 8vo. 1894..... 4.00
 The Ainu of Japan. John Batchelor. 12mo. 1896..... 1.50
 † The Mikado's Empire. William Elliot Griffis. 2 vols., 8vo. Illustrated..... 4.00
 The Religions of Japan, From the Dawn of History to the Era of Meiji. William Elliot Griffis. 12mo. 1895..... 2.00
 † Evolution of the Japanese, Social and Psychic. Sidney L. Gulick. 8vo. 1903. Net, 2.00
 † Unbeaten Tracks in Japan. Isabella Bird Bishop. Illustrated. 8vo..... 2.50
 Japan and Her People. Anna C. Hartshorne. 2 vols. 50 photographs and maps. 8vo. 1903.....Net, 4.00
 Joseph Hardy Neesima. J. D. Davis. 16mo, 156 pp. 1899..... 1.00
 Japanese Girls and Women. Alice Mabel Bacon. 16mo, 75 cents. Illustrated edition. 1891..... 4.00
 † The Gist of Japan. R. B. Peery. Illustrated. 8vo..... 1.25
 An American Missionary in Japan. M. L. Gordon. 16mo. 1892..... 1.25
 Verbeck of Japan. W. E. Griffis. 12mo. 375 pp. 1900..... 1.50

RUSSIA

The Russian Advance. Albert J. Beveridge. With maps. 8vo. 1903....Net, \$2.50

* These books may be ordered through the REVIEW. † Especially recommended.

- All the Russias. Travels and Studies in Contemporary European Russia, Finland, Siberia, the Caucasus, and Central Asia. Illustrated. 8vo. 1902. Net, 4.00
 The Expansion of Russia, 1815-1900. Francis Henry Skrine. 12mo. 1903. Net, 1.50
 † Asiatic Russia. Geo. Frederick Wright. Illustrations and maps. 2 vols. 8vo. 1902.....Net, 7.50
 Russian Life in Town and Country. Francis H. E. Palmer. 12mo. 1902. Net, 1.20
 Empire (The) of the Tsars and the Russians. Anatole Leroy-Beaulieu. 3 vols. 8vo..... 9.00
 † The Real Siberia. Together With an Account of a Dash Through Manchuria. John Foster Fraser. Illustrated. 12mo. 1902.....Net, 2.00
 Russia Under the Tsars. Stepaniak. 12mo..... 1.50
 † Siberia and the Exile System. George Kennan. 2 vols., 8vo. Maps and illustrations..... 6.00

KOREA

- Korea. Angus Hamilton. Illustrated. 8vo. 1904.....Net, \$4.00
 Korea from Its Capital. Geo. W. Gilmore. 12mo. 1895..... 1.25
 Corea: the Hermit Nation. William Elliot Griffis. Maps and illustrations. 8vo. 1897..... 2.50
 Chosen: the Land of the Morning Calm. (Korea.) Percival Lowell. Illustrated. 8vo..... 3.00
 † Korea and Her Neighbors. Isabella Bird Bishop. Illustrated. 8vo. 1898.. 2.00
 † Korean Sketches; a Missionary's Observations in the Hermit Nation. James S. Gale. Illustrated. 12mo..... 1.00
 Everyday Life in Korea. Daniel L. Gifford. Illustrated. 12mo..... 1.25
 The Vanguard. James S. Gale. 12mo. 1904..... 1.50

MISCELLANEOUS

- The Peoples and the Politics of the Far East: Travels and Studies in Siberia, China, Korea, Siam, and Malaya. Henry Norman. Illustrations and maps. Henry Norman. 8vo..... \$4.00
 The Awakening of the East. (Siberian Railway, Japan, and China.) Pierre Leroy-Beaulieu. 12mo. 1900..... 1.50
 Problems of the Far East. Lord Curzon. 8vo. 1896..... 2.50
 The Educational Conquest of the Far East. Robert E. Lewis. 12mo. 1903. Net, 1.00

MANCHURIA

- Mission Methods in Manchuria. John Ross, D.D. 12mo. 1903.....Net, \$1.00
 China, the Long lived Empire. Eliza R. Scidmore. Illustrated. 8vo. 1900.... 2.50
 East of the Barrier: Side lights of the Manchuria Mission. J. M. Graham. 12mo. 235 pp..... 1.00

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Sailed Student Volunteers In the *Intercollegian* for May, 1903, there was published a list of 211 student volunteers who were reported as having sailed during 1902. Since that date 219 volunteers are reported as having sailed. They went out under 40 different boards or agencies. Of these, 23 will work in Africa, 68 in China, 55 in India, 17 in Japan, 8 in Korea, 6 in the Philippines, 10 in South America, 9 in Turkey, 8 in the West Indies, and 15 in other countries. The names of some of the volunteers who sailed during 1903 have perhaps been omitted, as the reports of 7 boards have not yet been received. *

Workers Needed for Mission Fields Statements of the specific needs of some of the mission boards have been printed in the *Intercollegian*, in order that student volunteers and others who are qualified may enter into correspondence with the officers of the boards. All who have finished their courses, or who will do so during 1904, are urged to send in their applications immediately, and other persons who read this are requested to bring the facts to the attention of any one who is in a position to apply. According to the list, all the larger boards are calling for men and women of varied attainments and characteristics for teaching, preaching, medical work, industrial work, etc., in Africa, China, Turkey, India, Europe, Japan, South America, the Islands of the Pacific, and elsewhere. Let no one hold back who feels called of God to this glorious work of carrying the Gospel into regions beyond. *

Problem of the Foreign-born in Ohio A large fraction of the population of this commonwealth is composed of

Welsh, Swedes, Finns, Italians, Magyars, Germans, and Slavs (about 35,000 Bohemians, as many Poles, and 6,000 Slovaks). Five-sixths of the Slavs are herded together in Cleveland, and are ministered to by Bethlehem and Cyril churches and Mizpah and Madison missions, with 8 workers, reaching directly through 30 weekly services about 1,500 people. A score of missionaries, home and foreign, have gone out from Bethlehem church, beside the larger number who have been associated with it from the Slavic Department at Oberlin, and the Bethlehem Bible and Missionary Training School. Among the children of Bethlehem are Rev. John Prucha, now pastor there; Rev. Bertha Juengling Harris, of Storrs Church, Cincinnati; and Rev. and Mrs. Lewis Hodous, of Fu Chau, China.

A Blow at Berea College Both Houses of the Kentucky Legislature have passed a bill prohibiting coeducation of the races in any of the educational institutions of the State. An amendment kindly (?) permits corporations to maintain separate schools if they are at least 25 miles apart. The measure is aimed at a single institution—Berea, a college which is perhaps working for the betterment of Kentucky more directly than any other.

Berea was founded by anti-slavery Southerners for the purpose of affording education to negroes as well as to whites. It was organized as a Christian institution, and as such was "opposed to sectarianism, slaveholding, caste, and every other wrong institution and prac

tise." It has been doing its work in the face of great obstacles, and with the unflinching self-sacrifice of consecrated teachers, for nearly 50 years; it has accumulated a considerable endowment and has awakened great interest. It has now on its roll 174 colored students and 803 white students, a large majority of whom come from the mountain regions. President Frost has created a widespread interest in these mountain population, numbering 2,000,000 of people, and more sorely in need of education than any other white population in the United States. Both races have met in the classroom, but there has never been any attempt to teach the doctrine of general social equality. There has never been a scandal connected with the institution.

The Legislature of Kentucky has a right to forbid the teaching of the two races in any institution sustained by public funds. But Berea is a private institution; no one goes to it unless he or she chooses to go. It is a serious question whether the State Legislature has a right to declare that young men and young women of different races shall not be taught together if they choose. The course of Berea has been so conservative, its record so stainless, its value to the State and to the nation so great, that the best friends of Kentucky have hoped that better counsels would prevail.

General Armstrong and Hampton Institute So much is written (and so justly) about Booker Washington and his school, that Hampton Institute, where he was fashioned and furnished for his splendid life-work, is in some danger of being left out of mind. Beginning in 1868 with but 2 teachers and 15 pupils, then an anomaly and

a hazardous experiment, it has now attained to some 60 buildings, over 100 officers and teachers, and about 1,200 students in attendance, mostly negroes, tho including 130 Indians, and representatives from Porto Rico, Jamaica, and Africa. With common school branches, agriculture and the mechanic arts are taught, and teachers are trained for their work.

New Steamer for the Upper Kongo

Last November the Southern Presbyterian Mission on the Kongo met with a sad and severe loss through the destruction of the *Lapsley* and the drowning of Mr. Slaymaker. And now a ringing call is out for \$25,000, in order that a larger and better vessel may be secured.

Philadelphia's Christian League

The Christian League of Philadelphia, a most unique organization—with Dr. George D. Baker (just deceased) as president; Bishops Foss and Whitaker, vice-presidents; and Mr. John H. Converse, treasurer—has been for a period of eight years successfully combating the forces of evil in that great city. The results have been unparalleled. In a quiet, persistent, practical way, without blackening the good name of their city, marvelous changes have been effected, so that to-day the old slum districts—notorious for three-quarters of a century—have been completely transformed; dangerous neighborhoods have become decent and orderly; defiance of law is rebuked; certain temptations are removed from the pathway of youth, and insanitary conditions are promptly abated. Among definite works carried on by this organization is the Chinese mission, 929 Race Street, which has been pronounced by experienced observers the best of its kind in this country. Its influence has

been instrumental in transforming that peculiar locality into one of law and order, and its religious teachings have led to the foot of the cross a large number of young men who formerly bowed at the idol's shrine.—*Montreal Witness*.

Cabling a Church to China December 24th the secretaries of the Board of Missions of the Protestant Episcopal Church had the satisfaction of cabling a Christmas present of a church to the Wuhu Christians. One can imagine the sensation that the message caused. There is Mr. Lund, our missionary, anxious and depressed by the delay of five years in equipping the station properly. He knows it is impossible to push the work further, because, as his Chinese helper has told him time and again: "It's no use urging or even asking people to come to church, because we are unable to find seats for them." When the news of the gift reaches him on Christmas morning there is a lump in his throat, the tears will force themselves to his eyes, and with a sob he thanks God for the gift. And then there are the Chinese Christians, 100 or more of them, gathered in the 18x21-foot room they call a church, for their Christmas worship. Mr. Lund tells them that a friend in America, that strange and unknown country across the sea, has promised to build them a church. The days of worship in the little room on the dirty street are numbered. No longer will Mr. Li, the Chinese clergyman, have to live in unsanitary quarters. One can hear strange words sung lustily to familiar music as the congregation breaks out with: "Praise God, from Whom all Blessings Flow." That was a Christmas, indeed, for the Wuhu Christians.—*The Spirit of Missions*.

Increased Gifts from Students *The Congregation-alist* reports the encouraging fact that the institutions of higher learning in the United States and Canada have given 50 per cent. more to missions in the academic year 1902-3 than in the year preceding. As proof and illustration of this statement, a few weeks since, at a special chapel service, \$1,350 was subscribed by the students and faculty of Oberlin College for the maintenance of P. L. Corbin as missionary from this college in Shansi, China. Mr. Corbin is at present lecturing before the colleges of the country in the interests of the Student Volunteer Movement, and will sail for China next fall. He was a graduate of the Oberlin Theological Seminary last year.

Christian Forces in Utah Doubtless, Utah is to be set down among the most barren and discouraging fields under the sun, rivalling India, China, or the South Seas at their worst. And yet, in a single generation the various Christian denominations have planted no less than 73 churches, with a present membership of upwards of 5,300.

British Mission Near the North Pole Herschel Island is in the far northwest corner of the diocese of Mackenzie River. For a missionary to go there is, indeed, to be a "witness" for Christ in "the uttermost parts of the earth." The island is as cold, dreary, and desolate a spot as can well be imagined. There are no trees on it, nor within 40 or 50 miles; a few stunted willows, a little coarse grass, and a few lichens manage to grow, and in the sheltered spots a few wild flowers bloom during the brief summer. In mid-winter the sun is not seen at all for nearly two months, and in summer

the place is often enshrouded in thick, gloomy fog. The natives retain their own native costume (al- tho some of them like to have a European garment on the top), and the missionaries dress in like man- ner. Indeed, the cold is so intense and the winds so cutting that or- dinary cloth clothing would not be a sufficient protection.

Mr. I. O. Stringer was the first missionary to go there 11 years ago, and when his bride joined him a few years later it became their resi- dence, and it was there that their little boy, Herschel, was born. After doing excellent work, and gaining the respect and affection of the people, the smoky camps, the cold winds, the unrelieved expanse of ice and snow, etc., so affected their eyes that they were obliged to give up the work there, and have been transferred to the dio- cese of Selkirk.—*Church Mission- ary Gleaner*.

EUROPE

International Students' Missionary Conference This conference, which was held in Edinburgh, Janu- ary 2-6, was the third by the Stu- dent Volunteer Missionary Union of Great Britain.

The conference was not especially remarkable, but was devotional, purposeful, intense. The attend- ance of students included 424 men and 285 women. The grand total of delegates thus amounted to 709 students, of whom 190—115 men and 75 women—were student volun- teers. They came from 137 differ- ent colleges—48 men's, 51 women's, and 38 theological colleges.

The most interesting group of delegates was seated directly in front of the platform. These were the 94 foreign delegates, represent- ing 22 countries: Holland, Norway, Sweden, Denmark, Germany, France, Belgium, Switzerland,

Hungary, Russia, Finland, Aus- tria, Italy, Spain, Turkey, United States, Canada, West Africa, India, China, Japan, and New Zealand.

*

The Growth of Fifty years since a Half Century

the average num- ber of colporteurs employed by the British and For- eign Bible Society did not exceed 150, and the average yearly circu- lation by colportage was about 150,000 copies. To-day the society's colporteurs distribute by sale 1 out of every 3 copies issued, and the 870 men employed throughout 1902 circulated no fewer than 1,833,000 copies, in over 200 different lan- guages. Of these colporteurs, 29 were at work in Turkey and Greece, 47 in Austria - Hungary, 51 in France, 51 in Korea, 88 in the Rus- sian Empire, 150 in India and Cey- lon, and 238 in China.

"John Bull" and the Bible Society This specimen of "the wisdom of the wise" reminds one of Syndey Smith's famous diatribe against William Carey and the Baptist Missionary Society. The following appeared *verbatim* in *John Bull* for October 29, 1826:

BRITISH AND FOREIGN BIBLE SOCIETY

We have with no small degree of satisfaction witnessed the gradual decay of this most dangerous and hypocritical institution; we have, upon principle, uniformly opposed it, because we knew its real value—its real aim—its real object. We confess we hardly expected the consummation of its downfall so speedily—the period, however, has arrived; for, in addition to the gross and flagrant proceedings which have disgusted and detached most of its branches, some circum- stances have transpired relative to a letter circulated by the society, *said to have been signed* by their secretary, which have given it the *coup de grâce*. We have been fur- nished with the particulars, but

for reasons which we may hereafter explain we shall at present say no more. Lord Bexley is aware of the whole transaction, and has, we believe, expressed himself in pretty strong terms upon it—the exposure must come; and it may appear false delicacy toward a body for which we have ever entertained feelings of mingled contempt and disgust, to postpone it—a little delay may render the development more complete and the annihilation of the faction consequently more certain.

New Quarters After several re-
for the L. M. S. movals during its
career of more than
a century, the London Missionary Society is ere long to enter a structure, commodious and reared expressly for its use, at a cost of about £30,000, toward which £16,000 have been received from the sale of the remainder of the lease of the old house, and £6,000 from a special fund which was created some time ago for the work now in hand. The memorial stone was laid January 12th.

The Growth of Sixteen Years These figures relate to the phenomenal development of the Church Missionary Society since it launched out "by faith" in 1886:

	1886-87	1902-03
Number of Stations.....	280	580
European Clergy.....	217	418
" Laymen.....	40	152
" Females.....	22	377
Native Clergy.....	255	379
" Lay Workers.....	3,505	7,697
Total Laborers.....	4,108	9,406
Native Christian Adherents.....	182,382	299,553
Communicants.....	44,115	81,652
Baptisms in the Year:		
Adults.....	2,634	9,637
Schools.....	1,859	2,378
Scholars.....	71,815	121,541
Income.....	£234,639	£353,164

Salvation Army Out of some 2,000,-
vs. 000 persons who
Drunkenness have publicly professed conversion in the public meetings of the Salvation Army throughout the world during the last 10 years, it is estimated that at least 10 per cent.—no

less than 200,000—have been converted from lives of drunkenness. Besides the tens of thousands who have joined churches, at least 100,000 converted drunkards are to-day marching in the ranks and devoting their lives to the rescue of others.

Romanist English Protestants
Settlements in are planning means
Great Britain of resistance to the settlement of the "Congregations," recently exiled from France, some 58 in number having taken up their abode in England, in addition to the formation of 7 Jesuit schools and 29 mission residences. The presence of 1,000 communities in England alone of various religious "orders" constitutes a distinct menace to the country. J.

North Africa This society has
Mission in work scattered
Need through the entire region lying between the Straits of Gibraltar and the Nile, and is able to report the recent baptism of 8 Moslems in Tunis, 22 in Tangier with 24 others, and through its hospitals and dispensaries is abundant in works of mercy. And yet it is straitened for funds; not through any falling off in ordinary donations, but solely to the lack of such legacies as have commonly been received. Gifts amounting to £2,000 would afford ample relief.

The Mission Probably the most
Conference important religious
in Halle gathering steadily held in Prussia, judging both by the interests involved and the number of participants (running into thousands), is the Annual Mission Conference of Province Sachsen, which Dr. Warneck called into life 25 years ago. It has been characterized by steady growth, and this

year's assemblage partook of peculiar interest, both because Germany's colonial problems are now to the fore, owing to the insurrection in southwest Africa, and because the program partook of a peculiarly suggestive international flavor.

The societies participating actively were the various missionary organizations of Berlin, the Barmen Society, and the Brethren of Moravian Church, with headquarters at Herrnhut. The special international feature was contributed by the presence of Director Boegner, of the Paris Missionary Society.

Professor Dr. Kähler, of Halle, delivered the main address of the conference on: "The Bible, the Book of Mankind." H.

German Work According to the figures for 1903, **Evangelization** supplied by Pastor Döhler, there are 24 German missionary societies, with an income of \$1,509,746 (\$1,492,743 in 1902), 587 principal stations (576), 977 missionaries (952), 103 unmarried women (110), 152 native pastors (150), 7,549 other native helpers (7,215), 419,217 "baptized Christians" (397,746), 2,327 schools (2,035), 102,260 scholars (93,738). It will be noted that, except in a single item, the one relating to unmarried women, the last year showed a gratifying increase, and that missionaries wives are omitted, these by our German brethren being counted as a negligible element.

Lutheran Church Work for the Jews Pastor von Harling, the new President of the Institutum Judaicum Delitzschianum, has been appointed missionary and traveling evangelist of this society. Since Pastor von Harling served a number of years as missionary of the Norwegian Central Committee for

Jewish Work at Galatz, Roumania, he is well fitted for his new position. The missionary of the central organization, at Cracow, Galicia, has been obliged, on account of the bitter opposition of the Poles to his German nationality, to leave that place, and has commenced work at Bukharest, Roumania. A school has been opened, which is well attended by Jewish children, and the outlook in the new station is very encouraging. The work at Stanislau, under Pastor Zoekler since 1891, is making rapid progress. The educational work is especially prosperous. M.

Rabinowitz's Lovers of Israel
Work in will rejoice that
Kishinef this work, suspended since the

death of its founder, is soon to be taken up again. The trustees of Somerville Hall, the building erected for Rabinowitz, have handed the property to the Mildmay Mission to the Jews in London, on condition that it is used as a preaching station for Jews. The Baptist community in Kishinef has agreed to take the work under its protection, that there be less danger of interference from the Russian authorities, and the Mildmay Mission to the Jews announces that a suitable Hebrew Christian has been found willing to accept the post as pastor and preacher at Kishinef. Thus there is prospect that the work will soon be reopened. M.

How Russia When one is so
Honors often compelled to
the Word say uncomplimentary things about

the Russian authorities, it is all the more pleasant to be able to insert an item like the following:

There is a marked contrast between the Church of Rome and the Church of Russia in the treatment of the British and American Bible Societies. Agents of the societies

work freely throughout Russia. The government remits certain of their taxes, and carries a certain amount of the Bibles free on its railways. In one or two towns the street railways give the colporteur a free ticket. The British Society's sales over the Russian Empire last year exceeded 560,000 copies.

ASIA

Is There Hope for Moslem Women? A book has recently appeared, written by Kasem Ameen, a learned Mussulman jurist, which is described as nothing less than "epoch-making," in which the author makes a strong and unprecedented plea for the emancipation of the Mohammedan woman, who is still considered a mere chattel. He would raise her to the level of man, and have her declared his equal, both socially and legally; he would give her a fair elementary education, to start with; he would reinvest her with the rights accorded her by Al-Koran; he would protect her by legislation from the widespread evil of divorce; he would check the demoralizing practise of polygamy; he would have her come in contact with the outside world. Seclusion he would do away with, and the veil he would abolish, not at once, but by degrees. And to effect all these important changes, he brings to his support, not only the traditional tenets of the Mohammedan religion, but the Koran and some reported sayings of the Prophet himself.

Hope for Women in Syria When Dr. Harris, of Tripoli, Syria, examined his first Moslem woman patient, it required 5 minutes to get her tongue through a slit in her veil. Last year 68½ per cent. of all his patients were women, and it has become the custom, at Tripoli, to boldly throw off the veil for interviews with the doctor, except when another man is present!

Recent Mohammedan Conversions

In the Bombay *Mohammedan Mission News*, a list is given of 10 Mohammedan converts baptized within the last 18 months, and some interesting notes concerning them. One of these, the Indian doctor, Gulam Saiyad Paul, the "Hakim Sahib," has been appointed to help in spreading the Gospel in Persia, and a "dismissal meeting" was held to bid farewell to him. Before sailing he was confirmed, together with some Marathi-speaking converts, in Girgaum Church, by the Bishop of Bombay. On Easter Sunday a Mohammedan was baptized. He is about 20 years of age, and had been living for five years with Christian people and learning the Gospel. On the following Sunday a Khoja Mohammedan, in a good business position, was baptized. He had been a seeker for about 8 years.

Darkness and Light in India

Most eloquently and pathetically do these figures set forth the intellectual and spiritual needs of this vast peninsula, containing one-fifth of all the earth's inhabitants:

FORCES OF DARKNESS

30 centuries of Hinduism.
288,000,000 population.
246,000,000 unable to read or write.
40,000,000 women secluded in zenanas.
27,000,000 widows.
6,000,000 under fourteen.
2,500,000 wives under ten.
250,000 widows under fourteen.
14,000 widows under four.
50,000,000 outcasts (pariahs).

FORCES OF LIGHT

100 years of Protestant Christianity.
50 years of enlightened British rule.
25,000 miles of railroad.
25,000 miles of irrigating canals.
50,000 miles of macadamized roads.
53,000 miles of telegraph.
5,000,000 students in 150,000 schools.
30,000 university students.
122 hospitals, 164 dispensaries, 184 physicians, 65 leper asylums.
84 translations of the Bible.
18,000 Protestant missionaries.
391 branches of Y. M. C. A. and Y. W. C. A.
397 societies of Christian Endeavor.
2,923,349 Christians, Protestant and Catholic.

Cities of India "The *Indian Witness* and has been making **Missionaries** careful inquiries as to the need for reinforcement in India, and prints a table to show how far, even in this oldest mission field, we are from meeting the needs. No account is made of villages, yet India is a land of villages rather than of large cities. These villages very rarely have a missionary resident, but are commonly classed as "out-stations." Only cities of over 100,000 population are mentioned:

CITIES	Population in 1901	Mission- aries
Calcutta	844,604	150
Bombay	770,843	75
Madras	509,397	76
Hyderabad	448,466	6
Lucknow	263,951	16
Benares	203,095	14
Delhi	208,385	31
Mandalay	182,498	7
Cawnpur	197,000	10
Bangalore	159,030	24
Rangoon	232,326	38
Lahore	120,058	22
Allahabad	175,748	23
Agra	188,300	28
Patna	135,172	2
Poona	111,385	80
Jaipur	159,550	3
Ahmedabad	180,683	14
Amritsar	162,548	25
Bareilly	117,433	6
Meerut	118,642	14
Srinagar	122,536	12
Nagpur	124,599	16
Baroda	103,782	6
Surat	118,364	5
Karachi	105,407	8
Gwalior	104,083	3

Martinpur, the Christian Village Rev. C. R. Watson writes from India:

"In September, 1899, some 25 men came to near the present site of Martinpur, altho without bringing as yet their families with them, and they hurriedly got through the task of sowing their crops. It was April, 1901, before the present village of Martinpur was definitely surveyed and assigned. To-day it has a population of about 700. The point of interest about it is that it is a Christian village. The government, working ordinarily through

the government officials of the Punjab in selecting settlers for the newly opened country, made the experiment of referring to a representative of each missionary society the choice of settlers for a given tract of land. Each missionary body naturally chose its men from its own body of converts, and thus it happens that Martinpur is settled by converts of our mission and may be fairly called a Christian village. It is most interesting to visit this village, where the principles of Christianity have a fair field in which to work themselves out in the social and communal life of some 700 people. Conditions here are a full hundred years in advance of those prevailing in the villages out of which I knew these people to have come. Poverty had given place to comfortable living, and both men and children looked more hopeful and bouyant in spirit. The very dogs of Martinpur have lost something of that cadaverous and sneakish look which marks the common street dog of India."

Souls Thirsting for the Water of Life The Rev. A. T. Foster, of Pareychaley (Travancore), in an account of a recent

tour, says:

We visited three churches, spending a day and night in each place. It was a most encouraging tour. How the people managed to get a holiday from their masters I do not know! As we passed the fields on our way to the church most of the congregation were up to their knees in mud, transplanting rice. By the time, however, that the service commenced they were all in the church, clean and smiling, with no trace of their recent occupation about them. How they listened and drank in every word! It was refreshing to see such thirsty souls, and to know that the Water of Life would quench that thirst and send them away satisfied. Just as a mother rejoices to see a healthy appetite in her children, I rejoiced to see that

room full of hungry faces, and to see the people taking up the Bread of Life so eagerly. Poor folk! their spiritual bodies are as poorly nourished as their natural bodies. It is difficult to get good men to work among them, as the country is so feverish and so remote from civilization."—*London Chronicle*.

Some Needed Reforms in India The *Indian Progress* is advocating a national organization for the promotion of social reform. The objects for immediate work are suggested to be the following:

(1) The raising of the age of betrothal and marriage, both as affecting our sons and our daughters; (2) the maintenance of caste relations with those who have traveled abroad—provided they continue to be Hindus in religion and conform to Hindu ways of living; (3) the promotion, as far as possible, of inter-marriage and inter-dining between the various subdivisions of the four widely recognized castes; (4) discouraging, as far as possible, illiterate and immoral priests; (5) the education of our girls as well as of our young women in agreement with the national life and aspirations of the Hindus; and (6) the prohibition of the acceptance of any money consideration by the parents of the girls as well as of the boys that are united together as husband and wife in the Hindu religious ceremony of betrothal. *

A Missionary Fighting the Plague Says Rev. Dr. Hoskins, of Cawnpore, in his last annual report:

Early in the year the plague became virulent in the city, so that in October the deaths weekly amounted to about 800. The people seemed to be unable to avail themselves of proper medical care, for the disease was unknown to our people, and they greatly feared to go near any plague patient. We secured the Parliamentary report on plague and made a thorough study of it, and prepared in Bombay 2,500 plague pills which, with Epsom salts, we sent through the workers to the people. We also published handbills containing the history, symptoms, and treatment

of the plague. These handbills were very helpful to the people, for they get from them a clear conception of the character of this disease and its remedies, consequently they came in large numbers and called the workers to their houses that their sick might be treated. By this treatment a very kindly feeling toward the mission and its workers has sprung up in all parts of the city. In one village, before the native preacher received the handbills and remedies, the villagers were very distrustful of him and threatened his life, so that he came to Cawnpore with his family, to be in safety. After a little persuasion he concluded to be inoculated, and returned with his family to the village and rendered all the assistance to the sick he could; he distributed the handbills freely, and in a day or two his enemies became his friends, and whenever there were plague-stricken patients he was called to give the remedies. Never before in the history of our work have we so completely gained the esteem and love of the people.

A Great Awakening in Burma

Dr. Frederick B. Price, a missionary in Burma, says that many signs encourage

the belief that Buddhist Burma will soon witness an awakening toward Christianity such as recently visited Japan. He reports that in Rangoon the Burmese Girls' School is steadily growing. Many of the children, with the consent of their parents, and after careful instruction, have received baptism, giving clear evidence of saving faith. One little girl, eight years old, was so urgent that her father gave consent to her baptism, and tho a lifelong Buddhist, he, with his wife, attended the service. Afterward he expressed the hope that his family might not be divided, but all become Christians, adding that "Prayer to Guatama is like taking one's case before the bench-clerk and not the judge." The Sunday-schools are well attended, and Scripture portions are easily sold in the bazaars and other quarters.

China as the Land of Slaves Can this statement be true? If anybody has knowledge to the contrary, let him speak out:

China is undoubtedly the greatest slave country in the world. Of a population of 400,000,000, over one-fortieth are slaves. Every family of means keeps its girl slaves, and a man's position is gauged by the number of slaves he keeps. At any age from 3 to 15, girls are sold, 7 or 8 being the age at which most of them change hands. The unfortunate slaves vary in price. The average is from £2 to £4. Much depends on the girl's appearance. The girls are mostly purchased to do housework, it being cheaper to buy than to hire.

Missionary Progress in China The Boxer uprising in 1900 seemed to endanger the very existence and con-

tinuance of Christian missions in many parts of China. But by the end of 1902, 25 new mission stations had been opened in that land, most of them in the provinces of Ho-nan, Hu-nan, Shan-si, and Sz-chuen. Such is the Christian reply to human edicts for the overthrow of the truth. Up to the close of 1902 no fewer than 373 new missionaries had entered the field since the persecutions. The body of Protestant workers in China stands about as follows:

	Men	Wives	Single Women	Total
British.....	602	419	462	1,483
American.....	460	347	310	1,117
Continental....	171	102	77	350
	1,233	868	849	2,950

With all this band of workers, which includes wives, there is only 1 foreign missionary to about 125,000 persons. *

China in a Nutshell A grand review of missions in China the ancient; China the isolated; China the mighty; China the weak; China the land of the multitudinous living; China

the land of the far more multitudinous dead, her valleys flecked with tombs, and her hillsides honeycombed with graves; China on the top of the wave a century ago; China in the trough of the sea and almost a derelict to-day; China that will be on the top of the wave a century from now; China the "carcass" of the nations to-day; China the awe of the nations to-morrow, like the book of John, sweet as honey in the mouths of those who devour her substance, and awfully bitter when they come to digest it; China the land of the most respectable heathenism that has existed since the Sabeism of Nebuchadnezzar, the greatest single camp of heathenism in the present generation, and the greatest recruiting-ground of Christianity in the generations to come.

REV. WILLIAM ASHMORE.

Gospel Forces Operating in China In his last report to the American Bible Society in China, Rev. J. R. Hykes

gives the following facts and figures: "No less than 67 regular societies are represented in the Celestial Empire, 25 of which are American, 19 are British, and 22 are Continental, not including 3 Bible and 3 tract societies, a mission for the blind, a refuge for the insane, the Y. M. C. A., and the Society for the Diffusion of Christian and General Knowledge."

Remarkable Progress in Canton The year 1903 was the best the Presbyterian Mission in Canton ever saw.

Not only were the largest additions made to the churches, and the largest contributions received, but in many other ways it was a period of unusual progress. The 20 churches received 1,089 members, an average of nearly 55 each, and contributed more than \$8,000 for local expenses. The high school

and theological seminary are full; the hospitals are full; doors for preaching are open one very side; scores of invitations have been received from large villages with requests for chapels, and multitudes listen gladly to the Word.

The Native Church in Manchuria Rev. James Webster, of the Scotch Mission, writes hopefully from Kai-yuan of the conditions in Manchuria before the beginning of the Russia-Japan war. He says in part:

Many villagers have, since the persecution, ceased to identify themselves with the Church, but those who remain—and they are the vast majority—are more heartily Christian than before. It seems to be a characteristic of the work in Manchuria just now that the women's department is more flourishing than the men's.

I have visited all our main stations in the southern province—Haicheng, Liaoyang, Mukden, and Kaiyuan—and the conviction has grown that never before were the fruits of Christianity more abundant in Manchuria than they are today. With all its weakness and imperfection, the Church of the living God is here in Manchuria, called from among their brethren by God's providence and grace, influenced themselves by the Spirit of Christ, and capable of exercising a powerful influence upon the whole life of the community.

Nevertheless, the mass remains unmoved. What constitutes the life of the country is still untouched. Nothing has been changed *nationally* as yet. Much has been done in the individual. The whole being of thousands has been changed. They are new creatures in Christ Jesus. But we want the nation.

Chinese Women The minds of the **Then and Now** native preachers, like those of the early Church, having been imbued by heathenism with the idea of the inferiority of the female, as naturally as water seeks the level they consign the women to a back seat.

At Tung Ping the women occupied a small room at the back of the church, and going into an evening service at An Chia Chuang I saw only men, and was retreating, when a faint voice behind said, "Here we are!" and in the extreme back corner, in the dark (the few lamps being all monopolized by the men), sat the women. I learned also that the common practise in the country churches is to administer the sacrament first to all the men communicants and then to the women. By laying the situation before the preacher in charge at An Chia Chuang, I led him to see how ridiculous it was that his wife, an educated schoolgirl, his daughter, also a schoolgirl, Wang, who studied in the training-school at Tientsin, and myself should sit in the back of the room in darkness, when 3 out of every 4 of the men who were in front with lights could not tell one character of the lesson and hymn from another. On the Sabbath he placed the little girls of the day-school in front, opposite the schoolboys, and the women behind them, and let the men occupy the back seats after their side of the church was full.—*Woman's Missionary Friend.*

How the Gospel Spreads in Korea According to the *Missionary*, it is scarcely possible to realize at a distance the great progress made by the Gospel in the "Hermit Kingdom." A prominent missionary, standing in front of the church where he labored, said to a friend:

Twelve years ago 3 Koreans and I began work on this very spot. There was not a Christian church in this whole region. Now we have in this district between 65 and 70 independent congregations of between 2,500 and 3,500 Christians. Several years ago one could travel from Haju and find no Christians in all that region of 380 Korean miles. Now if one were to lift a

flag at Baju, they could lift flags in sight of each other on Christian chapels the whole distance to Seoul.

Two Cheering A missionary ex-Signs in Japan change gives the following facts about Japan: "Missionaries publish 15 of the 17 newspapers and magazines printed in Japan. In no other mission field is the printed page so honored and blessed. The work of women is more conspicuous in missionary work in Japan than in any other country. The ordinary Japanese will agree with almost everything you say about the Gospel, but he has no desire to apply it to his own life. Christianity has made its greatest progress in this land among the intellectual classes.

Education and Religion in Japan During the past two years there has been considerable discussion in educational circles in regard to religious instruction in the schools, and the Department of Education issued a regulation that it was not to be allowed. This, of course, put an obstacle in the way of the spread of Christianity, as it applied to all institutions having government sanction. But the agitation which has arisen has resulted in calling the attention of the people to the subject to such an extent that the result is likely to be helpful in the end. In connection with the discussion, the leading political party adopted the following resolution,

In view of the constitutional provision guaranteeing freedom of conscience, there ought to be absolute religious liberty in schools, the faculty and students being left to observe whatever forms of religion they desire. H. LOOMIS. *

Japan's First College for Women The first college for women in Japan is only two years old, yet it already has more than 800 pupils. Of this

number many come from the furthest parts of Japan, girls and women of all ages, from the youngest pupils of the high school (twelve years old), students in the university classes of more than thirty-five years old. Some have been teachers themselves for years, others are looking forward to a long career of usefulness as such, and many hope to visit England and study for a time at one of the universities before returning to Japan to become lecturers and literary workers in their turn. The college is undenominational—all religions are tolerated, none are taught. There are three departments—English language and literature, Chinese and Japanese language and literature, and the domestic department, in which sewing, cooking, the tea ceremony, flower arrangement, and similar things are taught.

AFRICA

Evangelizing Forces At Work in Africa According to the Lovedale Christian *Express*, 104 Protestant missionary organizations are at work in this continent, and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological training-schools, 83 boarding and high schools, 63 industrial institutions, 2 medical schools for training nurses, several kindergarten, and some thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where, on an average, 150,000 patients are treated each year. There are 3 leper hospitals, 23 homes for rescued slaves, and 13 orphanages; there are 33 mission presses, and 31 mission magazines.

A Conference of African Women! Can it be possible! Native African women thus engaged! It is even so. And, as the *Congregationalist* suggests:

The recent Woman's Conference in the West African Mission of the American Board is the first of its kind among these tribesmen, and means a great stride in Christian lines for these women. It is difficult, held down by native customs as they are, to lead them into any active form of Christian service. This conference is to be held annually, and is to be composed of and conducted by the native women themselves. Their reports on their return surprised the missionaries by their excellence. It was noticeable as showing the great change Christianity has wrought that the husbands were willing to aid in the preparations for the journey, and to care for the children and the fields during their wives' absence.

The Labor Problem in South Africa One of the serious problems confronting the people of South Africa is the supply of labor, not only in the mines, but in all other departments. The present demand for workmen can not be met by the native population in the Transvaal and Rhodesia, and the colonists are looking in all directions for help. A large number of Zulus have gone from Natal to work in the mines, and at the same time thousands of coolies from India have come to Natal and find remunerative employment there. It has been proposed to seek more of this cheap labor from the East Indies and from China. Sir Harry Johnston has suggested that South Africa might be supplied from Central Africa, and specially names Uganda as able to furnish what is needed. But Bishop Tucker strongly deprecates the plan of enlisting the Baganda, thus taking them from their equatorial climate and their life as a plantain-eating people into conditions which

would be unendurable by them. He predicts that should such enlistment be permitted, disease and death would soon demonstrate the folly of the attempt. The British colonial secretary, Mr. Chamberlain, has said since his return from South Africa, that every means of securing a supply of native labor should be tried before recourse is had to Asiatics. This whole question of labor supply in South Africa may seriously affect missionary work in all regions south of the Zambesi.—*Missionary Herald*.

How to Teach Manual Labor in South Africa We should aim at teaching the dignity of manual labor by making it an integral part of the curriculum, and *by having it taught by the same men who conduct the literary studies*. It is perhaps hardly necessary to point out the importance of this. From those interested in missionary work, as well as from others, we hear the same complaint made again and again, that the effects of education on the natives is to create in them a contempt of manual work, and to foster the notion that for an educated man to work with his hands is degrading—a doctrine so false and so detrimental to any real progress that men such as Carlyle and William Morris thought it worth their while to spend their lives in opposing it. The only way of uprooting these false ideas regarding manual work, ideas which are in part due to the evil influence of the European, is for our students to see the men who teach them science, literature, and languages ready to throw off their coats and show them how to keep a garden, turn a lathe, and build a house. We should take every opportunity of inculcating what we believe are right views of life by bringing the pupils into personal contact and inter-

course with men whom they can and must respect, not only because of their position, but because of their refinement, their intellectual superiority, and the strength of their moral character.—*Christian Express*.

Work of the Paris Society in South Africa The Basuto Mission, a jewel in the crown of French Protestantism, has now 14,168 souls in membership, of whom no less than 1,492 were added during the year. There are also 7,352 candidates for baptism throughout the country, and 12,734 children at school. The whole population of Basutoland amounts to 272,770. Last year, by the aid of the London Auxiliary for the support of native Basuto evangelists, no fewer than 27 new out-stations were started.

Automobiles and Steel Boats for Uganda The Lovedale *Express* supplies these stirring news items:

Probably as a result of the recent gold finds in the vicinity of the Victoria Nyanza, and the increase of trade generally in that direction, a number of boats are now being dispatched from Mombasa. Some 6 or 7 steel lighters are being taken to pieces, and will be sent by rail to the lake, where they will be put together again, and doubtless play an important part in the carrying of mining machinery down to the gold-fields, both British and German.

Before many weeks have passed a motor-car will be running on the so-called road in Uganda. Mr. George Wilson, the energetic deputy commissioner of that protectorate, who is on his way back to Africa, is taking with him a 25-horse-power motor, which he intends to make use in his tours of inspection throughout Uganda. There are now nearly 600 miles of road in country good enough to run a motor on. The question of fuel might seem to present a difficulty, but Mr. Wilson has surmounted this by arranging for a regular supply of petroleum from Bombay,

which can, of course, easily be sent up country to Mombasa by the railway. In the near future motor-cars will probably be running from Uganda to the head waters of the Nile.

Christian Forces in Uganda The report of the Uganda Protectorate for the year ending March 31, 1903, was published as a Parliamentary paper in Christmas week. The Commissioner, Lieut.-Col. J. Hayes Sadler, gives the following statistics of the Church Missionary Society and the Roman missions:

Some idea of the scope of the work undertaken may be gathered from the following statistics: Church Missionary Society—32 stations, 24 ordained English missionaries, 9 lay missionaries, 17 lady missionaries, 3 doctors, 3 nurses, and 32 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. White Fathers—16 stations, 48 fathers, 9 brothers, and 9 sisters, 38 native schools, 797 native teachers, and almost as many native churches; baptized Christians, over 69,000; adherents of the mission, about 126,000. Mill Hill Mission—12 stations, 31 ordained clergy, 6 nuns; established schools, 12; baptized Christians, 13,000; adherents of the mission, about 20,000.

Fruit Gathered in Uganda Last Year What diocese in America or Great Britain can report such wholesale ingatherings as Bishop Tucker witnessed in Uganda during 1903. As he writes:

This last year it is quite evident from the statistics that have already come in that between 5,000 and 6,000 adults were baptized, and during the last 12 months since my arrival in the field I have confirmed over 4,000 candidates. The labor involved in all this vast work is enormous, and I earnestly hope it will be borne in mind next reinforcing season. . . . It was said recently by one now at home that with "some

of the missionaries in Uganda the work is a fetish." This is not so really, but such an impression is given because the overmastering sense of the necessity of the work being done obliges men to work even to the point of overstrain. And of a single district it is written: "The bishop confirmed 57 at Kisalizi, 81 at Luero, and 158 here."

ISLANDS OF THE SEA

<p>The Independent Filipino Catholic Church</p>	<p>This Church, commonly known in the Philippines as the Aglipay Movement, is very much alive. It has taken</p>
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at least one million Roman Catholics out of the old Roman Church. Whole provinces have "gone over" to the new Church, taking with them their members, priests, and Church property.

The new church lacks positiveness, and is poorly organized. It is more like a vast mob of earnest men and women than like a Church. Its only positive effort is that which seeks to make the Scripture the basis of faith and the only true guide in morals. Archbishop Aglipay and his supporters have bought and put into circulation among their people 30,000 Scripture portions since November 1, 1903. Some of his bishops are prescribing the New Testament as the book which all candidates for confirmation must study until such time as they have a regular catechism.

The movement has drawn nearly all the thunder of the Romish Church upon itself, so that Protestants have come off rather easily. The new American bishops of the Roman Catholic Church are amazed to find the current setting so strongly away from the old Church. Archbishop Harty, from St. Louis, arrived January 16th. It is rumored that he is determined to make terms with Aglipay and win him back to the old Church. I fancy that will be a hard task.

Aglipay is the head of this movement, and has enough of a following to enable him to maintain his position. *

Evangelical Union in the Philippines The annual meeting of the Evangelical Union, held in the Methodist church

in Manila, January 7-9, was of deep interest. The matter of territorial division among the various societies was open to be dealt with on its merits, as the preliminary three years' agreement was at its end. After very little discussion, it was decided:

(1) That matters stand as they are.

(2) That in future all questions as to the alteration of existing spheres of influence be adjusted between the missions directly interested where possible, the Executive Committee of the Union to act as a Board of Reference in case of failure to arrive at a satisfactory conclusion.

The Methodist Church reported to the Executive Committee a failure to come to a satisfactory agreement with the United Brethren regarding the occupation of the Ilocano provinces originally assigned to the latter by the Union, but neglected for over two years. After a long debate, the Methodists were allowed to enter this field, only the two members of the U. B. missions voting against it.

This settles the disputed question of what constitutes a right to "hold" a field that is not worked, and it opens to Methodist missionaries 500,000 of the most progressive of the Filipino people. *

Australia Not Wholly Enlightened The Bishop of Brisbane, who is in England just now, is telling a story

which constitutes a powerful plea for more missionaries in his colonial diocese. One of his bush clergy,

on one of his tours up country, asked the child of an English squatter what happened on Christmas day, or why the day was observed. The child was unable to answer, and its mother hastened to the rescue. She told the clergyman that he really must excuse their ignorance, as no newspapers had come their way for a long time, and they had not heard the latest intelligence.

MISCELLANEOUS

How the *The Christian*
Living Link *Standard* tells how
Plan Works this plan works in
the Disciple Church:

The Living Link plan of supporting missionaries on the foreign field has proven its right to a prominent place in our missionary operations. Local churches and associations have provided the support of 36 missionaries, and the signs all point to a large increase in the number this year. This method does what no other method has been shown to do in equal measure. It immediately increases a church's missionary contributions by large percentages. For example, comparing what 10 churches gave last year with what the same 10 churches gave year before last shows a great increase. In 1902 ten churches gave \$2,093; in 1903 the same 10 churches, supporting a missionary each, gave \$5,446, a gain of \$3,352, or 160 per cent. Year before last the 10 churches neither assumed nor felt any special responsibility. Last year they shared with the Foreign Society the responsibility for the support of 10 missionaries. The interest grows. Three churches are now supporting 2 missionaries each, and 2 individuals are supporting a missionary each.

Beginning. Rev. A. J. Brown
Not Staying, leaves not a single
at Jerusalem shred of that worn-out excuse when he affirms:

The argument that our own land is not yet evangelized would have kept Paul and Barnabas in Antioch, would have prevented Augustine from carrying the Gos-

pel to England, would have prevented the founding of churches in our own country, and would to-day cripple every home missionary church in the United States, since there is no other part of the United States more godless than the cities of New York, Boston, and Philadelphia. I do not mean to undervalue the importance of our work at home, but 7,000 Presbyterian ministers for our own constituency of less than 5,000,000 in the United States, and 262 ordained men for our foreign constituency of 150,000,000 is not an equitable division.

OBITUARY

Rev. Wm. Moir, Lovedale has had
of not a few laborers
South Africa who have left behind them a noble record, but none of them have exceeded in devotion the Rev. Wm. J. B. Moir, of Lovedale and Blythswood, who died January 3d, at the age of 57. Mr. Moir was appointed by the Foreign Mission Committee of the Free Church of Scotland, and he reached Lovedale on August 2, 1873. In preaching, lecturing, the conducting of meetings, religious and literary, class teaching, the editing of the *Christian Express*, the general superintendence of the mission during the absence of Dr. Stewart, Mr. Moir could always be relied on to keep the work going. He never lost sight of the grand object which the founders of Lovedale had in view—namely, the bringing of the pupils out of heathen darkness into the light and liberty of the Gospel. Mr. Moir was, by appointment of the committee, transferred in the spring of 1897 to the Blythswood Institution, which had been erected and conducted after the plan of Lovedale. He had not been very long at Blythswood when indications appeared of a breakdown, and about two years ago he was compelled to return to Scotland. He was a man of great loveliness of disposition and saintliness of character. He is sincerely mourned by his brethren in the mission field, as well as by many in this country.



PARIAH VILLAGERS OF INDIA COMING TO PLEAD FOR A CHRISTIAN TEACHER

This photograph was taken near Jammalamadugu, in South India. The people came from Devigudi, some distance away, but owing to lack of funds the request could not be granted

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GOD'S WORD FOR GOD'S WORK

THE CENTENARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

BY THE EDITOR-IN-CHIEF

The great celebration, marked by "Universal Bible Sunday" (March 6), and the great Albert Hall Meeting (March 7), with others the same week, suggest this as a fitting time to consider some grand facts connected with the Inspiration, Translation, and Circulation of the Word of God.

I. Its *Inspiration*. That word, used by Paul, *theopneustic*—"divinely inbreathed"—is in itself a whole system of theology. It is plainly a reference to the record in Genesis, how, into the body of dust, God "breathed the breath of life," so that man "became a living soul." Even so, into the earthly form of human language, He breathed His own spirit, so that the Book became God's "Living Oracles." This Divinely inspired Life may be both seen and proven by

1. The Inherent Character of the Bible;
2. Its Indestructible Vitality;
3. Its Historic Results.

The Book itself is its own best witness and argument. Like light, which needs no testimony but its own rays, it proves its character by its beams. It is not a light-bearer, but a light-giver, imparting, but not receiving, illumination. After all our excursions into the "Evidences of Christianity," we come back at last to Christianity itself, which, when separated from all its foreign accretions of tradition and corruption, is its own complete evidence. Here is the true Aaron's Rod, which alone has leaf-bud, bloom, and fruit, all at once, and which swallows up all the other rods. If ever Truth came down from Heaven to earth, to dwell with man, it is here found, without mixture of error and evil. Here truth is imperial; it wears the star of empire on its breast, and bears the crown of Heaven on its brow. Here Truth is inexhaustible. Men have been delving in the Bible in search of hid treasure for milleniums, and as yet only begun to open its deep veins of ore and discover its deposits of gems. As we study the Bible, the field of search grows; the further we penetrate, the less we seem to

have advanced; endless vistas and possibilities stretch before us, and defy all complete investigation. It reminds one of the starry heavens, where every new increase of telescopic vision only shows depths still beyond our reach and stars that escape all lenses. The Bible suggests Infinity and Eternity. It is God's Book, and He is seen in it, and, as we reverently examine it, we feel that we are making a hopeless attempt to take in Deity. There are mysteries that forever baffle all comprehension, and marvels that daze us.

This living Book *imparts* light and life wherever it goes. The witness of world-wide history is: "The entrance of Thy Word giveth light." It has been tried on the highest and on the lowest alike, and everywhere proves itself superior and supreme. It has shone where men have prided themselves on their wisdom, and compelled them to confess that "never man spake thus." It has shed light in the region and shadow of death, and cannibalism, infanticide, polygamy, adultery, robbery, tyranny, and every other iniquity, have run like beetles to their holes to hide before it. Where thorns and briars sprung up, the fir-tree and myrtle have grown, the planting of the Lord. Wherever the Bible has gone and had free course, personal, family, and social life have been purified and transformed. The purest civilization never precedes but follows it; peace takes the place of war, and men learn to love and serve one another. These are facts that need no proof, because they meet no denial and permit no doubt. If any one were found to dispute them, he would be himself at the same time a proof of them, for even infidels owe to the Christianity they traduce and oppose much of their own superiority to the lowest pagans, themselves indebted to the insensible influence of the Bible. They are bathed in the beams of the very Sun they would extinguish. And hence the Bible is an indestructible Book: it has God's life.

Its extraordinary survival of all antagonism is the wonder of the ages. This Book is essentially the eternal foe of man in his natural and carnal state. It mercilessly strikes at all his evil doing, exposes all his unholy motives, and makes war as a revolutionist upon all his unrighteous and selfish habits and institutions. It makes no compromise, and will not even brook delay in demanding conformity to righteousness. Whatever will not bear the searchlight of truth and right must at once and forever be renounced, at any cost, even the life were the price. It lowers its standard to suit no one, as bold against the vices of kings as against those of their meanest slaves. Of course, the Bible has met resistance, and organized resistance. The princes of the world have been confederate against the Word of God. They have gathered themselves together against the Lord's own Book, and taken counsel together to break asunder its bands of restraint and cast away its cords of truth. But He that sitteth in the heavens laughs in derision. Men try to put out His Sun with

their watering-pot, but their streams only fall back to drench themselves. They try to plant their shoulders against the burning wheel of the midday Sun and roll it back into night, but the Orb of Day shines serenely still, and moves on his way.

The Modern Gift of Tongues

The Bible has a strange predestination to universal sway. This is seen, first, in its adaptation for transference into all the tongues of earth; second, in its fitness to meet the need of universal humanity; and, third, in the providential preparation for its universal mission.

The centuries are cycles of God, and we should expect that He would make them tributary to the triumphs of His Word. That Word is the expression of His thought, and, to reach all men, must be given to them in their own tongue. But such transference is no easy matter. Thought is not always flexible enough to accommodate itself to new molds of speech. Ideas sometime take on new dress awkwardly, and are not always recognizable in foreign attire. Particularly is this true when the conception to be transferred into the new tongue is poetic in form or scientific in substance. In the former case the linguistic dress is a part of the poetry, and in the latter case the new language may lack any fit terms to convey the fact or conception.

Now in a wonderful way God's foresight provided against both these obstacles. For example, the poetry of the Bible, which constitutes at least one-half of its contents, does not depend on the rhythm and rhyme of words, but the correspondence of thought—the poetry of *parallelism*. The conceptions rather than the expressions are in accord. When we read that "he that findeth his life shall lose it, but he that loseth his life shall find it," there is nothing in the parallelism that can not be translated into any other tongue without loss. If this sentiment were dependent on a metrical form, it might be hard to find words in Chinese or Japanese to suit the meter and rhyme. For example:

Who shuns the cross his life to save
Shall find but loss beyond that grave.

Were the thought so expressed, it might be hard to find in the new tongue rhyming words to take the place of "cross" and "loss," "save" and "grave." But in the parallel these hindrances are not found.

Again, the Bible belongs to the simpler period of man's history, when the sciences were yet in their infancy. The modes of speech and the forms of illustration and parable are drawn from primitive customs and habits of life, and the language is that which universal man understands and uses. Observe the illustrations used—the vine, the tree, the grasses and flowers, sheep and cattle, birds and fish, mountains and clouds, rain and dew, bread and water. No abstruse ideas

or obscure technicalities. A child can understand all that is essential. The words are simple and the figures of speech familiar, and so no language has been found in which the whole Bible could not be intelligently rendered. Of what other great book is that true? Try Plato's Dialogues, or Milton's Paradise Lost, or Janet's Final Causes, or Macaulay's Essays.

But, more than that, the *matter* contained in the Word of God fits universal need. Man is everywhere a sinner needing salvation and a sufferer seeking solace. To man God has given one panacea for all ills, and the race never had another. No man was ever found so good as not to need it, or so bad as to be beyond its help. If it is God's Book by its inherent excellence, it is no less man's Book by its adaptation to his nature and needs. It searches him, and is the universal mirror to reveal him to himself, but if it is the mirror, it is also the laver, and provides the water of cleansing. It reveals what he may be as well as what he is.

There has been a singular historic preparation for its universal translation. One has only to study history from the fall of Constantinople in 1453, especially, to see how the revival of learning and the dawn of civil and religious freedom were God's advance couriers for Bible translation.

Sowing the Seed in Many Lands

In the circulation of the Bible let us again note three facts: First, its coincidence with the Reformation epoch; second, the theology of inventions; and, last, the singular need of modern missions.

The Church needed to be made ready to give the Word of God to the world, and hence the great reformation of the sixteenth century which brought to the front the long-lost doctrine of justification by faith, and purged the Church of her idolatries. Then look at the way, at that very time, invention seems to have had its eyes opened, and the three great helps to Bible dissemination were given to the race—the printing-press, to supply copies; the steam-engine, to help both to multiply Bibles and to cheapen them, and to carry them swiftly to all parts of the earth; and the mariner's compass, to guide vessels in safety to other lands.

Then God led out His Church on missionary lines, and this operated in two ways—first, to create openings, and, second, to create demand for Bibles. Wherever the missionary found an open door, the Word of God entered; but, more than that, He saw that His work could have no permanence unless it was built on, and buttressed by, the vernacular Bible. And so the hand of God is as truly seen in the translation and diffusion of Holy Scripture as in its inspiration.

All these facts and thoughts give fresh interest and significance to Bible societies. This great parent society has done a noble work.

Last year, at a cost of about £4,000 (\$20,000), it carried forward its work of translation, adding eight new languages and dialects to its list, expending for translating, printing, etc., £121,966, and making grants to the amount of £132,000. Since 1804 the total issues have been over 186,000,000 Bibles, Testaments, etc., and the total expenditures £14,000,000 (\$70,000,000); 8,000 auxiliaries and branches have been established, and there have been issues of the Word of God for the blind in 28 tongues; 650 native Biblewomen have been employed, and 850 colporteurs—a total of 1,500 in 1903.

To put these facts and figures another way, the average for a century is five thousand copies of the Scripture (in part or whole) every day, or over two hundred every hour! and at a cost of four hundred pounds a day, or about forty for every working hour! and an average of eighty auxiliaries a year. It is interesting also to note that a complete New Testament can be had for a penny, and a Chinese New Testament for fourpence; and the average cost of the New Testament in any one of the four hundred languages now represented in Bible translation is less than a shilling sterling! The society appeals for a Centenary Fund of 250,000 guineas (about \$1,250,000) for extension of its work in every quarter, and about one-fifth this sum was in hand March 6. There was a deficit of \$21,000 on last year's work.

The society has had to contend with restrictions and prohibitions on its work in Moslem lands, such as Persia and Turkey; the modern Greek Testament can not be circulated in Greece, and from Austria and the Tyrol colporteurs are excluded. Bible burning still survives in Baden and Franconia, Danzig and Cologne, in Spain, and in the Argentine; public bonfires in Carneola, Pernambuco, Peru, and in Fiji, under the baneful influence of the Roman Church; and some colporteurs have been robbed, beaten, and even slain.

When, over a century ago, Mary Jones trudged over those seven miles and back every week, to get access to a Welsh Bible, how little did she imagine that the story of "Mary Jones and Her Bible" was going to be used of God to set in motion such a great movement to bring the Word of God into contact with every living soul in the native tongue and at such trifling cost; and scarcely more did Rev. Thomas Charles, of Bala, dream of the work of the century when he urged the formation of a society in Britain which should bring the Word of God within the reach of the destitute. But so again it is true that "a little child shall lead them," and as Rabbi Tarphon used to say, "It is not incumbent on thee to complete the work; yet art thou not free to leave it alone." We have only to do the duty which lies immediately before us, however simple and seemingly insignificant; and He who knows how out of the minute mustard-seed to make to grow a great tree with spreading branches, will take care that the humblest act of obedience to His will shall not be in vain.

RELIGIOUS RUSSIA AND PROTESTANT MISSIONS

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK
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The appearance of a gulf of separation between thinking men anywhere that seems permanently impassable is ground for disappointment in this age of approach and of toleration between nations.



THE CZAR OF RUSSIA

Some such feeling must have shocked many on reading in the current news of the day the story of the ceremonies attending the dispatch of the sacred *eikon*, or picture of St. Sergius, from Moscow to Manchuria, as an encouragement to the Russian army. The sense of distance between the religious ideas of our own environment and those ruling in Russia was heightened, perhaps, when we read the words ascribed to General Kuropatkin, on the eve of his departure to take command in the Far East: "We have taken measures to assure that of the Japanese who have landed upon the Continent not one will escape

alive." But the climax of bewilderment as to the differences between the Christianity of Russia and that within our own experience is reached when we read of the scene just before the general's departure from Harbin. After the usual religious service, the telegrams tell us, the officiating priest held up the sacred picture which had just arrived from Moscow, and gave his blessing to the great general, prostrate on the ground before it and shaken with emotion.

It is not for us to condemn or criticize the rites of a Church which, during a thousand years, has represented to the Russian nation, as a whole, the source of religious teaching and the guide to strength for the burdens of life and for the supreme test of death. But if we would forecast the sympathy likely to be felt by Russia toward Protestant missions found in territories which pass under its control, we must clearly understand the nature of the differences between our notions and theirs respecting the essentials of Christianity. We have already misgivings that these differences are great if we have tried to imagine President Roosevelt sending a picture to sustain the enthusiasm of

American soldiers in war, or Secretary Taft saying or doing any of the things which the St. Petersburg dispatches, unconscious that they are unusual, ascribe to General Kuropatkin.

Russia received Christianity in the tenth century from that Byzantine Church whose patriarchs were in partnership more or less base with the unattractive emperors of Constantinople. The reasons are obscure which attracted Olga, widow of the Duke of Kiev, to Constantinople to be baptized. But with the baptism of her grandson Vladimir in 988, when the Russian prince married the sister of the Byzantine Emperor Basil, Christianity became the religion of the aristocracy, and so sifted down, after a fashion, among the people. Until long after the Turks overthrew the Byzantine Empire, the Russian Church was a mere dependent of the Patriarch of Constantinople, who himself was a dependent upon the Turkish Sultan, with the rank of a pasha of three tails. It is a strange lineage for a Christian Church which we discover in tracing the beginnings of Christianity in Russia.



GENERAL KUROPATKIN

Yet there was life there. In 1588 we find the Russians receiving a patriarch of their own at Moscow, recognized by the Patriarchate of Constantinople, but still dependent upon it. About a century later, Nikon, Patriarch of Moscow, refused longer to recognize the supremacy of the feeble Patriarch of Constantinople, and set about reforming his own Church, using language as to that which he had to reform which suggests a state of things like that which shocked Paul when he heard from Corinth. Nikon fought for purity, and probably for spirituality, but he was condemned by a general council, deposed, and sank out of sight. It is to the honor of the Russians, however, that after Nikon was dead his greatness was fully recognized; so that, as Stanley says, "he rests all but canonized, in spite of his many faults, and in spite of condemnation and degradation by the nearest approach to a general council which the Eastern church has witnessed since the second council of Nicæa."

When Peter the Great came to the throne he adopted some of Nikon's ideas. But the great scandal of an innovator in the Church

who could be silenced by nothing short of a general council, affected the Czar's views of what a Church in Russia should do and be. After a few years Peter let the office of Patriarch of Moscow die out. Then (1721) selecting men on whom he could rely from among the bishops and archbishops, he formed an ecclesiastical commission, known as the Holy Synod, and charged with the care of the doctrine and discipline of the Church. This is the present system of government in the Russian Church. The Holy Synod, as constituted by Peter, is a regular department of the government, and, like all other government departments, has to submit all of its decisions to the approval of the Czar, who thus becomes in sense the head of the Russian Church. One has only to recall the violent, unrestrained, passionate character of Peter the Great to realize what it may mean to a Church to have a Czar for its head. Yet the leading principle of such an organization of the Church is the absolute supremacy of the Emperor, the choice of bishops being made by himself.

The *Novoye Vremya*, one of the influential newspapers of St. Petersburg, discussing the other day the question whether the Slavic nations of the Balkan peninsula could be induced to come under the Russian flag, remarked that they might do so if Russia could be less uncompromising in the matter of orthodoxy and autocracy, some of the Balkan Slavs enjoying constitutional government, and some not belonging to the Greek Church. This remark touches exactly the characteristic of the Russian Church in its dealings with the people. It is the Czar's engine for securing uniformity among the common people of the empire. The Russian Church uses the liturgy of the Greek Church in the ancient Slavic language, with some slight modifications. Its doctrine and discipline are the same as those of the Greek Church. It has all that is good in the Greek Church, and some things that are better. The records of the Bible societies abound in references to translations of Scripture into pagan languages "made by the Russian Bible Society." Russian missionaries are working to-day in Alaska, and in Japan, and among the Mongols of Siberia. No one can observe the religious worship of Russian peasants, or witness the fervor of Russian soldiers in camp or on the march in singing Psalms and hymns and spiritual songs, without feeling that their religion has reached deep needs of their souls. But when we discuss the differences of feeling and sympathy between the Russian and Protestant, we can not avoid seeing that in this union between autocracy and orthodoxy, which aims to dominate the thought and belief of all men, we find ourselves in the presence of a relic of old Byzantium, whose aims are as different from our own as the tenth century is from the twentieth.

The Protestant missionary can not touch the heart of a man without yearning to arouse in him the habit of free thought, so that he

may be a fully equipped man, able to stand and to grow after his teachers have left him to himself. The Russian Church organization, under lead of the political notion of absolute and God-given authority centered in the Czar, places the Parish priest, as has often been noted, in the attitude toward the people of a military officer responsible for the behavior of his company; it prepares ideas which the people should accept, and it even opposes natural tendencies and abilities of the people where the officials of the state are too narrow or shallow to perceive in them a real value. Dissent is rigorously and even cruelly repressed, as we well know in the case of Stundists, the Molokans, and the unsavory Dukhobors. The Russian can not reconcile his view of the nature of religion as a supporter of imperialism with the Protestant view of religion as a maker of men who walk under the law of liberty.

The Protestants in Russia

Again, let us remember that we are discussing the possibility of sympathy between Russian churchmen and Protestant missionaries. There are Protestants in Russia. I have met such who held high office in the army. Protestant churches have the same rights as other forms of recognized religion, and their ministers live in peace under Russian rule so long as they do not attempt to talk to others on theology or to win men to their views. I have personal knowledge of the state of the Armenian Protestants who passed under Russian control with the cession of the Kars district of Asiatic Turkey in 1878. Those regions were instantly changed from being a prey to all marauders who chose to call themselves Mohammedans into the sure enjoyment of peace and justice, which should make the dwellers therein forever grateful to an Emperor who knew how to secure an even-handed justice between rival races.

Nevertheless, Finland and Transcaucasian Armenia will tell us that the attitude of the Russian Church toward those who do not belong to the State Church is "hungry-eyed." It seeks whom it may devour. If any one leaves the Church in which he is born he must join the Russian Church. If a man and woman of different religious pedigree—a Protestant and a Roman Catholic, for instance—marry, their children must be brought up by the Russian Church. And latterly the Russian Church has come into the church schools of the sects to put away the language of the people, to forbid such schools from carrying scholars beyond the elementary stage, and to insist that no one can teach in higher educational establishments except in the Russian language and under authorization of the Russian Department of Public Instruction. Those who suffer thus from oppression of the mind and soul often whisper to foreign visitors that they would rather go to any country where oppression is of the body only. And if we sympathize with them in this feeling, we have one more assurance that

there is small common ground on which the Russian official may stand beside the Protestant missionary.

There is historical reason for such a lack of sympathy. One of the episodes of Russian Church history is its aid to the Greek Church in proscribing Protestantism two hundred and fifty years ago. By one of the curious developments of Divine Providence, a Cretan Greek named Cyril Lucaris strayed away from Turkey to Europe for an education, studied theology in a Protestant college, became a hearty Protestant, and then, returning to his own land, found favor as a preacher, and finally became Patriarch of Constantinople in 1621. The Protestant patriarch felt that he had a mission, and made a determined and persistent effort to introduce a Calvinistic confession of faith into the Greek Church. His brave struggle continued through many vicissitudes until 1637, when he was deposed and probably assassinated. This narrow escape from the heresy of Lucaris aroused all good churchmen to take arms against Protestantism, and out of Russia came the most crushing blow. Magilas, Archbishop of Kief, drew up a declaration of doctrine intended forever to brand Protestants as heretics so effectively that no orthodox Christian can righteously enter into fraternal relations with them.

This Russian declaration of doctrine was adopted by a great synod held at Jerusalem in 1672, as the creed of the Greek Church; and when Peter the Great, in 1722, was looking about for statements of doctrine which he might properly use as a Shibboleth for testing the dignitaries of the empire, he chose this anti-Protestant declaration of Magilas. It is now an authorized formulary of the Church in Russia, and is known as "the Russian Catechism." When the Russian ambassador told Dr. Schauffler at Constantinople: "My master, the Czar, will not permit Protestantism to establish itself in Turkey," he based his remark on something more than a passing dislike.

Russia and the Missionaries

It is a little singular that Russia, among all her conquests, has never yet had to face the question of how to deal with Protestant missionaries already established in territory that she has conquered. Russian officials have come in contact, of course, with the Scottish and Irish Presbyterian, and the Danish Lutheran missionaries in Manchuria. During the Turkish war of 1877-78, the Russians encountered American missionaries at work in Bulgaria and in Asiatic Turkey. In each case they were, on the whole, courteous, and made no attempt to interfere. In Manchuria the Russian officers have been quite like comrades to the Protestant medical missionaries. In Asiatic Turkey the annexation of the Turkish province of Kars to Russia carried with it the Armenian Protestants who had been taught by American missionaries. Perhaps this one case throws some light upon the course

which Russian officials may follow toward Protestant missions found in any land of their conquest. Kars was an outstation of Erzroum, which remained a Turkish possession. The Protestants living at Kars were recognized, tolerated, and protected by the Russians. By and by the missionary from Erzroum went to visit his flock in Kars. He was allowed to pass once or twice; but after the new administration was fully established the missionary was met at the frontier by a very polite official, who told him in effect that Russia can take care of her own subjects without the aid of even so amiable friends as the Americans. That ended missionary visits to Kars.

As to Protestant missionaries who may seek to enter territory already Russian in order to work for pagans or Mohammedans, the policy of Russia is well defined. In 1795 a little band of Moravians took their lives in their hands and established a mission among the Tatars of Daghestan, near the Caspian Sea. The Church of Scotland in 1802 established a mission at Karass, between the Caspian and the Black seas, and in 1819 the London Missionary Society sent missionaries to Selingsinsk, in the region of Lake Baikal, with the hope of finding a door to China open on that side. Under the liberal reign of the Czar Alexander I., these missions to Tatars and Mongols were highly favored. Prince Galitzin, the Minister of Public Worship, was a pious man who took a deep interest in the experiment. Grants of land were given to the missions, and they were aided in their attempts to translate the Scriptures. All of these missions were in full and successful career, with chapels, schools for both sexes, and printing-presses in operation, and many converts from both pagans and Mohammedans, when Alexander I. died. The Czar Nicholas would have none of these things, and closed the Scottish mission and the Moravian mission at once (1825). The London Society's mission, near Lake Baikal, was favored by distance perhaps. At all events, it continued without molestation until 1841. Then a rescript from the Holy Synod was handed to the missionaries which simply declared the mission suppressed, because "the mission, in relation to the form of Christianity already established in the empire, does not coincide with the views of the Church and the Government."

At the present time no Protestant minister not a Russian subject can lawfully enter the Russian Empire without special permission from the Czar himself. Perhaps we now have sufficient material for some forecast of probabilities as to the future of Protestant missions in lands yet to be conquered by Russia.



A BISHOP OF THE RUSSIAN CHURCH

FALSEHOOD AND TRUTH ABOUT KOREA MISSIONARIES

A REVIEW OF ANGUS HAMILTON'S "KOREA," AND OTHER RECENT BOOKS *

BY REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

Author of "The New Era in the Philippines"

Any one who has visited Korea, or is acquainted with even the A B C's of foreign missions, will read with curious interest the chapter on the missionary question in Angus Hamilton's "Korea." He begins by severely criticizing the French Roman Catholic priests for their "unnecessary sacrifices." He says that they "live in abject poverty"; that "they promote anarchy and outrage, even encompassing their own deaths whenever the interests of their country demand it"; that "they have wooed the glory of martyrdom"; that "the diffusion of Christianity (by them) is not unattended with bloodshed and disaster"; that "in the case of Quelpart this feeling of animosity, and the immunity from taxation which the French priests gave to their followers, created an intolerable position"; that, in consequence, "anarchy swept over the island, and some six hundred believers were put summarily to death," and that "whatever may be the compensating advantages of this martyrdom, the reckless and profligate sacrifice of life, which missionary indiscretion in the Far East has promoted, is an outrage upon modern civilization."

Having thus paid his respects to the French Roman Catholic priests, he calmly proceeds to criticize the Protestant missionaries because their "comfortable existence" does not equal the "self-abnegation so manifest in the lives of the Roman Catholic priests." Mr. Hamilton appears to be a difficult man to please.

He expresses the rather remarkable opinion that the Protestant missionaries are "well paid," that, "as a class, American missionaries have large families who live in comparative idleness and luxury"; that "they own the most attractive and commodious houses in the foreign settlements, and appear to extract from their surroundings the maximum of profit for the minimum of labor." As a matter of fact, the salary of the individual Protestant missionary in Korea is about \$600, with free rent and allowance of \$100 for each child. The wife receives an additional allowance as a regularly appointed missionary doing special work among women and children. The missionaries do not own houses at all, these being the property of the mission boards, and costing but a modest sum. Nor is it true that "servants are provided free," while the vaunted "provision for the education of the

* "Korea," by Angus Hamilton, Scribners; "The Vanguard: A Tale of Korea," by James S. Gale, Revell; "Fifteen Years Among the Top-knots," by Mrs. Underwood, American Tract Society.

children" (\$50 a year) is paid only when the child is in America and both parents are on the field.

As to whether a missionary can live in "luxury" on \$600, with free rent and an allowance of \$100 for a child, the people of this country can judge as well as Mr. Hamilton. Korea does not produce the food and clothing that an American needs. The missionary must, therefore, buy in the United States, and pay the freight to Korea. Tho he can purchase some supplies in the few foreign stores in Korea, it is at what we should regard as exorbitant prices; so that he usually finds it cheaper to buy in New York, Chicago, and San Francisco. If in such circumstances he can live in "luxury" on \$600, he is a very remarkable financier indeed. The average parent in the United States can doubtless give Mr. Hamilton some valuable information as to whether it is possible to feed and clothe and educate a child on \$100 a year if at home, or \$150 if at boarding-school in America.

Mr. Hamilton alleges that "American missionaries in Korea were formerly closely associated with the more important export houses in the leading industrial centers of America." He tells us that this practise is "no longer openly indulged," but he insinuates that such business interests represent the spirit of the American missionaries, and that they would be continued if it were not for "diplomatic representation." The simple facts are that when the first missionaries went to Korea they found a people who were quite destitute of even the commonest conveniences of life as practised by Americans. Christianity means much in civilization as well as in religion. To change a man's heart and to give to him the great ideas of the Gospel are ordinarily to beget in him a desire for a higher type of physical life. It was natural that when a Korean caller saw the clock or cook-stove or sewing-machine in the missionary's house, he should manifest an interest, and ask the missionary to get him one, and it was equally natural that the missionary should comply with the request. This was done in some instances by a very few of the missionaries, not, however, for financial profit, but simply out of kindly interest in the people. Now that foreign business firms are introducing American and European goods, the missionaries do not do such things at all, except in rare instances. It is grossly unjust to represent the nearly two hundred Protestant missionaries in Korea as doing anything of the kind, and it is purely malicious to charge mercenary motives upon a body of self-denying men and women simply because a half-dozen more or less gave such friendly assistance in the earlier years of the work.

The charge that the missionaries do "the minimum of labor," and that their families live in "comparative idleness," is equally false. For example, the seventy Presbyterian missionaries, including wives and mothers who have the same family cares as such women have in America, have charge of three hundred and twenty-three congrega-

tions, seventy-nine schools, five hospitals, and about thirty-five thousand communicants and adherents. When I visited Korea I did what Mr. Hamilton evidently did not do—I took pains to inspect the missionary work. I know what these missionaries are doing, and can testify that they are among the hardest worked men and women in the world. They are literally wearing themselves out in their efforts to found and maintain churches, schools, and hospitals, and to create in a heathen land some of the conditions of decent society. To represent such men and women as living lives of ease and luxury is an outrage not only upon truth but upon common sense. I have no hesitation in setting my personal knowledge of Korea missionaries and their work over against the ignorance of Mr. Hamilton, colossal as it is, and I assert that the Korea missionaries are among the very best men and women I know, excelling in character, in devotion, and in self-sacrificing labors for God and for man.

The missionaries in Korea to-day are exposed to no small anxiety and even peril in the war between Russia and Japan. A part of the region in which they reside is already within the zone of hostilities. Everybody is advising them to leave in order to seek their personal safety and escape the scenes of ruin and carnage which are imminent. If they are the kind of people that Mr. Hamilton supposes them to be, why do they not leave? Why is it that they are staying at the post of duty? Many of them are in the interior. They are absolutely unarmed. They are forbidden by their principles to fight, and they are too few and too helpless to do so even if they were so disposed. It takes more courage for them to stand their ground in such circumstances than it does to shoulder a rifle and join a regiment. Yet they are staying there to comfort and guide those terror-stricken Koreans in their time of sore need. It would be difficult to characterize too strongly the contemptible meanness of an author who at such a time will attempt to arraign those men and women as unworthy of our sympathy and support.

Some people, indeed, to whom the missionaries are always wrong, have just been criticizing them because they declined to leave Pyeng Yang on the warship which the United States Minister had sent for them. The engineer who stays at the throttle in time of peril is called a hero. The physician who refuses to desert his cholera-stricken patients is highly praised. The Roman Catholic priest who entered the burning Iroquois Theatre in Chicago to administer the last rites to the dying was lauded by the secular press the country over. But the Protestant missionary who remains at his post of duty is, forsooth, "a visionary whose zeal is eating him up," and regarding whom, in the language of Mr. Hamilton, "it is imperative that certain measures should be adopted which will insure the safety of the individual zealot and be agreeable to the general comfort of the com-

munity." He sagely adds that "these restraints upon missionary labors will, of course, be resented," but that "if we wish to avoid another such manifestation as the terrible anti-Christian upheaval in China, it is necessary to superintend all forms of missionary enterprise more closely."

And yet if the missionaries had run away on that warship, these very people who are now criticizing them as zealots would have sneered at them as cowards, and would have discarded upon the superior bravery of the engineer and the physician and the Roman Catholic priest.

After all that has been disclosed regarding the real causes of the Boxer outbreak in China, the man who ascribes it to the missionaries does so at the expense of either his intelligence or his honesty. It is all too clear that that outbreak was primarily caused by the political and commercial aggressions of Europeans. It would be ludicrous, if it were not so serious a matter, to represent the missionaries in Korea, who have to an extraordinary degree the confidence and the affection of the people, from the emperor to the coolie, as a source of disturbance. The Koreans know well enough who their real friends are, and they testify to the accuracy of their knowledge by loving the missionaries but by hating the "Puffsnabers" and mobbing the "Winter-shines," whom Mr. Hamilton would probably regard as congenial friends and high authorities.

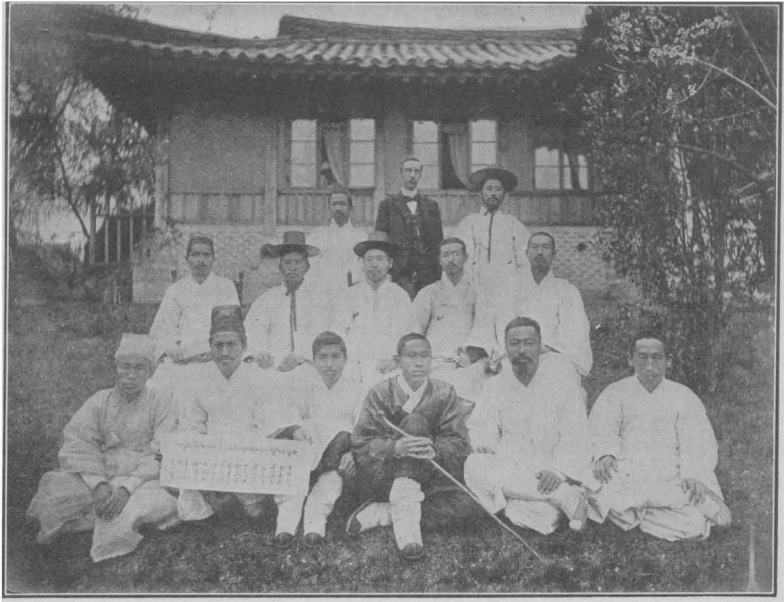
While Mr. Hamilton makes the remarkable suggestion that the activity of missionaries ought to be limited by governmental authority, it is significant that he does not propose that the activity of traders should be so limited. But I received the very distinct impression from my own long journey through Asia, and conversation and correspondence with hundreds of foreigners and Asiatics have confirmed the impression, that the foreign trader has done ten times more than the missionary to alarm and irritate the Asiatic. While some of those traders are men of high Christian character, it is notorious that the typical trader in Asia is brutal, profane, intemperate, lustful, and greedy, and that in his treatment of the natives and in his remorseless pushing of his own selfish interests, he creates the very conditions of hatred and unrest which Mr. Hamilton ignorantly ascribes to the missionaries.

Mr. Hamilton gives only eight and one-half pages out of three hundred and seven to the missionary question, but he has packed into those eight and a half pages more ignorance, misrepresentation, and maliciousness than can be found in an equal space in any other book of my acquaintance. It is quite plain that he knows practically nothing at first hand regarding the missionaries in Korea; that he has simply picked up the sneers and slanders current among those foreigners who, for reasons best known to themselves, find it convenient to

slander pure, high-minded men and women who are not in Korea for personal aggrandizement, but for the uplifting of an oppressed people.

Those who wish to know what Korea and the Koreans really are should turn from Mr. Hamilton's overwrought pages to Mrs. Horace G. Underwood's "Fifteen Years Among the Top-knots," and to Dr. James S. Gale's "The Vanguard." It is true that these authors have not spent any time at treaty-port hotels, drawing on their imagination for facts to be sent to foreign newspapers. But they have lived in Korea more than a dozen years. They know the language of the Koreans. They have studied the country and the people until they have more knowledge of Korea in their little fingers than Mr. Hamilton has in his whole body. They know better than to tell us, as Mr. Hamilton does, that filthy Seoul is "neat and orderly" with "streets clean and well-drained"; that straggling Chemulpo has "imposing shops" and a "magnificent bund"; that Korea, "once the least progressive of the countries of the Far East, now affords an exception almost as noticeable as that shown by the prompt assimilation of Western ideas and methods by Japan"; that Korea is "two hundred miles" from Japan; that while the passage across the Korean Strait requires fifteen hours, the trip from Fusan to Moji can be made in "four hours"; that "the cost of the journey (from Moscow to Dalny by the Siberian Railway) is almost prohibitive, if compared with ocean steamer charges"; and that several other statements are true which any one who has been in Korea will read in Mr. Hamilton's book with gasps of amazement.

Mrs. Underwood and Dr. Gale have written with intelligence and sympathy. Their books give a history of Korea of such vividness and accuracy that one feels by the time he has finished them that he really knows something about the land of the Morning Calm. They have, what Mr. Hamilton has not, eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Korea. They show us the real American missionary, not as an idle, luxurious, mercenary individual, but as an educated, consecrated man or woman, the embodiment of the highest type of American Christian character and culture, going about among those people in the name and in the Spirit of the Master, healing the sick, teaching the young, translating the Bible, creating a wholesome literature, and, above all, preaching those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess. No one is perfect, not even a critic; but the man who can write only evil of such men and women is not one whose judgment will be accepted by sensible people.



From *The Assembly Herald*

THE OFFICERS OF THE PYENG YANG CITY PRESBYTERIAN CHURCH

THE KOREAN CHRISTIAN CHURCH

BY REV. J. E. ADAMS, TAIKU, KOREA
Missionary of the Presbyterian Church

Many prayers are going up for the Church of Christ in Korea. As men speak, it is a time of peril. With the moving of armies across its territory, and the strivings of rulers for its possession, much suffering must needs come to the people, and the possible results of the victory of one party or the other is an unknown factor of the future. To the eye of faith, however, there is no question but that He who rules in the affairs of men is accomplishing His purposes of redemption in these movements of men as truly as in the more direct outpouring of His Spirit.

There are four very marked characteristics of the Korean Church life:*

1. It is the simple Gospel of Christ which they have received. In the early days of the mission's work the conditions were such that the Gospel could be preached without hindrance among the people

* What I shall say with regard to the Korean Church does not refer so much to the entire Protestant Church of Korea as to the Presbyterian Church, and more especially of the American Presbyterian Church, North. There are several other missions working in the country, but the work of the Presbyterian Church, North, is the largest of any single society, and covers almost half of the entire Protestant work in the country. What is said of the growth and methods of the work of this Church is, in a general sense, true of all. They have all partaken of the same outpouring of grace, and in their agencies have handled it with the same general methods.—J. E. A.

throughout the length and breadth of the land. There was no necessity of using secondary agencies for its introduction. The simple Gospel was preached, and it is this which the Korean Christian possesses. Among the Christians the Gospel is the ordinary topic of conversation. The Scriptures and their instruction are their themes of discussion. They apply the teachings of the Bible to solve the questions of daily life. The spiritual truths of the Gospel, in the great themes of justification, sanctification, the indwelling of the Holy Spirit, the surrounding providence of God, our adoption to Him, and eternity with Him—these form the point of departure in the outworking of their Christian life, and to this may be ascribed a very considerable degree of those influences which have determined its character.

2. Another noticeable thing is the simplicity of their Church organization and their Church life. The gathering of themselves into groups for the worship of God and the study of His Word has seemed to be almost instinctive. The spirit of the communion of saints was begotten in them with the entrance of the Gospel into their hearts. At a certain period of this movement some years ago there were outlying groups of from fifty to one hundred members, who formed themselves into congregations, built themselves church buildings, observed Sunday, and held meetings for worship. They had never been visited by a missionary nor organized into any definite form. This lack of formal ecclesiastical organization was largely necessitated by the rapidity of growth of the Kingdom of God. The missionary society was not able to thoroughly organize these groups, so rapidly did they multiply, and gradually it became a fixed policy in the mission to impose such organization upon them as became necessary with their growth. The less organized country groups even at the present day have, perhaps, only a local unordained leader and deacon among them, and they meet from Sunday to Sunday either in private houses or in small buildings which they have secured for the purpose. They have not yet an ordained pastor or elders, but their growth is steady and their life virile and strong.

3. Another characteristic of the Church is its spontaneous evangelistic zeal. As the Gospel is the ordinary topic of conversation among Christians, in very truth "the glad tidings," so it becomes the ordinary topic of conversation in their contact with those outside. The ordinary Christian preaches to every one he meets along the road. If he falls in with a fellow traveler, he will immediately begin to tell him the news of salvation. A traveling tradesman will preach to his fellows as he tramps the round of markets. Two farmers, carrying their loads of produce to market, will set their carrying-racks down on the road, and as they take breath and wipe the sweat from their brows, one will preach to the other in the truest sense of the word.

4. These three things have begotten a spirit of healthful inde-



THE PRESBYTERIAN CHURCH IN PYENG YANG*



PREACHING TO A CROWD IN A KOREAN VILLAGE STREET*

*From "The Vanguard," by James S. Gale. Fleming H. Revell Co..

pendence and self-direction in the churches. No more is it the foreigners' Church than it is the foreigners' Gospel, or the foreigners' salvation, or the foreigners' God. Often as I have heard some Korean Christian preach the Gospel to an outsider, in answer to the objection that it was a doctrine brought by a foreigner, he would exclaim: "No, indeed, it is the God that dwelleth in the heaven above Korea, not above the Western land, that has sent down His Son to take away our sins." And then, if sufficiently intelligent, he would clinch it home with the exclamation: "And it was not to a Western, but an Eastern country, that He sent Christ down!" While there is on the whole the greatest love for the missionaries, and they will listen to his counsel and accept his guidance, usually without question, at the same time they look upon the Church as their own, for the support of whose institutions they are responsible, in a way that would be difficult if Church organization had been imposed upon them with a more developed form of Western ecclesiasticism.

The Presbyterian Mission and the Pyeng Yang Church

The last annual report of the Presbyterian Mission gives 6,491 communicants, and 6,197 catechumens; or, including all classes who are attending regularly upon the means of grace, a total adherence of 22,662. Throughout the land in the churches connected with this mission there is a total average congregation each Sunday of 15,306 souls. There are 240 church buildings and 372 places of worship, such as are usually called "outstations." With but very few exceptions these buildings have been purchased or erected by the Korean Christians themselves. For the most part they are not what Westerners would call imposing structures, but are small, thatch-roofed, mud-walled buildings, suited to the present stage of the Church's growth, and meeting all the necessities of the case. Many of them will seat from one hundred to three hundred, and one will seat 1,700. In connection with these churches scattered over the country, there are fifty-six self-supporting schools, beside some others, which for various reasons are as yet partially supported by the mission.

The Pyeng Yang City Church is the most notable instance of growth. Under the direction of Rev. Samuel A. Moffett it has attained a membership of 727, with 442 catechumens, and in the past year had 113 adult baptisms. This is the church which has been spoken of as seating 1,700. The average congregation is from 1,400 to 1,700. Two-thirds of its cost was paid by the Korean Christians. It supports three assistant pastors, five evangelists, four day-schools, and contributes to the support of the academy in the city which furnishes higher instruction to the Christian young men of the province. Last year its total contributions were something over \$1,000. As an illustration of the spirit which animates this church, last year a mis-

sionary from another station came into the city one rainy prayer-meeting night. He scarcely thought it worth while to go over to the church, on account of the inclemency of the weather—no one would be out. But on going over he found gathered a congregation of between seven hundred and eight hundred. The peculiarities of the Korean dress make this the more remarkable. They dress in loose, white starched cotton cloth, and when rained upon simply melt down. Their foot-gear also is ordinarily quilted cotton socks, with straw sandals or low shoes, and it is probable that many of the congregation took off their shoes and socks and waded through the mud to the meeting. A sense of duty would never accomplish this in their lives—rather, it is the joy of the Gospel that brings them to their gatherings. Last year the money gifts of the Church at large were \$3,173. Of this, \$670 dollars was given to education, and \$329 to home and foreign missions. Altho this movement has been going on some ten years, growing and increasing, last year was the best of the ten, when 1,436 were added to the roll of communicants.

The Causes of the Growth of the Church

In considering the causes of the truly remarkable growth and character of this movement, it scarcely needs to be said that the first and sufficient cause is the Holy Spirit of God. It has pleased Him to graciously pour out a blessing upon this land of Korea. It is interesting to notice, however, those secondary causes which have accompanied and influenced the character of the movement. For one thing, the people are a primitive people, much more so than their neighbors in Japan and China. They live a simple, agricultural life. They have also been perfectly open to the preaching of the Gospel—there is none of that intense antiforeign or nationalistic feeling of their neighbors.

The conditions existing at the time this movement received its first impetus were favorable. There had gradually developed a perfect carnival of corruption in the government until lawlessness, masking under the appearance of law, threw off its mask, and the oppression became intolerable. The Tong Hak rebellion, arising through religious restlessness and dissatisfaction, ended in a political insurrection which swept the country, and stirred the entire people in both their religious and political life. This insurrection gave occasion to the Chino-Japanese war, which again broke up the old social lines and stirred the people to apprehend more or less dimly the value of those things, before unknown to them, which had made the Western nations. Altogether the conditions were favorable.

Then the missionaries at work adopted the policy of wide itineration, not to any considerable degree establishing institutional agencies, but putting their strength into the widespread preaching of the simple

Gospel. The conditions and the methods used were favorable for letting the Gospel show its inherent power when it lays hold of the hearts of men. It was the Gospel alone that was presented to them, and it was this alone which they grasped. It literally became in them a well of water springing up into eternal life, and flowing out for the quenching of the thirst of others, and thus the movement was fully inaugurated.

The method of organization, supervision, and development has also doubtless had somewhat to do with the matter. The mission has sought to pursue thoroughly natural lines of development and organization, and to push it only as fast as the growth of the Church permitted. It has also adopted such supervision as would give the largest initiative to the Korean Christians themselves, and has constantly inculcated the evangelistic spirit as one of the primary and essential tests of real discipleship. In this way it has secured that spontaneity of the Spirit's outworking which is the first essential of the truly indigenous Church. It is fair to say that the credit for this is not entirely due to the far-sighted wisdom of the missionaries, but it was largely the result of the rapid development of the work.

Probably the system in vogue in the Pyeng Yang station best illustrates the methods used for handling the situation and the aims for the development of the Church. The territory is divided into circuits, over each of which a missionary has supervision. There are helpers, under the direction of the missionary, who are constantly traveling among the churches in the circuit. As rapidly as possible the financial support of these helpers is assumed by these churches, of which they have oversight. Already a large number are supported in this way. They are the embryonic pastorate, and already they exercise many of the functions of the office. In each group there is a local leader who has the local spiritual oversight and instruction of the flock in the absence of missionary and helper; a deacon will also be appointed for the financial concerns of the church. The missionary himself will make the circuit, catechizing and baptising, and administering the communion as often as he may be able with his other duties. At the central station, twice a year, protracted Bible classes are held. In the winter class as many as possible of the more prominent and promising Christians throughout the country churches are gathered in for ten days' or two weeks' instruction. The summer class is more for the instruction of the helpers and local leaders, and continues for about ten days. Besides these the helpers hold numerous similar classes in the various local churches throughout the country during the year. Last year 808 men attended the two general Bible classes, and 4,000 were enrolled in 132 local country classes. Similar classes for women are also held. The total enrollment was 6,437. The development of a more permanent and qualified leadership

is being sought through a theological class which pursues a course of study running through five years, and looking toward the ministry; also another course of study, running through three years, which the helpers pursue in connection with their work. Meetings and examinations are held in these from time to time. More than this the limitations of the missionary force have not permitted; but realizing its urgent necessity, the work of this department is being pushed as rapidly as possible. The general education of the Church is also not left out of sight. An academy for young men has been established in Pyeng Yang City, with Mr. W. M. Baird at its head. An academy for young women will also shortly be established. All the five years of the academy's course are filled with classes except the fifth, and there are something over seventy young men in attendance. Scattered through the province there are forty-five lower schools, with a definite curriculum preparatory to the academy, supported by the local churches to which they are attached, and with 841 pupils in attendance. Once a year the teachers of these lower schools are gathered in at the central station to a normal class, where for two weeks they are instructed in educational methods and what we would call the primary branches. They are also given courses of study to pursue during the year.

The Koreans and the Apostolic Days

It is worth while to note the parallelism which exists along some lines between this movement and the spread of Christianity in apostolic days. Some of the conditions are similar—the open field where the herald of the Cross could travel and preach wherever he wished. The religious unrest; the oppressed condition of certain classes; the moral rottenness of society, at once mark a similarity of conditions. The fact that what was preached was the simple Gospel without incumbering attachments being necessary, and the way the people took it to their hearts, and the manner in which it has worked out into a joyous, zealous type of Christian life, can not but strike one also as similar. Under these conditions, also, the results have been much the same, and the Word has spread, and it is continuing to spread, in the same blessed way.

At the same time, from the fact that a natural development has been sought, and the process of organization not forced, the Church life is as yet not perfectly crystallized. That power to resist strain which comes from strong organization is not yet fully developed. This is the point of weakness in the present situation. What the effects of the war will be it is hard to foretell. Whatever the result as between the two nations at war, it is the people of Korea that will suffer. Under the sweep and turmoil of armies and of battles they will be as between the upper and the nether millstone. Churches broken up, means of living destroyed, the people scattered, the settled social order that fur-

nished the means of the movement's spread overturned—these all can not but be disastrous to the growth and solidification of the Church of Christ. It becomes the churches of the living God in America, under whose hands this gracious outpouring has been vouchsafed, to give themselves to more strenuous effort and more importunate prayer, that God may bring His Church forth out of these strivings of nations more glorious and more fit for service. We know that He rules, and that He will accomplish His purposes of grace. He that hath begun a good work will perfect it unto the day of Jesus Christ.



Rev. W. D. Reynolds, Jr. Rev. H. G. Underwood, D.D. Rev. James S. Gale. Rev. George Heber Jones
TRANSLATORS OF THE KOREAN BIBLE

A SKETCH OF GEN. CHARLES GEORGE GORDON

BY REV. CHARLES ELBERT HAMILTON, D.D., ROCHESTER, N. Y.

Lieutenant-General Henry William Gordon, of the Royal Artillery, the father of Charles George Gordon, had a most honorable military record, and his mother was an Enderby, a family famous for heroism and adventures on the sea. Both bequeathed noble blood to their illustrious son, whose birth mingled with the din of the great armories at Woolwich, on January 28, 1833.

The circumstances of Gordon's birth make it natural that he should prove the hero, but raise the question, "How could he be a saint?" To Christian thought, war is so repugnant that many conceive with difficulty of the combination of saint and warrior, but Gordon was a soldier not to promote war but to end it. He sincerely hated bloodshed, and fought only that it might cease. One of the great news-

papers said at his death: "He combined the bravery of Lancelot with the purity of Galahad."

Trained for war, at nineteen Gordon received his first commission as an officer of engineers, and a little later, having volunteered for service in the Crimea, New Year's Day, 1855, found him at Balaklava. We will not pause for intervening years, which were delightfully and profitably spent in helping to arrange disputed boundaries between great nations. This duty called him for a considerable time to Asia. Here he was ordered to report to the army, and was present and took part in the burning of the summer palace at Peking, under orders from Lord Elgin, and as a punishment to the Chinese for the sufferings they had inflicted upon British envoys while under a flag of truce. This brings us almost to 1862, when he first heard of the Tai Ping rebellion, which was destined to mean the first great chapter in his immortal career, and to bestow upon him the name by which for ages he will be best known—"Chinese Gordon."

The Tai Pings were led by the self-styled "Heavenly King," who called attention to the great wrongs under which his people suffered, and claimed direct revelations from heaven. He organized a great force, and with keen genius placed over it several brave leaders known as Wangs or kings. While the wrongs against which he protested were real enough, his own rule speedily became a reign of terror, devastating fertile valleys, and spreading suffering and bloodshed. The merchants in Shanghai became aroused to their peril and raised money to support an army who should defend them. The army was made up of Chinese and of adventurers from many nations. The relations between England and China at this time were rather strained, and it seemed unlikely that England would interfere. The command of this army, composed of such a motley people, was placed in the hands of an American by the name of Ward, who displayed a good deal of organizing power and of bravery. He was, however, soon killed, and his successor proved utterly unworthy and incompetent. Then an appeal was made to the British commander to furnish them with a suitable leader. Knowing the record of Gordon, he was designated for the task. He declined at first to leave the task in which he was engaged, but as the Tai Pings continued victorious, and great interests were threatened, he subsequently consented, and so became the head of the strangely composed army of defenders. This motley crew had chosen for their name "The Ever-Victorious Army," a name which would have proved a huge farce had it not been that Providence gave to them in Gordon the one man who could make the name a glorious reality. Gordon's letter to his home at this time shows how high were his motives in assuming this position. He soon brought order out of chaos, so far as the army itself was concerned. He insisted upon just and generous pay to his men, and that all promises,

whether to friends or enemies, should be kept. This was something unknown in the Chinese code. There were never greater deeds of personal daring than those that Gordon displayed in connection with this campaign. He rarely carried even a revolver, but instead was accustomed to have with him a little cane. This came to be regarded as a magic wand, for its bearer constantly exposed himself with absolute recklessness to the most terrible fire of the enemy, and apparently with no thought of danger. The tide of battle soon turned, and the immediate issue was no longer uncertain.

At the capture, by the Ever-Victorious Army, of Soochow, an incident occurred which throws great light upon Gordon's character. He had promised amnesty to the rebels and to their leaders. During all this time Li Hung Chang, who made a triumphal tour through this country just before his death, and who for many years was the most astute statesman in the Chinese Empire, had control and command of this province. Gordon was technically under his advice. Considering it no violation of the Chinese ethics, Li permitted several of the chief rebels to be executed, and among them several of the Wangs to whom Gordon has promised amnesty. When Gordon discovered this act of treachery, it is said that, with drawn revolver and blazing eyes, he sought to find Li, with the intention that his life should pay the price for his perfidy. It was well for the great Chinese statesman that he wisely had eluded the presence of that true and fearless man, else his name had never been written so large in Chinese history. In disgust, Gordon soon resigned his command, and only consented to his recall because of the consideration that, unless he did, thousands more of precious human lives would be sacrificed. The rebellion was soon put down, and it is estimated that Gordon saved from eighty thousand to one hundred thousand lives. He insisted on generous and just rewards to his faithful men, but when they tried to close his eyes to this by offering great personal rewards, he drove them from his room, and wrote to his home that he should come out of China poorer than when he went into it. It was on his return to England from this campaign that representatives of the Chinese government came to the British Minister in China with a letter for the Queen of England, and accompanied by this statement: "We do not know what to do about Gordon. He will not receive money from us, and we have already given him every honor it is in the power of the empire to bestow; but as these can be of little value in his eyes, I have brought you this letter, and ask you to give it to the Queen of England that she may bestow upon him some rewards which would be more valuable in his eyes." But the Queen of England was as helpless in this matter as the princes of China.

It is most significant that even the crafty Chinese Li had come to appreciate the sterling character of this strange man, and had given

his heart in complete admiration to Gordon. In later years, when Russia and China faced each other armed to the teeth, when all the world thought war was inevitable, Li, who was then at the head of affairs in the empire, sent for Gordon, and told him that he alone possessed the power to avert war. This incident occurred in 1880. Gordon left India for China on June 10th, and by August 14th he was in Shanghai again with his work done.

Six years, beginning with 1864, were spent at Gravesend, where he had charge of constructing the defenses of the Thames. How does this man, who has been so conspicuous on the battle-field, bear himself in times of peace? From eight to two o'clock each day he is engaged at his military work. He has an insane appreciation of the value of time. They have to construct new boats and man them differently, in order to row him faster from one place to another. He is often knee-deep in the river, and requires the best work from every one under his command. What about the rest of his time? It is spent where people are ill and poor. He himself lives on the plainest fare, and gives up his splendid garden to poor people to cultivate for their own benefit. He goes into fever-infected homes where others do not dare to enter, and everywhere he tells people about the Christ and the Divine life. His four principles of life, by his own statement, were: First, entire self-forgetfulness; second, the absence of pretense; third, refusal to accept as a motive the world's praise or disapproval; fourth, to follow in all things the will of God. His special passion was to rescue from evil ways the boys who were employed or hung about the river or the sea. He rescued many from the gutter, and kept them for many weeks in his own house. He found for many of them good berths on vessels. He had a map in his room on which he stuck pins to indicate the courses of the ships on which his boys were sailing. He moved these day by day, and it was his custom to pray for each of them every day. Hating and despising all publicity and praise, he cared for nothing but the approval of his conscience and his God. He had, however, one decoration for which he had a great liking. It was a gold one given him by the Empress of China, with a special inscription engraved upon it. Suddenly it disappeared. No one knew when or where. Years afterward it was discovered accidentally that he had erased the inscription, sold the medal for £10, and sent the sum to Canon Miller for the relief of sufferers from the cotton famine at Manchester. So these six happy years passed by, spent, as were his Master's, in doing good to all, and especially to those who needed him most.

February, 1874, found him at Cairo, on his way to the Sudan. In truth "God buries his workmen, but carries on his work," for on the very day on which England was at last made certain that Livingstone had really perished in Africa, Gordon set out on his mission of mercy

to the blacks of the Sudan. By the consent of England, he was working under instructions from the Egyptian government. These instructions must have been singularly attractive to him, for he was to put down the rebels, break up the slave-trade, win the confidence of the native tribes, and conciliate them. He probably recognized at the first what he came to know a little later—that the motives of the Egyptian government were utterly selfish, and that they had *no* conscience against the slave-trade until it was for their own interest to put it down. General Gordon was offered a salary of £10,000, or about \$50,000. Knowing that it must be wrung from the wretched people he was to govern, he only consented to take £2,000, and this he spent principally in relief of the suffering that was all about him. We shall never know how much he suffered by his terrible rides over the sands on the backs of camels, or from the piteous sights of agony that he so frequently witnessed. It is pathetic to read his letters to his sister, telling of the poor, starved, dying black women that were thrown in his pathway, and whose anguish he was constantly trying to alleviate. He speaks of them as “your black sisters,” and treats them indeed as such. The troops that served under him were of wretched material. He had no adequate support in his efforts to put down the slave-trade, yet his success was most wonderful, and in 1879 he could say, at the end of his second expedition: “I have cut off the slave-dealers in their strongholds, and I made the people love me.”

In December, 1879, Gordon left Egypt—his physician said, not a day too soon. Tho only forty-six, his strong frame had become greatly enfeebled by the terrible strains to which it had been subjected. He was now to have four years of respite before his endurance of his last trial. Part of this time was spent in Palestine, where he reverently followed in the footsteps of his Lord.

All this time, in Belgium, King Leopold was mapping out commercial designs for Africa. The project was very attractive to Gordon. Meanwhile a new pretender, the Mahdi, like “the Heavenly King in China,” had arisen in the Sudan, and, like the Chinese impostor, had gathered great numbers under his command, and with them threatened every interest of humanity and all that Gordon had spent so many weary years to accomplish. So it is not strange that at the summons of duty he gave up his plans, and 1884 found him back at his old post in the Sudan.

We have certainly before this time gained some mental picture of the character of this man, whose blue-gray eyes flashed with the highest type of mingled heroism and devotion. He had common sense of the best type. His judgment was keen and decisive. His knowledge was accurate and scientific, and while in emergencies of a general character he would not hesitate to sentence a mutineer to instant death, in personal relations he was gentle and forgiving beyond almost

the limits of human nature. And while he was sometimes imposed upon and sometimes exposed to imminent danger by those whom he had forgiven, and while his death was due at last to the treachery of one whose life he had saved, yet, on the other hand, no one could estimate the number of people who, out of baseness and dishonor, were raised to a life of nobility and self-sacrifice by the influence of his forgiveness and the inspiration of his example. It is utterly impossible to understand the secret of his personal heroism and fearlessness of danger without coming to consider the most conspicuous trait of his life, and that was his Christianity. The heavenly world was so real to him and the Divine Providence so certain, that earth had for him no terrors. During his second campaign in the Sudan he was the one sent on an embassy to King Johannis, of Abyssinia. That barbarous king, who carried with him a train of maimed or blinded captives, said to him: "Do you know that I could kill you on the spot?" Gordon replied that he was quite ready to die, and that in killing him the king would only confer a favor on him, opening a door that he must not open for himself. "Then my power has no terrors for you?" said the king. "None whatever," Gordon replied, and King Johannis trembled before him. Preaching in St. James Hall in 1888, Hugh Price Hughes, the great Wesleyan, spoke on General Gordon's idea of Christianity from the text, "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." He shows how Gordon believed, above all things, that God dwelt in all men, but only those who had given themselves to Christ were conscious of His indwelling. It was therefore his supreme purpose to help those who were unconscious of the Divine indwelling to realize it, and to the utmost he believed that any service rendered to the poorest or the humblest was rendered unto Christ. His trust in God was so implicit that he said: "If we could believe it, we are as safe in the fiercest battle as in a drawing-room in London."

In this spirit he went in 1884 to the Sudan for his final mission. He himself was uncertain of the result, for he said: "The Lord has not promised that we shall succeed. All will be done to me in love and mercy, for nothing can happen but by His will. Remember that our Lord did not promise success or peace in this life. He promised tribulation, so that if things do not go well after the flesh, He still is faithful, and what we have to do is to bend our will to His in all things." But his love for the poor people of the Sudan is shown by his statement when he accepted the mission: "I would give my life for these poor people of the Sudan. How can I help feeling for them? All the time I was there I used to pray that God would lay on me the burden of their sins and crush me with it, instead of these poor people."

After many privations, whose details we can not pause to narrate,

he entered Khartum for the last time in February, 1884. In response to the enthusiastic welcome, he said: "I come without soldiers, but with God on my side, to redress the evils of this land. I will not fight with any weapons but justice. I will hold the balance level." He felt that his government had not done its duty. He did not care for himself, but it grieved his heart that his country should seem recreant to her great mission of mercy and of justice. There were but few Englishmen in Khartum, but the records made by some of them tell us of the affection and veneration in which, under this terrible strain, Gordon was held. The poor natives would wait for him by hours, compassionately kiss his hands and feet, and looked up in truth to him as to a savior. His labors and anxiety were so great that Mr Powers, one of his companions, after describing them, adds: "It is only his great piety that carries him through." On September 10th he permitted the last Englishman to go away. He did not send them, for he declared that he would not expose others to dangers that he could not share, that he would not restrain them from going, for they could be of no assistance to him, and they had not promised to stay. As for himself, he had pledged the poor garrison that he would remain with them, and remain he would at all cost. Khartum was not a walled city when Gordon entered, yet it held out for three hundred and nineteen days of siege. He tore down the quarters that had been evacuated by those who had fled. He made entrenchments about the rest. At daybreak he slept for a little time. All day long he went about comforting, succoring, helping, planning. At night he ascended a tower that he had built on one of the entrenchments and spent the night, a lonely sentinel with no companion except his God. At last the force that had been sent to relieve the beleaguered garrison had pushed far on their way. They were only two days' distant from Khartum, when Faragh Pasha, who for treachery had once been condemned to death, but had been pardoned by Gordon's mercy, opened the gates to the followers of the false prophet, and instantly the doomed city was filled with howling dervishes.

We do not know exactly how Gordon died. Some who escaped said that he was killed just as he was coming out of his house to rally his Egyptian troops. Others reported that he was called on to become a Mussleman or die, and so literally and absolutely chose the martyr's death. One thing is certain—his life was given a willing sacrifice for the black children of the desert.

His body, of course, could never be identified. Even Kitchener, fighting his way slowly onward until at last he entered Khartum in 1898, thirteen years later, could not rescue and bring back to England that priceless treasure, but Gordon could have said of his body and its relation to his Lord as did St. Monica: "He will have no trouble to find me." But tho England does not possess the ashes of

this one of her noblest sons, a worthy sarcophagus, with effigy in bronze, is located just at the left as you enter St. Paul's. Very appropriate it is that the monument to the Crimean cavalry should be close by, also that of Sir Herbert Stewart, who was in command of the expedition sent to relieve the beleaguered garrison. Every verse speaks of a chapter in this devoted career. Let us trace it again in the light of his holy life:

"To Major-General Charles George Gordon, C.B., who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved an empire by his warlike genius; he ruled vast provinces with justice, wisdom, and power, and lastly, in obedience to his sovereign's command, he died in the heroic attempt to save men, women, and children from imminent and deadly peril. Greater love hath no man than this, that he lay down his life for his friends (John xv : 13)."

PROGRESS IN CHINA SINCE 1900

REV. D. MACGILLIVRAY, B.D., SHANGHAI, CHINA

"First the blade, then the ear, after that the full corn in the ear." Thus did our Lord enunciate the law of regular and orderly growth in His Kingdom. There will be setbacks, but the next wave of the tide will reach a little farther over the desert sands. "The blood of the martyrs is the seed of the Church."

1. The missions in the north have now, generally speaking, better buildings than before the Boxer flames burned up the old. In some cases, the sites, which could be obtained in the pre-Boxer days only with great difficulty, and so were not the best, tho the best then possible, have now been exchanged for better. However much the mission might long for a change of location, it was debarred, first, by the opposition of the officials, and, second, by the fact that expensive buildings had been erected on the land which had no value on the Chinese real property market, and which could not be as easily disposed of as downtown churches in New York! The Boxers solved the problem by reducing the buildings to brickbats, and the officials saw to it that the next time the best site was obtained. Several missions, too, have much larger property than formerly.

The old buildings were, in most cases, erected by the missionaries themselves; the Chinese did as they were told (?) by men who knew little or nothing of architecture. In at least one instance the walls fell down before the roof was on—luckily on a Sunday, when the work was suspended. After the uprising there were so many buildings to be erected that the boards sent out a Canadian architect to plan and build them all. Of course, those colleges, hospitals, schools, and dwell-

ings are likely to be more sanitary and to last better than the work of the amateur missionary builders.

2. The gathering together of the dispersed of Israel has occupied the time of many workers, and so the records of 1902 may show a smaller number of communicants through the enrichment of the heavenly tables. There was a mighty testing-time during 1900, and, strange to say, even after the Boxer bubble had been smashed. A Chinese does the opposite of what you expect him to do. Instead of holding back, multitudes pressed forward, to take the loaves and fishes by violence. The older Christians, many of whom had earned the title of "confessors," passed through a time of trial where many were weakest—the love of money. One mission in Central China saw so much danger in this feverish desire to enter the Church that they almost shut the door for a while, lest too many wolves should get in with the lambs! One pastor in Hunan closed more false "chapels" than he had ever opened in China in his life. The wily Chinese saw that godliness—or, rather, the form of it—was profitable in lawsuits. This strange imitation of the Church became so pronounced an evil that the China Missionary Alliance, a sort of federation of all churches in China, took action by issuing the manifesto on the subject of lawsuits and Christians which was quoted in a recent number of this REVIEW. One result is that the officials who received the document know more of the true relations of Church and State than they did before, and also more of the difference between the Protestants and Catholics.

But it would be strange indeed if the Christians did not profit by their trials. There is a purer Church and a more missionary Church coming on. Tho the martyrs had no amphitheater surrounded by thousands of eye-witnesses of their fidelity, nevertheless the facts are known and will bear fruit. The growth of the Y. M. C. A. and the Christian Endeavor, now under the special charge of an organizing secretary, should be noted among the signs of progress.

3. There has been decided progress toward unity among the workers since 1900. First of all, many brothers in adversity were assembled in Shanghai in 1900–1901. They had their conventions, of course; the Boxers had made them come together. They formed the China Missionary Alliance, which now has some eight hundred members. So far it has not been much in evidence, but around it will center the currents of union which will lead on to what Dr. Arthur H. Smith calls "a practical federation of Christian churches in China." The Presbyterian mission press has long been practically a union mission press for all missions, for there are few missions which have not benefited by its printing facilities. Now the Methodists have amalgamated the northern and southern church presses, and have set up in Shanghai a union press, which will help the other press to cope with the tremendous demands of a nation awaking from long sleep.

In the tract and diffusion societies we have long had grand examples of united effort along one line. But the reconstruction in Peking and Shantung gave birth to union movements among colleges, whereby there will be a symmetrical educational system developed and duplication avoided. These movements are now nearly successfully completed, after long and delicate negotiations at home and on the field. The Northern and Southern Presbyterians have now a union theological seminary at Suchau. But, more, the various Presbyterian bodies in the empire have a weekly paper which has quickly established itself in favor far beyond denominational lines, under the editorship of Mr. S. I. Woodbridge, who was specially deputed by his board to move to Shanghai and conduct the paper. It will be a great help in bringing the Presbyterians of all the provinces together, and so aiding the work of a committee on Presbyterian union which has been at work two years on the union of all Presbyterian bodies in China, a consummation preparatory to one great national Church of China.

The movement to erect a martyrs' memorial hall in Shanghai is also a sign and proof of the unity of the sixty societies at work in China, in so much that one keen-sighted veteran, when he heard of it, cried: "Fifty years hence this building will be *the* feature of missionary life and activities in China, and the wonder will be why it was not thought of sooner!"

4. There has been great progress in literature since 1900. The Bible societies have sold more Bibles than ever before. Formerly portions were most in demand. Now the Chinese want the whole Book, and will pay for good bindings. Dr. Griffith John's Central Tract Society at Hankau issues more books than before, and even issues some school-books. The Chinese Tract Society in Shanghai is helping to supply the demand for pure literature in the homes of the Christians besides tracts for the million. The Methodists are planning to remove one of their best men to Shanghai to take general oversight of their denominational papers. The circulation of the *Review of the Times*, under Dr. Allen's editorship, has at last reached the paying point. But the development of the Diffusion Society, under Dr. Richard's hegemony, has been the most outstanding feature of the years now under review. Dr. Richard has succeeded in moving three societies to set aside one man each for united literary work in Shanghai, to assist Dr. Allen and himself in their great task. The latest acquisition is Rev. W. A. Cornaby, of the English Wesleyan Missionary Society, author of "A String of Chinese Peachstones," and other works in English and Chinese. The sales have grown from hundreds of dollars to fifty thousand, and in 1903 new books and reprints reached the grand total of 25,353,880 pages.

The Japanese are helping, in a way, the dissemination of knowledge

in China; but, as the reports of the Diffusion Society have pointed out *this year with greater earnestness than ever, the character of most of their books is materialistic, and detrimental to Christianity.* Here, then, is a new factor in the problem of missions which is bound to be more and more vigorous as Japanese power waxes greater.

5. The edicts ordering the establishment of provincial colleges provoked the liveliest expectations that the Chinese government was about to begin a rapid progress along Western lines. Tho most of the inland colleges are sorry affairs, there are some which give signs of life, but probably in every such case a foreigner is the motive power. Thus Shansi, Paoting-fu, Shanghai, Ningpo, have all had the aid and fostering care of foreigners. The few capable Chinese instructors who try to start schools of the new learning usually give up in disgust at the corruption which hampers the institution at every step. True, *the educational turnover of a many-millioned nation is not as easy as the "turning of one's hand"* (to quote the sage). The first efforts will be crude, and the new schools must wait for the man and the hour. Meantime each fresh feint at progress made by China without Christ provokes anew the undeniable chorus of her truest friends: "Salvation must come from without, by working a change within."

THE GREAT CHRISTIAN OPPORTUNITY IN BRITISH EAST AFRICA

BY WILLIS R. HOTCHKISS, KAIMOSI, BRITISH EAST AFRICA

Author of "Sketches from the Dark Continent." Missionary of the Friends' Africa Industrial Mission

Five hundred and six years ago (1498), Vasco da Gama sailed into the port of Mombasa, East Africa, and described the place as a "great city of trade, with many ships." He was treated with great kindness by the Arab rulers, but unfortunately, in sailing out of the narrow harbor, his ship was driven by the strong current toward the rocky shore. Suspecting the native pilots of treachery, the friendly relations were broken off, and thenceforward the native name for Mombasa (battle) was justified by stirring events.

Two years later, Cabral, a Portuguese navigator, was sent out. His orders were to begin by preaching, and if that failed, to proceed to the "sharp determination of the sword." The latter method of procedure evidently commended itself to Cabral, as was proved by his subsequent course. *A most interesting historical relic of those days is the fort at Mombasa, which was built in 1594, was destroyed by an Arab insurrection in 1630, and was rebuilt five years later.* This fort is still in an excellent state of preservation, and is being used by the English authorities as a prison.

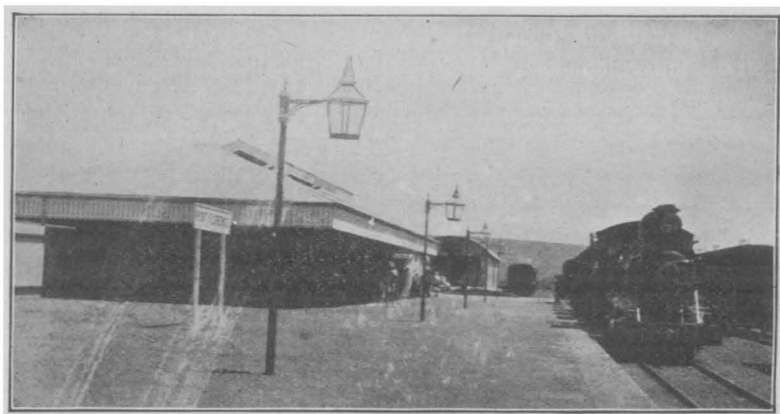
Even at that early date (1635), Portuguese missionaries had worked their way far into the interior, for a map of that period made by D'Abbeville shows a mission station in the region of Mt. Kenia, more than three hundred miles from the coast. But the work languished, and for two centuries no voice was lifted up in Christ's name. Then, in 1844, Ludwig Krapf began his heroic work at Mombasa. This man of God, just bereaved of his faithful wife and new-born babe, uttered these splendid words of faith and unconquerable hope: "Many missionaries will fall in the fight, but their survivors will pass over the slain in the trenches and take this great African fortress for the Lord." He dreamed of a chain of missionary stations extending across



HEATHEN WITCH DOCTORS IN BRITISH EAST AFRICA

Equatorial Africa from east to west. His prophecy has been fulfilled, and his dream is in process of fulfilment. For almost half a century there seemed to be little prospect of such an achievement, but within the last decade a remarkable series of Divine providences have opened up East Africa to the world, secular and Christian.

Hitherto Africa has been a huge interrogation point—dark, mysterious, awful; a land that eateth up the inhabitants thereof. But interrogation is rapidly changing to exclamation as the true character of this magnificent country is becoming known. With surprise and wonder we are waking up to the fact that the interior of Africa contains some of the choicest land on which the sun shines. Its natural advantages seem to me to make East Africa the strategic ground for missionary operations in the Dark Continent. With its great inland lakes, similar to those of North America; a river system unsurpassed in the world; high attitudes where Europeans can live as safely as at home; fertile soil itching for the plow and the hoe—these, and other



A BALDWIN LOCOMOTIVE AT PORT FLORENCE, ON THE UGANDA RAILROAD

considerations, call upon us to fling a great force of workers into the far interior from this point.

When the writer first entered Africa, nine years ago, there was no road most of the way—only little tortuous paths. Two and a half years later I stood in the very camp from which a lion had carried off one of our tents, and looked along the glittering rails of the Uganda Railway, cleaving the jungle through which so short a time before we had passed with much weariness and hardship.

In July, 1902, accompanied by two men (Edgar T. Hole and Arthur B. Chilson, the first party of the Friends' Africa Industrial Mission), I traversed the entire length of this railway from Mombasa to the Victoria Nyanza, a distance of five hundred and eighty-four miles. Only those who have experienced the difficulties of the old caravan method of travel can appreciate fully what this meant. It is probably one of the most interesting and unique journeys in the world. Passing in a few hours from the low-lying, feverish coast belt up into the high altitude of the interior, we sped through the Taru Desert, with its once grim spectre of weariness and thirst and death, now happily but a memory, across the great Kapite plains, where may be seen vast herds of antelope, from the pretty little Thomsoni and Mpala to huge Wildebeest and eland, hundreds of zebra, scores of ostriches, and occasionally a lion. Now and then a huge, ugly, rhinoceros lifts his horned snout and gazes stupidly as we whirl past.

Still up and up we go, past Nairobi, the headquarters of the railway, from which point European settlers are already shipping produce to South Africa; on through lovely Kikuyu, which will one day be heard from commercially; steadily upward until the highest point is reached in the Mau Escarpment, where the railway is nearly eight thousand feet above the sea. Then we pass through Lumbwa and skirt Nandi, where exclamations of delight are wrung from us at every

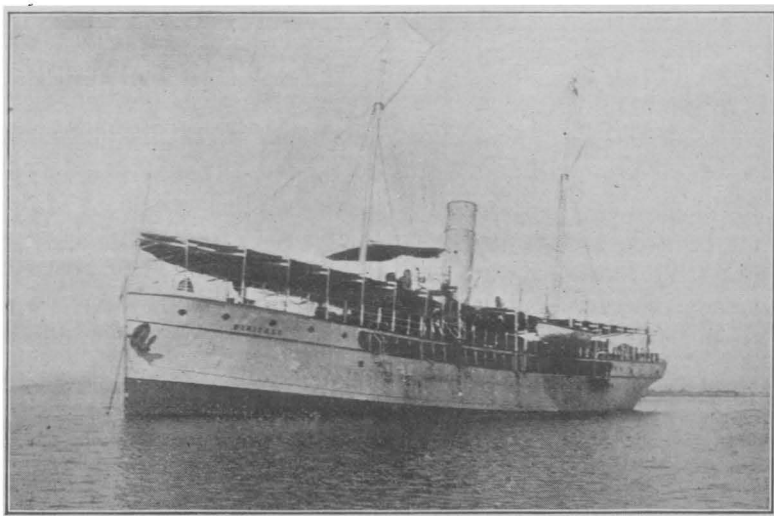
turn of the winding road. Broad, fertile uplands, rich valleys, and tumbling streams invite the arts of civilization. And they will not have long to wait. God grant that the missionary may precede the settler!

At every station one is made painfully aware that man is sadly out of harmony with his surroundings. In all this vast expanse, so bewitching in its beauty, so inviting in its richness, "only man is vile." The natives one sees along the railway are as hopeless looking creatures as one's imagination could conjure up. They are neither wholly savage nor yet wholly civilized. Having appropriated many of the vices and a few of the clothes of civilization, with none of its virtues, these greasy, repulsive, thieving natives certainly do not look like attractive material for missionary effort. But notwithstanding this, some splendid trophies of Divine grace and power are being rescued from this rubbish-heap of creation.

Reaching Port Florence, the Victoria Nyanza terminus of the railway, one is still further surprised to find a splendid twin-screw steamer ready to take him across the lake. Two steamers were placed on the lake in the spring of 1902, to work in conjunction with the railway, both the railway and the steamers having been built by the English government.

These steamers are one hundred and eighty-five feet in length and twenty-nine feet wide. They are lit throughout with electricity, and are provided with electric search-lights. Single and double berth staterooms, and luxuriously appointed saloons make it hard to realize that one is really in the heart of the Dark Continent.

It would almost seem that God were getting impatient with our



THE NEW STEAMER "WINIFRED" ON LAKE VICTORIA, CENTRAL AFRICA

slowness, and were bringing the ends of the earth to our very doors, so that no excuse could ever again be offered against our going with the Living Word to a dying world.

Around the northeastern border of Victoria Nyanza are the people of the great Kavirondo tribe, for which the martyred Bishop Hannington prayed so fervently. Next to the Baganda, they present the most hopeful field for missionary work in all East Africa. They are unusually industrious, a very large portion of their land being already under cultivation. They raise Caffre corn, beans, sweet potatoes, squash, and bananas, and, what is most remarkable as well as encouraging, the men work side by side with the women in the fields. They have large herds



HOUSE OF CHIEF ISIAU, BRITISH EAST AFRICA

The chief's wife and daughter may be seen in full dress in front of the house

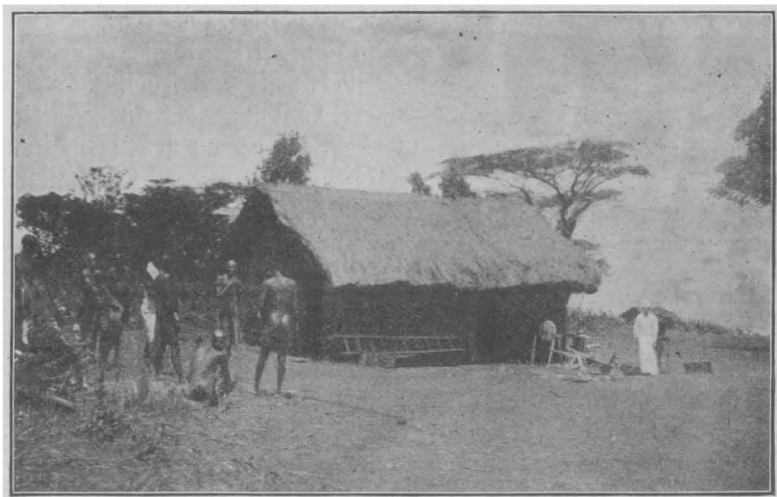
of cattle, and flocks of goat and sheep. They have no villages whatever, single huts dotting the country thickly. That they are peaceably inclined may be inferred from the fact that very many of these huts have no sort of barrier around them. On the whole, it is a remarkably fertile country, well watered by several broad rivers and numerous streams, but largely destitute of timber, except on the extreme eastern edge, where the dense Nandi forest is encountered, ten miles wide and fifty miles long.

The Friends' Africa Industrial Mission has taken up a tract of land, comprising eight hundred and sixty-five acres, on the Kavirondo side of the forest, twenty-five miles north of Port Florence and the railway, and eight miles north of the Equator. The climate is delightful and healthy, owing to the altitude of more than five thousand

three hundred feet. During over a year's residence there, none of our missionaries have had any fever whatever.*

As a race, the Kavirondo are only excelled by the Baganda in intelligence and industry. In one respect, however, there is a marked contrast, for while the Baganda are the best-clothed natives in Central Africa, the Kavirondo are undoubtedly the worst. Neither men nor women wear the slightest particle of clothing. As a result of this nudity in such a high altitude, large numbers die of pneumonia and kindred diseases.

The purpose underlying the industrial part of the work is to afford employment to as large a number of natives as possible, in order to bring them under continuous instruction in the Gospel. Instead of



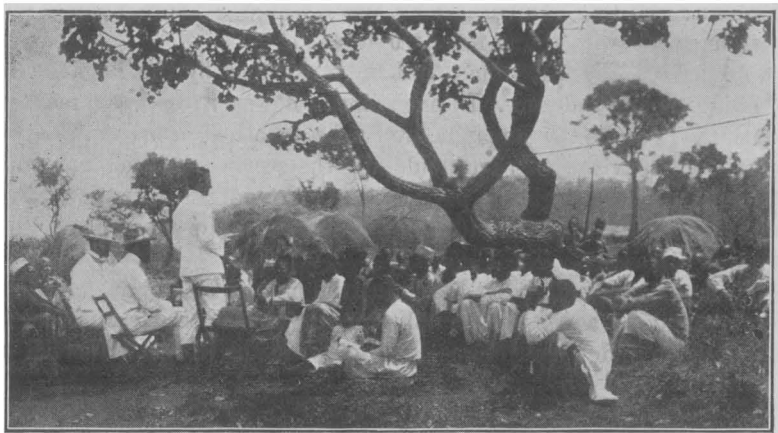
MR. HOTCHKISS' HOUSE IN BRITISH EAST AFRICA

The natives may be seen on the avenue in their usual heathen nakedness

attempting, with a little handful of foreigners, to compass the vast need, we seek to train up, as quickly as possible, a strong native force who can do the work of evangelism much more quickly and effectively than could foreigners. Contrary to all my previous experience, the Kavirondo people at once showed a surprising readiness to work for us, and, on the whole, have proved above the average in power of application and capacity for development.

Every man on coming to the mission to work is provided with a shirt, a loin-cloth, and a blanket, with the understanding that thenceforth he is to keep himself clothed from his wages. The wages, small at first, are gradually increased as the worker develops, thus giving

* The present force is composed of three men and two women: Mr. and Mrs. Hole, Dr. and Mrs. Blackburn, and Mr. Chilson. Another couple (Mr. and Mrs. Rees) is to sail shortly, and Mr. and Mrs. Hotchkiss also hope to return before long.



A FRONT VIEW OF A PREACHING SERVICE IN EAST CENTRAL AFRICA

Mr. Hotchkiss is preaching, and the clothed natives of the mission station are sitting in front

incentive to diligence. At present between forty and fifty are employed. On Sunday the attendance at services averages over three hundred. Two pictures accompanying this article will show the striking contrast between the well-clothed employes of the mission and the raw natives who have happened into the service. They also show, in some measure, just what the mission stands for—viz., not a Europeanized native, a being on a pedestal apart from his surroundings, and therefore out of touch and sympathy with his people, but a Christian native in native surroundings, who will be able to influence his fellows by the beauty and simplicity of a natural Christian life as distinguished from a strained and foreign imitation of it.

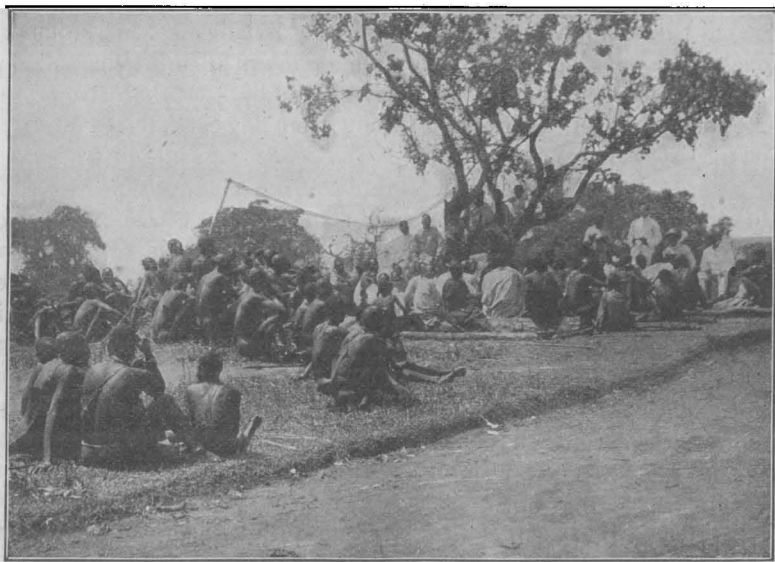
This splendid country is just waking up from its undisturbed sleep of centuries; the silence of its vast forests is broken by the rumble of the locomotive; her great lakes are cleft by the keels and churned by the propellers of many steamers. American locomotives cross American bridges, bearing American and English missionaries into the very heart of the Continent. The question for us to settle, and settle quickly and settle aright, is, whether or not the new Africa shall be dominated by Christ and Christianity from the beginning or by the spirit of a selfish materialism and Godlessness. There is no doubt about the ultimate triumph of Christ in the world, but what about the *now*!

We had a significant experience during our prospecting trip. At one of our camps in Nandi country an old chief named Litongwa came to pay his respects to us. He was accompanied by his son, who could speak some Swahili, and through whom we conversed. Having made the customary exchange of greetings in tangible form—on his side taking the shape of a fine big sheep, on ours of cloth—Litongwa

said something to his son, only one word of which I understood, that being in English. The son translated it into Swahili: "*Anataka whiskey*" (He wants whiskey). I explained, of course, that we had none, and then went on to tell him who we were and what our purpose was. Then came another single English word—"Mission!" Some C. M. S. missionary caravans had passed through here years before, and he had learned that one word, and from somewhere or other that other word, too, had come to complete the vocabulary of the language of his conquerors. Only two words, but they were representative of all that is best and all that is worst in the civilization which his conquerors would bring to him. Which shall it be? The Bible or the Bottle? Religion or Rum? Missions or Whiskey?

Be it said to the vast credit of the English government that in her East African possessions both liquor and firearms have been absolutely prohibited to the natives. Unscrupulous whites will undoubtedly evade the law for lust of gold, as was evident in the case of poor old Litongwa. But it can never be the awful scourge that it has been on the west coast if the Church rises to her opportunity and holds up the hands of the missionaries.

Back of the political schemes of the nations God is surely at work, shaping things for the consummation of his purpose of grace for these blasted, ruined lives. These multiplied facilities and wide-open doors are a challenge to the Church to "go in and possess the land."



A REAR VIEW OF AN EAST AFRICAN CONGREGATION

The naked condition of those who have not yet come under missionary influence is in marked contrast to the appearance of those who have been brought in touch with the Gospel, and are now clothed and more nearly in their right mind

THE STORY OF KANAYA, A HINDU CHRISTIAN*

A FIERCE PERSECUTION AND A WONDERFUL DELIVERANCE

BY REV. JAMES MUDGE, D.D., JAMAICA PLAIN, MASS.

The incidents which we are about to relate took place between thirty and forty years ago, in the districts of Gujranwala and Sialkote, north of Lahore, the capital of the Punjab. One of the many villages of that region is called Jhandran, and was inhabited at that time by some twenty-five families of Megs, a caste of Hindus who support themselves partly by weaving and partly by farming. The *lambar-dar*, or head man, of this village, was named for Rama, the famous god of Hindu mythology, and had a son called Kanaya. To this village, in 1859, came Joahir Masih, a humble native preacher on his evangelistic tour. His simple message was so well received that the Rev. Mr. Scott, of Sialkote, the principal town of that vicinity, was called in to help, and a most hopeful work seemed to be inaugurated. Almost the whole village declared their purpose to become Christians. But when persecution arose, as is always the case at such time, the love of the many waxed cold. But among the few who had been truly converted was Kanaya, son of Rama, a man of few words, but very firm and resolute when his mind was once made up. He was kind-hearted, even-tempered, and full of courage. Rama had received only a little schooling, but, combined with his subsequent persistent efforts, it was enough to enable him to read. His wife, Ramdei, was of honorable family, and a loving and loyal woman, endowed with intellectual and moral qualities rarely found in natives of India. Of their five bright, promising children, Lahnu and Gandu were boys, and Basso, Makhan, and Rukko were girls.

The words of the preachers sank deep into Kanaya's heart, and in November, 1866, with five companions, he received Christian baptism, being at that time about thirty years of age. Then the storm of fierce persecution broke upon them, and the little band, who had thus dared the wrath of the Meg community, were made to feel its displeasure in every possible way. At first they suffered from physical violence, but complaint was made to the government, and some protection was given them. They were then turned out of the village, and a secret league was formed, especially against Kanaya, to prevent him having any communication with his wife or children, lest he should persuade them to become Christians. The small company of Christians were forced to make a new settlement on some rented land a mile or two from their old home. This place became known as Scottgarh.

Months went by, and Kanaya, tho happy in his love for Jesus and

* This story is admirably told at great length in some two hundred pages of "Our Indian Mission," by the Rev. Andrew Gordon, D.D., for thirty years connected with the work carried on so successfully in the Punjab by the United Presbyterian Church of North America.

inflexibly firm in the new faith, pined for the sight of his wife and children. He could see their village across the plain, but a continual watch was kept day and night, and if he had ventured to visit it he would have been arrested as a thief and his imprisonment secured through the false witnesses always ready in such cases. The separation finally became so painful to him that he was no longer able to sleep. One night, as he lay sorrowfully meditating, he resolved to go up to the deputy commissioner at Sialkot and enter a legal suit for possession of his children. His project was heartily approved by Mr. Scott, and the preliminary steps were taken.

A native pleader was employed to carry the case through the labyrinths of legal processes; but the man, naturally sympathizing with his coreligionists, Kanaya's enemies, and being bribed by them, worked in their interest. The case was thus postponed from time to time, so that poor Kanaya made the journey on foot to and from Sialkot, twenty-six miles, no less than seven times. At last, strongly suspecting foul play, Kanaya told his troubles to Mr. Scott, who at once wrote a line to the deputy commissioner, Major Mercer, who had been kept in total ignorance of the course followed by his subordinates. The major, immediately perceiving what had been done, summoned Kanaya and Ramdei before him, and said to the mother: "The four children must now be given up to Kanaya. The infant will remain with you until it is five years old. If possible, you yourself should go to live with your husband; you can do so and still remain a Hindu." The disappointed faction, on hearing this decision, notwithstanding all their deceitful machinations and expensive bribes, burst forth into loud wailings and lamentation, but made pretense of abject submission. "Take, now, the children," they said, "it is your right; as you desire, so do."

Kanaya went home with Mr. Scott for a night's rest on the mission premises, confident of seeing his children in the morning. Hastening at an early hour to his old home, he boldly entered the village, buoyant with the joyful prospect of once more welcoming his dear ones to his fond embrace. What was his grief and astonishment to find that his house was deserted, and wife and children gone. His furniture, his household goods, and his abundant stores, such as are to be found in a thrifty farmer's house, were all gone. There was absolutely nothing left but the bare clay walls and roof. All the village people professed entire ignorance of the whereabouts of the missing ones. Every trace of the family seemed totally obliterated, and no clue whatever could be found.

Three months passed without anything being discovered. But much prayer was made to God, and Mr. Scott and others expressed their confident belief that God would in due time bring back the children, then the wife, and, finally, the father, Rama. When this became known

to the heathen, some of them laughed contemptuously, but others were much impressed, and subsequently remembered the prophetic faith.

One day, five months after the disappearance of the family, Kanaya and some other Christians were away on a preaching expedition, and found by the roadside a family in deep distress. The little child was lying sick unto death. Everything the parents could do had been done for it, but all without effect, and hope of recovery had been abandoned. They sat there weeping, and waiting for the end. The father's name was Kalu, and the mother was a sister of Ramdei. The father, recognizing the Christians, besought them to pray for the child and give it some medicine, promising that if it recovered they could do with it what they wished. The child was cared for, and finally recovered. Kalu's wife was then prevailed upon to disclose the fact that the missing family were somewhere in Kashmir, the border of which was a little less than forty miles away. Kalu himself, tho in great terror lest some cruel punishment would be meted out to him if discovered, was eventually persuaded to go to Kashmir and find where the children were.

He discovered them in the village of Jandi, under the walls of the fort of Salar Deva Singh, the most cruel tyrant of all that region, and whose authority was almost equal to that of the Maharajah himself. Deva Singh, as fierce as a tiger, learned Kalu's errand in his village, and said to him: "Go and tell Kanaya that if ever he come hither I will shoot or behead him, and his blood will be upon his own head." This did not look very hopeful, and gave an opportunity for the triumphant taunts of the heathen, when they learned of the expedition and its result. "What can God do for you now?" they asked. "The children will never come back; you will be killed if you make the attempt to get them." But Mr. Scott and his companions continued to hope and pray.

Three months more passed by when one evening, after the meeting, Kanaya arose and said: "Brethren, I think of going up to Jamu, the capital of Kashmir, and presenting my petition to the king himself. What do you advise?" Some opposed this, being convinced that this visit to the tiger's den would cost him his life; but Mr. Scott and others approved, and Kanaya himself was firm in his faith that God would bring him back alive. He set out with his friend, Kaude Shah, who was still a Mohammedan, tho almost persuaded to become a Christian. They traveled that day the forty miles on foot, entered the Kashmir capital at sunset, and found lodging in one of the king's stables, where the head man was a relative of Kaude Shah.

The next morning, after much prayer, Kanaya presented himself at the court-house before Pundit Simbu Partab, the Hindu chief justice, and explained his case. He was received with a wrathful volley

of abuse, on account of his having become a Christian. They challenged him to give a reason for the hope that was in him, and he proceeded bravely to do so, after begging them not to be angry. He read from his New Testament, and testified to the power of Jesus to save. This made the judge and those around still more incensed, and he was driven from the judgment-seat with strong threats and a most vehement assurance that never, under any conceivable circumstances, would he be permitted to recover possession of his children. He was commanded, under severe penalties, not to tarry a single night within the city limits. Accordingly, after resting outside for the night, on the next day he returned to his own company at Scottgarh.

The case, to all human appearance, now seemed more hopeless than ever. But another expedient soon commended itself to them. There dwelt in Sialkot a personal friend of one of the judges of the Maharajah's court, Kutab Din by name. Through a mutual acquaintance he was led to take an interest in Kanaya's case, and readily gave him a letter to the judge at Jamu. Armed with this, Kanaya and Kaude Shah once more proceeded on their toilsome journey, and appeared at court the next morning. When they presented the letter, the judge answered: "This is no friendship matter; to get your children in this way or any other is an utter impossibility—yes, even tho the heavens should be turned upside down; nothing but a government order will avail you anything." So Kanaya, with an agonized heart, turned away, but as he did so he replied: "When God gives the order, then I shall see them; all power and authority belong to Him."

The next day they returned to Scottgarh, and all night the troubled flock offered up prayer to God. Mr. Scott said that he adhered to his former belief that "first the children would be returned, then the mother would be won over and become such a Christian that by her means many more would find salvation."

Kanaya's next move was to lay the matter before the deputy commissioner at Sialkot; for the Maharajah of an important native state was practically setting at defiance a decision of the chief magistrate of a district of British India. This, from a political point of view, was a serious thing. Three months later the deputy commissioner called Kanaya to Sialkot and said to him: "You can now proceed to Jamu and claim your children." "But there is nothing in my hand," objected Kanaya—"no letter or order. How can I go thus with any hope of obtaining a hearing?" "You can go boldly now," said the deputy commissioner, "for an order from the English government has gone before you to the Maharajah, the meaning of which is: Give up these children to their father, and it will be well with you; otherwise, we will see who is able to stand, you or we." This, of course, put the case on a very different footing, but for Kanaya to go now to Jamu would be for him to thrust himself into a much exasperated

hornet's nest. The opponents would not submit to the humiliation if they could avoid it, and might, indeed, try to have Kanaya put out of the way. He, however, resolved to go, and Kaude Shah once more consented to accompany him, the brethren meanwhile pledging themselves to pray.

On arriving at Jamu they found the whole city filled with noise and commotion, the court-house closed, all public business suspended. The chief officers of the king were in close counsel as to what was best to be done. A proclamation had been issued that if any man received Kanaya into his house, that man, together with his children, would be imprisoned. So the two travelers found a lonely spot in a deep ravine near the river-bank on the east side of the city, and there, under a large tree, proceeded to make themselves as comfortable as possible. They read the Scripture and prayed, and continued their devotions until midnight, being much encouraged by the precious promises in God's Word. For two or three days, during which the king's counsellors were deliberating the weighty matter as to whether it should be peace or war with England, Kanaya and his friend remained quiet.

At length, greatly strengthened by prayer and by the success which followed their witnessing for Christ to passers by, they decided that the time had come to boldly face the authorities. So they proceeded to the hall of justice, where the court was now again in session. Their coming, as might be expected, produced intense excitement, and cries resounded on every side, as the multitude rushed together, "Is this the very Kanaya over whom our whole city has been these four days troubled, through whom our religion has been dishonored, and our treaty with the English broken. Will he not renounce his Christian religion?" It was to this latter point the magnates, on seeing him, at once addressed themselves. They made him magnificent offers: that he should not only have wife and children restored, but have two or three villages with their rents, if he would only deny Jesus. Kanaya replied: "You have offered me many things of great price if I would deny Isa. Now I ask you to give me but *one* thing. My precious Jesus has given me salvation; if you will offer me something of more value than this I will accept." Finding him thus invulnerable, the pundit, after acknowledging that the council had seen their inability to resist the order of England, backed by the English army, and that the Maharajah's order was to give up the children, fiercely said: "Nevertheless, the case rests in my own hands; I can postpone it according to my pleasure." So he dismissed the matter, ordering Kanaya to appear in court the next day. The situation was now apparent. The judge, while not daring to deliberately disobey the order, was arranging to evade it by wearing out the patience and resources of the petitioner, in this way preserving somewhat the honor of the Hindu religion and

maintaining the reputation of those who had given their oath never to deliver up the children.

This policy he pursued for seventeen days, during which Kanaya once appeared before the king, and there witnessed a good confession. He read his Bible continually, and spoke courageously of Jesus to all those that would listen. This made a deep impression on many minds as to the truth of Christianity—so much so that several protests were made to the judge that he was risking much in keeping the case so long in hand, not only because of the displeasure of those higher in authority, but because of the harm that was being done by Kanaya's preaching. Still the time wore on without any apparent progress being made. Their food and money were gone, and Kaude Shah started for Sialkot to obtain new supplies and to report to the brethren how matters stood. Again Kanaya went to the judge, saying: "If you will not give me my children, please give me your refusal in writing, and let me go." But the only response was further threatenings and an order, after he had waited all the day without food, to appear again on the morrow. Now the morrow was the Sabbath day, and Kanaya said: "I can not come then to court, not under any consideration; we ought to obey God rather than man." The pundit, with a volley of loud and angry abuse, bade him begone, declaring: "If you dare to disobey I will not only punish you, but will throw your case out of court! Who is that God that can deliver you out of my hands if you come not to-morrow, as I have ordered you?" He furthermore took his Brahminical thread in his hands, and swore publicly and formally a solemn oath—"I will surely beat and imprison Kanaya if he come not to-morrow."

Weak and fainting, almost exhausted, Kanaya staggered away, in charge of a soldier, and again found refuge under the tree in the secluded ravine. No refreshing sleep came that night to soothe his troubled soul. He was alone; no human friend was near to carry tidings of his fate; everything seemed to combine to depress him. The situation was indeed desperate; but he still had faith in God, and to Him he looked, pleading in prayer until the break of day: "O my God, my compassionate Savior, Thou who dost pity Thine own servants, have pity upon me, have pity! I am poor and needy; I am not able to do anything, and have no helper but Thee. Save me and my children from the hands of those that hate me and oppress me. My children! my children! O Lord, save them, for Jesus' sake." He spent the Sabbath reading from his New Testament and talking about Jesus with those who came near. Another night passed in the same manner as the previous one, in earnest prayer to God, until another day dawned.

As he dragged himself into the court-house on Monday, harassed with dreadful forebodings of evil, he beheld the pundit sitting alone

on the platform awaiting his arrival. Saluting him in a friendly manner, and glancing about to see that no one was near, the pundit said: "Tell me, Kanaya, what you were doing last night." Upon hearing this, overwhelmed with fear, and believing that he was now to be arrested on a false charge of theft, he answered: "I was doing nothing at all, your honor. God, who is the living God, *Him* was I worshiping the whole night long; besides this, was there aught else left for me to do?" The pundit, then summoning Kanaya to his side, hurriedly and excitedly explained as follows: "Kanaya, I am very busily engaged preparing a great feast which I am giving at my house; my court is, therefore, closed to-day; but I have come down solely to attend to your case. Last night I could not sleep. When I laid down upon my bed, behold two persons stood before me as in a dream, and said, 'Arise, and give that poor fellow his children!' I immediately arose from my bed and looked everywhere; but, lo! there was no one to be seen. I reflected on this deeply, and laid me down again; but before I had closed my eyes, and while I lay half awake, the two strange visitors again stood in front of me as before, and said: 'Why do you oppress that man? Give up his children! Have you not received an order?' But it is not necessary for me to relate *everything*; it would take too long, and I am in a great hurry. There is my oath, too; if people hear that I have broken it, they will close my mouth. But, Kanaya, those visits were repeated over and over again all night long, until the morning. I did not at all intend to be here to-day. The court is adjourned, and I am here on this very business—to give you your children, and for this alone."

The pundit went on to state to the bewildered Kanaya, half stupefied at this sudden turn in his affairs, that his wife, Ramdei, and her babe, and the father, Rama, were there in Jamu, in prison, being thus detained so that he might have no opportunity to see them or speak with them, and there it was best for them to stay a little longer. But Kanaya himself he now proposed to send in charge of a soldier to Jandi, where he could procure his children, and when the soldier saw him and children safe over the line, within British territory, and had returned to Jamu, then Ramdei and the rest would be released. "I am doing this," added the pundit, "because of the suffering which I endured last night on your account. What you were doing in the night is a mystery to me; but if I delay giving you your children, it is impossible to foretell what fearful calamity may happen. This also I confess: *He in whom you believe and whom you worship is the true God.*"

The program thus outlined was carried through. The children were found sick and emaciated, but the father, braving all difficulties and conquering the remaining obstacles savagely put in his way at the village of detention, carried the little sufferers all the way to Scottgarh, where they were all received by the praying company with jubilant outbursts of praise.

Ramdei, after some years, was soundly converted, and proved a grand worker for Christ. Rama, too, was baptized into the Christian fold, and the children all grew up to be strong Christians, most of them engaging in mission work. Thus was importunate, believing prayer gloriously answered, and the faithful Kanaya became a prosperous and exceedingly happy man.

PROFITABLE INVESTMENTS

BY REV. J. N. ROBINSON, LUCKNOW, INDIA

Missionary of the Methodist Episcopal Church, 1892-

Some years ago, in one of the comic publications of America, there appeared two cartoons that were almost startlingly suggestive. The first pictured a beautifully clad and smilingly attractive woman, named Prosperity, holding out to a complacent, attentive Uncle Sam a tray filled with all manner of good things, and urging him to partake liberally. In the background, seen over the shoulder of the woman, and in view of Uncle Sam, were two specter figures representing ancient Greece and Rome, each warningly saying to Uncle Sam: "Beware! she was once my mistress."

A fact that deeply impresses one who has been in a foreign country for a course of years and then returns to the United States is the remarkable prosperity of the people. Save in places where crime or unusual misfortune has touched, poverty, in the real sense it is seen abroad, is almost unknown, and even our poorer classes have regularly that to eat and wear which in other countries would be counted luxuries, while the ordinary people of the land are rapidly leaving behind healthful simplicity of life, and taking on those forms of luxury that indicate the approach of the spirit of softness that led to the debaucheries and final ruin of the nations represented by the specters in the cartoon.

If any one lesson stands out clearly distinct on the pages of history, repeated time after time with almost monotonous regularity among the nations of the past, it is that luxury, the offspring of temporal prosperity, relaxes the moral fiber of a people and corrupts a land to its undoing. That this same foe to national well-being is beginning to show itself within our own nation is undeniable, and that the same strange infatuation that led other nations to believe temporal prosperity an unalloyed and unconditional blessing is getting possession of the mind and heart of the people, is a reality to be regretted and corrected rather than a possibility to be feared. Accepted and used in the same way, prosperity will as surely bring enervating luxury and final debauchery to Americans as it did to any people of old. The hope for the nation is that the incoming tide of worldly blessing will be met in a different spirit, and that wealth may be made to become the handmaiden that serves rather than the mistress that satiates.

The second cartoon represented how the dangers that always attend prosperity may be, and to an extent are being, met. It suggested a difference between Greece and America—at least, in so far as the philosophy of the use of wealth is concerned. As told in the old story, so it was shown in one part of this second cartoon that the

ancient Greek, having wealth and knowing its corrupting influence, sought to escape the danger by carrying his bag of gold to the cliff overlooking the sea and casting it into the deep. That was the philosophy of the Greek. The American was pictured as having wealth, with the knowledge also that it would ruin him. But instead of carrying it to the cliff and throwing it into the sea, he was represented as transforming himself into a sower, with his dollars and his dimes as seed, and as he passed through the world, scattering his wealth on every side, schools and colleges and churches and asylums and libraries and other institutions, calculated to bless man, were springing up wherever the seed fell. If America escapes the ruin that has come to other nations through luxury, it will be because American philosophy sees the danger and averts it by the wise use of the wealth that comes through prosperity.

"Some thirty, some sixty, and some an hundredfold!" And the average American very much wants it to be the hundredfold in all of his investments. When he gives his money it is not only with the thought that wealth hugged too close becomes a serpent that stings, but he gives it with the thought that it will do good, and as a rule he puts it where he thinks it will do most good. He endows a school only where he thinks one is needed, he establishes a library where there is room for one. But the fact remains that a small part of the earth's surface is becoming very thickly sown with these endowed philanthropies, while the great and possibly productive areas of some lands are sterile because the seed has not been scattered there. Why is this? No doubt the patriotic feeling that wishes the nation to profit by what can be given has most to do with this. The explanation speaks well for our love of country, but not for our religion. Some men are so small as to be able to love only self, some to love only family; many develop until they love a nation, but the Christian is large enough to love a world and be interested in its salvation. To him it is not only a matter of investing his money in a good cause, but he wants to invest it where it will do most to help build the Kingdom.

It is strange that of recent years, while enormous sums are being put into Church schools and colleges in America, Christian philanthropists have almost entirely overlooked the fields that most need their help, and at the same time promise the very highest returns. Not at all intimating that our home schools and colleges should not be well endowed and cared for, still it is hard to understand why the great mission fields have been left to struggle along with almost no help from wealthy Christians. The need in these countries is great. As an instance, take India. During the past decade the population of the peninsular increased two and a half per cent., but the number of Christians increased between twenty-eight and thirty per cent., and in that land, where once Henry Martin said if he ever saw a man con-

verted from Hinduism to Christ he should look upon it as greater than a resurrection from the dead, now one man out of each hundred is a Christian. But these Christians are from the poorest classes, and they are scattered widely. The government schools are practically closed to their children on account of the caste feeling of the other pupils, who form the vast majority, and it is simply impossible for the missions to furnish schools in one out of a hundred of the villages where the Christians live. Shall these Christian boys and girls remain ignorant? Such a course means decay and death to the young Church here. To make India Christian we must make her coming leadership Christian, and that can not be without an educated body of young people to draw from. John R. Mott, after visiting this land, wrote: "More and more will India be governed and its thought molded by the student class, and the burning question is, Shall this leadership be heathen, agnostic, or Christian?" It is ominous that one single mission in northern India has of late thrown four thousand Christian boys out of its schools simply because it had not money to help them through, and this in spite of the fact that nowhere else in the world will so small an amount of money accomplish so great results.

It is the hope of the missionary on the field that American Christians, in the scattering of their wealth, will see that enough of it reaches foreign lands to endow the schools and colleges we need to establish our work, and make it self-supporting and self-propagating. As examples of what can be done with even small sums of money, a few incidents are cited. In the city of Calcutta a school for native Christian boys was about being closed for lack of funds. A layman, with some money to invest in the interest of Christ's Kingdom, endowed it to the extent of \$100,000. In America that sum would not much more than endow a chair; but in this land it not only endows the chair, but one hundred boys yearly are helped through the school who otherwise would have to remain in ignorance all their lives. In Gujarat the Methodist Episcopal Church is having a marvelous work, but up to the present has been hindered because of the fact that it had practically no trained native helpers nor any way of training them. A gentleman from Kansas, with an amount of money to invest that in America would be counted inconsiderable toward the endowment of a school, has put it into a training-school in that fruitful field, and his investment will raise up and supply to the Church a sufficient number of trained workers for the next fifty years. In Lucknow a school has had to dismiss, perhaps, a majority of its Christian students because of lack of funds, but a gentleman in Illinois, with \$30,000 to invest where it will do most good, is planning to endow the school to that amount, and that means that yearly between eighty and a hundred Christian boys, who later will go out into the ranks of the workers and become the teachers and preachers and bishops of the future Methodist Church, will receive the education that would otherwise be denied them. Can money be invested anywhere to better advantage than this?

A LETTER FROM A LAOS CHRISTIAN

One of our valued friends and correspondents, Dr. C. H. Denman, now working among the Laos of Northern Siam, has forwarded to us a translation of the interesting letter written by Ai Kao, the head hospital assistant at Chieng Mai, to the church in America which supports him. The letter gives some idea of the peculiar idioms of the Laos language. When Ai Kao first came to the hospital he did not know Christ, and was not able to read or write. Now he is an earnest Christian and an able assistant. His letter is as follows:

AT THE HOUSE OF DISEASES, CHIENG MAI,
Second day of the rising moon, first month.

The slave of God,* Ai Kao, the person who dwells at the Disease House in the city of Chieng Mai, have a word of greeting, happiness, and prosperity coming to the father and mother teachers and the elders, all together, with the disciples of the sacred God who dwell in Wheatland (New York).

Ten years ago, it will be what day and month I cannot remember, (I) the slave of God, with my eldest brother were diseased together, both men. We assembled our hearts together, (determined) to go down and dwell at the Disease House at Chieng Mai. At that time Nourishing Father McKean was the doctor. He took care of the diseases of us two. When we two were well, good, already my eldest brother went away to dwell at his old village. But body, the slave of God, (I), did help the Nourishing Father take care of the work at the Disease House in Chieng Mai. It was ten years already.

The work which I do is like this:

1. I take care of the instruments for cutting, and the instruments for squeezing, and the instruments for washing the wounds, different kinds, and give medicine to men diseased to eat at the right time.

2. Sick people who have relatives, or sick people who are not able to find any relatives, I do care for and watch over continually. But sick people who can not bring relatives, the slave of God (I) do seek food, and carry rice and water nourishment, and give to the sick men to receive continually until they are well again. †

3. (I) The slave of God do teach all the brethren who come to take care of their bodies at this Disease House.

4. I do lead worship in the time when the nourishing father does not come down every time.

5. I do sweep the chapel and the medicine house and the disease house, and wash the medicine bottles, old and new, giving them to be clean and clear.

6. When evening comes I light the lamps, and beat the gong to proclaim to all men who are disciples honoring God, and the sick of divers diseases, to cause them to assemble together for worship, to hear God's word of teaching, every night.

7. I desire to give all men to know the God who lifts away sin and frees from punishment, in order that all men may have a heart to bow before the Lord every place, every where.

I beg all the disciples of God who dwell in Wheatland to pray in behalf of me, that I may take my heart and put it into the work of God. I, serving in the hospital, pray in behalf of you all without ceasing.

* The Laos equivalent for the first personal pronoun, I, means, literally, "Slave of God."

† Patients usually bring some relative to care for them while in the hospital.

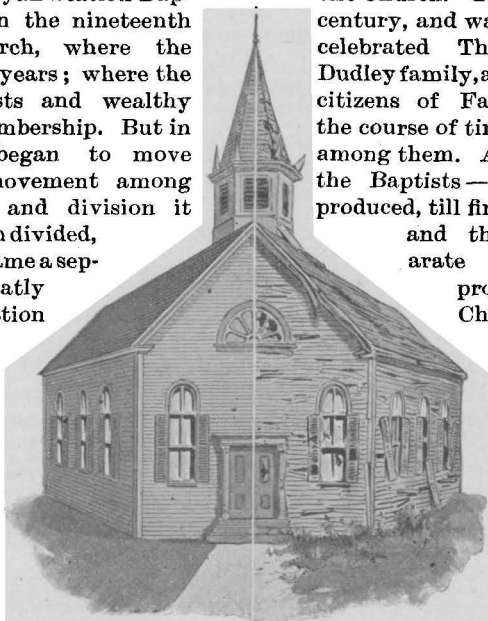
A CHURCH: MISSIONARY AND ANTI-MISSIONARY

THE STORY OF A CHURCH THAT WAS DIVIDED ON THE SUBJECT OF GIVING TO MISSIONS *

Five miles northeast of Lexington, Ky., is the famous Bryan Station Spring, from which the heroic women carried water into the fort when they knew the thickets and canebrakes all about them were full of savage Indians hid in ambush, waiting for an opportunity to attack the fort. This incident has made Bryan Station and its spring famous in American history; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church, where the Baptist's became a separation, which has greatly

Bryan Station first about divided on the became two tions, one the other ary. They divide the time; the element took side and two the month, tis took the

the house and two Sundays. Things went on very well, the missionary side growing stronger and the anti's growing weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their anti brethren to join them in repairing the house, but the anti's were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years, with a good tin roof on one side, and an old, leaky shingle roof on the other. Finally, as the anti's had grown so few as hardly to meet at all, the missionaries, in sheer self-defense, to save the house, covered the other side of the roof and otherwise improved the house. Now the anti's are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.



tist Church. This church was century, and was an anti-mis-celebrated Thomas Dudley family, and other prom-citizens of Fayette County, the course of time the mission-among them. All are familiar the Baptists — what conten-produced, till finally the whole and the Missionary arate denomination, prospered.

Church was at equally di-question, and congrega-missionary, anti-mission-agreed to house and the missionary the north Sundays in while the an-south side of

* From *The Missionary Intelligencer*. Cut drawn for *The Baptist Missionary Magazine*.

CONFESSIONS OF A RETURNED MISSIONARY*

The relation of the missionary to the pastors and churches is a large problem. Of course there are missionaries and missionaries, just as there are pastors and pastors. I was repeatedly told, when asked to occupy a city pulpit during the pastor's summer vacation, that nothing on missions was wanted, only a regular sermon. Why is it that among our large and wealthy churches there is a vague dislike to have a missionary speak on those things most of all? The problems of the East are intensely interesting and of urgent importance. The missionary movement has become a great international or world movement, and the universities here are quick to see this, while the churches are falling behind in their interest in such vital questions as "The Religions of the East," "The Philosophy that Underlies these Religions," "The Success or Failure of Missions," and "The Relation of Governments to Religion." One city pastor said to me, "You have the greatest philosophical problem of the world to solve," and invited me to speak ten minutes in his pulpit.

Among ministers, I am sorry to say, there is once in a long time one who attempts to use a missionary for his own selfish ends. He asks one of the secretaries to send a missionary on a certain Sunday as tho he himself would be present, and then goes off to fill some other pulpit for a consideration, leaving the missionary to find out the fraud when it is too late to retreat.

The Anti-Mission Christians

There are in some of the churches those who have read criticisms of missions by writers who claim to have seen for themselves the uselessness and extravagance of missionary work in the East. They have heard "from those who know" that it costs hundreds of thousands of dollars for every convert. These church-members easily persuade themselves that no more money need be sunk in that hole, and so there is in a quiet way a small anti-missionary body of Christians (?) who really think missions are a failure, and perhaps a fraud. Nothing but a pastor who knows the face value of these criticisms, and has an intimate knowledge of facts, can break the force of these criticisms.

Some forty years ago a young man in an Eastern port wrote an article that has been used ever since as a mine of anti-missionary literature. This same man is to-day one of the best authorities on all Eastern problems, and his views command the respect of men in legations and cabinets. He has been for decades one of the best friends of mission work, tho he knows well the faults and imperfections of the workers. "How came you to change your opinions about missions?" I recently inquired of him. "I simply didn't know anything about them at first, and wrote my criticisms merely to make a little fun and to fill up a blank column in that daily newspaper," was his reply.

The missionary spirit that is the dominating force in the preaching and work of some pastors is one of the gladdest experiences of the returned missionary. One whose daughter had just decided to go to the foreign field, said: "I would be so happy if all my children would make a like decision." I sit at the feet of such men, learning of them, and wishing I were more worthy of their holy friendship, and rejoicing that our churches have many such pastors whose ruling inspiration comes from

* Condensed from *The Congregationalist and Christian World*.

their vision of God's kingdom as the greatest and most enduring fact on earth.

Indeed, I was everywhere deeply impressed with the rich, deep, reverent, self-sacrificing spirit of the preachers of the Gospel of Christ, and their prayers, so thoughtful, so comprehensive, so true to the spirit of the Cross, put me to shame for my spiritual poverty, yet filled me with joy that God had called these men for such a transition and progressive time as this.

The depth and power of spiritual life was everywhere apparent. I had heard of the materialism that is eating the life out of the churches and that has come over our great nation. To be sure, it is not difficult to see painful signs of the false estimate of gold—the truly yellow peril to our family and national life. But nothing of this kind could blind me to the mighty forces that are fighting the glorious fight of faith.

One reads much of the rottenness of politics and of the bribery that pervades business life. Talks with legislators and master workmen are spiced with one peculiar gesture that I never have noticed in former visits to my native land—a backward curve of the hand into which a bribe could be secretly put. Since when, I wonder, did this evil gesture become common in conversation? But it is evident that spiritual forces exist, and that they exist for victory over evil.

I go back glad I am a missionary, even tho I must pass through the anti-missionary belt that pervades steamers and the open ports of the East. But I know whom I have believed, and I know no reason for being ashamed of the Gospel that has been an abiding blessing upon my whole life, and that is of infinite, redemptive, and uplifting power. There is no need of pessimism.

REV. BOON-ITT, OF SIAM*

Boon-Itt, whom Dr. A. J. Brown pronounces one of the most remarkable men he ever knew, was born in Bangkok, Siam, February 15, 1865. His father, a Christian Chinese, was the head man of his village. His mother, Maa Tuan, was the daughter of the first Siamese to receive Christian baptism, and she was the first among Siam's women to work for the education of the women and girls of her native land. Educated at the Presbyterian mission school in Bangkok, now known as the Harriet House Memorial School, after graduation she became matron of the school. In 1880 Maa Tuan taught in the palace, one of her pupils being a wife of the king. For many years she was an efficient and much valued teacher in the mission schools, and a faithful witness for Christ.

This Christian mother committed her boy to the pioneer missionaries, Dr. and Mrs. S. R. House, on their return to this country in 1876, and thus Boon-Itt's early years were spent in their home in Waterford, New York. He soon won the affectionate interest of the people there—an interest maintained for over twenty-five years, and culminating in the adoption of Boon-Itt as their own missionary by the Presbyterian Church of Waterford in April, 1903. Very early in his career here, Boon-Itt became imbued with the American spirit, and "wanted to do what American boys did." In vacations he secured employment and evinced the spirit of sturdy independence which characterized him to the end.

Four years (1881-1885) were spent at Williston Seminary, Easthamp-

* Condensed from a pamphlet of the Presbyterian Board of Foreign Missions.

ton, Mass., preparing for college. In the gymnasium and on the athletic field, at baseball or football, his lithe and muscular body found few equals. His swimming feats and records were never equaled. In the classroom his work was always well done. In the literary society he was one of the merriest and one of the most faithful. Everywhere his good humor and hearty laugh were contagious, and his unselfishness was a byword. The charm and winsomeness of his life on campus and in hall was carried with earnestness and tact into the best and deepest of Wiliston's religious life.

Going to Williams College, he was an apt and conscientious student of the languages, the sciences, and philosophy—biology and moral philosophy being his favorite studies. His biological notebooks, with their accurate and beautifully colored drawings, were especially fine. He was active in the Y. M. C. A., and influential in the Christian life of the college. Socially he was ever a modest, considerate gentleman, the soul of honor, above pettiness and meanness, versatile in his accomplishments, loyal and stimulating in his friendship.

A summer vacation was spent at Northfield, attending the Student Conference and learning anew from Mr. Moody the way to win men to Christ. Then he entered the Auburn Theological Seminary, from which he graduated in 1892, and remained for a post-graduate year. During these Auburn years he acquired American citizenship; he spent one vacation preaching in Michigan, and one at Bergen, N. Y.; and he added a large number of friends, who loved him and whose friendship he prized.

He became connected with the Presbytery at Rochester, and by this Presbytery was ordained May 11, 1892. Upon his appointment to missionary service by the Board of Foreign Missions, the Young People's Societies of the Presbytery pledged themselves to his support; this they carried out for several years.

In the early summer of 1893, with a loving good-by to this land which, in the number of years of residence, in the forces which had molded him, in the friendships which were most precious to him, was his real home, he returned to Siam, the land of his readoption, for which he was to give his life.

His first task was to regain and perfect himself in the use of his mother tongue; his English speech was faultless. Meanwhile he did literary work for the mission press. He accompanied Dr. Dunlop on evangelistic tours to the peninsula by the station boat *Kalamazoo*, and overland, making good use of a stereopticon to enlist the interest of the villagers in the story of Jesus; he wrote to classmates how great was his joy to tell it to multitudes who had never heard it before.

On September 23, 1897, he married Maa Kim Hock, who had received her education in the Harriet House School. Soon after their engagement Boon-Itt was again offered a very large salary in gold by a commercial house if he would enter its service. On consulting his fiancée, she at once said: "I think we would be far happier doing the Lord's work on a little money than to leave it for this large sum." Mrs. Boon-Itt proved herself a true helpmeet to her husband, aiding him in all his efforts for the uplifting of their people. Three children were born to them—a boy and two girls.

Most of their married life was spent in Pitsanuloke, a months journey up the river from Bangkok. Here he developed a boys' boarding-school which "has never had a dollar of foreign money. The land,

an old palace ground, was given by the Siamese chief commissioner in 1889; the teak building cost over four thousand ticals, every tical of which was secured by Boon-Itt in Pitsanuloke. In the competitive government examinations the boys of this school gained the highest percentages over the boys of the government public school and the Royal Survey School."

In 1902, Rev. Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, reported that there was "neither missionary nor church in Bangkok proper for the bulk of the population, for the intelligent, well-to-do classes who are becoming eagerly interested in foreign ideas, and for the thousands of bright young men who flock into the metropolis. In the main part of the city are scores of young men and women who were educated at our boarding-schools. Many of them are Christians. Properly led, they might be a power for Christ. For this great work a man and a church are needed at once. *No other need in Siam is more urgent.* The man should be able to speak the high Siamese like a native. He should be conversant with the intricacies of Siamese customs and etiquette, and so understand the native mind that he can enter into sympathy with it and be able to mold it for God. There is one man in Siam who meets all these conditions. That man is Rev. Boon Boon-Itt, already a member of the mission, and *one of the most remarkable men I have met in Asia.* At the head of his 'clan,' whose family home is in Bangkok, he is widely and favorably known in the capital. Young men like him and resort to him for advice whenever he visits the city. The government has repeatedly offered him lucrative posts, and I was told by United States Minister King that a trading corporation in Laos is eager to employ him at a salary of \$4,000, gold. As a minister of Christ he receives \$650 and a tumble-down native house, and he would rather be a missionary on those terms than an official or a trader on a high salary."

Accordingly, Boon-Itt was transferred to Bangkok.

At this juncture Phra Montri, an influential Siamese nobleman, educated at Columbia College, offered to give the money needed beyond what the other Christians could raise for a new church. Phra Montri, being a great admirer of Boon-Itt, wished him to carry out this enterprise, which he did. A cottage prayer-meeting was organized and was largely attended; Christian worship was instituted in many homes; a movement was started to found a Christian community in the neighborhood of the new church and school buildings.

Boon-Itt felt most strongly the need of facilities for reaching and helping young men, not only on Sunday, but all through the week—a reading-room, gymnasium, etc. Tho heartily approving this, the board had not the available funds to supply it. Two of his student friends interested a few parishioners, and, accordingly, Brown Memorial Presbyterian Church of Baltimore and the First Presbyterian Church of Ithaca became responsible to the extent of \$500 a year for this new work and extra equipment.

But just as all these cherished hopes and larger plans were about to be realized, and he "was standing on the threshold of a career which would apparently make him one of the most influential Christian leaders in Asia," Boon-Itt was suddenly stricken with cholera, and after ten days' suffering, and in spite of all that the best human skill could do for him, died on May 8, 1903.

Boon-Itt's death is a deep personal sorrow to his many friends; to Siam it seems an irreparable loss. This the missionaries on the field feel most keenly. Their first thought was of what might be done to perpetuate his influence. They propose "the erection of a suitable building for the work which was on his heart when he died, as a memorial to him, for the highest good of his people. The plan is simply this: to secure a lot central in Bangkok, and on it erect a building for Christian work among young people, within which there would be library, reading-room, chapel, etc., somewhat after the style of Y. M. C. A. rooms at home. *This was also Boon-Itt's plan.*" They estimate \$10,000 in gold would be needed to accomplish this.

On November 5, 1903, the board in New York approved of this general plan, with the change that the memorial be an additional building to the plant of the Christian Boys' High-School in Bangkok. There "the board has the land, so that no expense need be incurred for that." Moreover, "the cost of maintenance, after erection, will come out of the general funds of the board." *

PROTESTANT MISSIONS IN MANCHURIA

MISSION STATIONS	Name of Societies	Date Opened	Male Missionaries	Total Missionaries	Native Helpers	Outstations	Churches and Chapels	Elementary and High Schools	Hospitals and Dispensaries	Native Communicants
Alchuka-fu	U. F. C. S.	1892	3	4	1	.	.	.	1	131
Fa-ku-men	P. C. I.	1899	1	1	18	6	7	5	.	225
Fen-hwang-cheng	D. M.	1899	2	2	.	.	.	.	1	3
Hai-cheng-hsien	U. F. C. S.	1876	1	2	25	10	.	5	.	865
Hai-lung-cheng	U. F. C. S.	1897	1	2	.	5	.	4	.	735
Hsing-min-ting	P. C. I.	1899	1	1	21	15	16	2	.	300
Hsin-pin-pu	U. F. C. S.	1894	1	2	9	.	8	.	.	356
Hsiu-yen	D. M.	1898	1	2	.	1	1	.	1	13
Kai-yuen	U. F. C. S.	1896	1	2	22	12	.	.	.	838
Kin-chau-fu	P. C. I.	1891	2	6	27	10	11	8	2	171
Kirin	B. & F. B. S.	.	.	3	.	.	.	.	.	.
Kirin	P. C. I.	1894	2	1	22	10	11	9	1	115
Ku-yi-shu	P. C. I.	1899	1	1	22	6	6	4	.	170
Kwan-cheng-tsz	P. C. I.	1891	4	7	26	10	11	2	1	119
Kwang-ning-hsien	P. C. I.	1895	2	3	27	24	16	5	1	300
Liao-yang	U. F. C. S.	1882	4	10	17	16	.	5	1	650
Mukden	B. & F. B. S.	.	1	1	.	.	.	.	.	.
Mukden	P. C. I.	1889	1	4	10	4	6	4	.	79
Mukden	U. F. C. S.	1875	5	12	22	21	1	17	1	2,281
Niu-chuang	P. C. I.	1869	1	2	22	8	10	1	.	110
Port Arthur	D. M.	1896	1	3	2	1	2	.	1	33
Sa-hoa-tsze	D. M.	1902	1	1	.	.	.	.	.	8
Ta-ku-shan	D. M.	1896	2	3	.	1	.	.	1	.
Tie-ling	U. F. C. S.	1896	1	2	1	.	3	.	.	138
			40	78	294	171	99	71	13	7,640

The societies at work are : The British and Foreign Bible Society, Danish Mission, United Free Church of Scotland, and the Presbyterian Church of Ireland. (Statistics furnished by the Bureau of Missions; P. C. I. statistics from Beach's Atlas, 1900.)

* Friends are hereby given the privilege of having a part in the proposed memorial, and are asked to contribute as generously as possible for the perpetuating of Boon-Itt's noble life-work. Checks should be made payable to Howard Kennedy, Jr., Treasurer. It is earnestly hoped that this fund may be completed before May 8, 1904, the first anniversary of Boon-Itt's death.

EDITORIALS

The Bible Society Centenary

The centenary of the British and Foreign Bible Society has in a sense occupied the whole year ending with March, 1904, and culminating in a grand series of memorable celebrations. There was first a reception of delegates, with the Marquis of Northampton, the president of the society, presiding. On Saturday, March 6, at 3:30, in Royal Albert Hall, a children's demonstration, with a choir of 1,500, presided over by the Lord Mayor and Mayoress, and addresses by J. L. Paton, Esq., and Bishop Taylor-Smith. On Sunday a special service was held in St. Paul's, the royal family attending, and the primate preaching. On Monday evening, at Albert Hall, the centenary meeting proper, with addresses by the president, the Marquis of Northampton, by the Archbishop of Canterbury, Sir George Smith of Travo, Sir Lewis Dibdin, Dean of the Arches, and Dr. John Watson. On Tuesday, at Queen's Hall, the Bible Society meeting of the Foreign Missionary Societies. It was one of the most memorable celebrations of modern history.

It may be well here to put together, in round figures, the statistics of the B. and F. Bible Society's last report:

Languages represented.....	370
New languages printed in 1903.....	8
For translating, printing, binding,	£122,000
Grants of Bibles, etc.....	£132,000
Deficit on last year's work.....	£21,000
Bibles issued last year.....	998,000
New Testaments issued last year..	1,492,000
Portions issued last year.....	3,455,000
 Total.....	 5,945,000
Excess over previous year.....	876,000
Total issues since 1804.	186,000,000
Total cost.....	£14,000,000
Colporteurs employed last year...	850
Total sales last year.....	1,830,000
Native Biblewomen employed.....	658
Weekly visits by Biblewomen to..	38,680

Japan and Russia

For at least a decade of years there has been a growing alienation between these two empires. Russia has been steadily advancing south as well as east, the great Siberian railroad being apparently intended as a line for troops and supplies when the crisis should come. Japan has felt more and more that every movement of Russia meant the endangering of her sovereignty and freedom. Whatever advantage Japan gained in the war with China, Russia tried to wrest from her, and as Manchuria had been lost to her, Korea was likewise largely dominated by Russian advisers. When the Boxer uprising supplied an opportunity, Russia spread her troops over Manchuria, ostensibly to protect her interests, but, after the war was over, clearly planned to secure for the Czar what had been wrested from the Mikado.

To many this war has for years seemed inevitable, and now that it has come, we can only pray God to guide the final issue, and especially to protect the missionaries and native Christians who may be in peril from the excitement incident to war. It must be acknowledged that Japan has shown herself both humane and magnanimous in more than one instance, and has even put to shame so-called Christian nations by the moderation and humanity of her course.

The Christian War in the East

We are interested in the war between Russia and Japan chiefly because we are interested in another and a more important warfare—that for the conquest of the world for our Lord and Savior Jesus Christ. It matters not who wins the petty battles of the nations if

only the sovereignty of God is recognized. Our antagonists are not the established governments, nor flesh and blood as such, but we contend against ignorance and oppression and sin wherever found. Our weapons are not torpedo-boats and rapid-firing guns, but the "Sword of the Spirit," which is the Word of God. Our soldiers are not trained in military schools, but in the Divine school of prayer and faith, with light and love. With brain and body empowered and brought under the control of the Holy Spirit Christ's soldiers are invincible and invulnerable.

The outcome of the Russian-Japanese conflict is yet unknown, but we know that our war must go on until the kingdoms of the world become the Kingdom of our Lord. Let us then take courage and gird ourselves again to the battle; let us watch and be sober and fight a good fight, not only in lands beyond the sea, but against the foes that are nearest.

China's "Ablest Viceroy" on Missions

Chang Chih-tung has been recognized as a great official. For the moment being out of office, Ts'en Ch'un-hsuan is accredited by Chinese as the foremost statesman of the empire. He came prominently into notice of Western people after the Boxer rebellion, as the successor of the governor before whose official residence 54 missionaries were murdered, some of them by the governor himself. Rev. W. Arthur Cornaby, writing to the *Methodist Recorder*, London, tells us that Ts'en Ch'un-hsuan threw himself heartily into the project of establishing a Martyr Memorial University.

In 1902 he was appointed to quell the Boxerism of the great western province Sz-chuan. In eight

months he restored order and established radical reform measures, abolishing the most active elements of corruption in the courts. When the rebellion, which threatened to become a second to that of Tai-ping, broke out in the southern province Kuangsi, he was appointed governor of that province.

Before leaving Sz-chuen province he was presented with a superb copy of the New Testament, similar to that presented by the Christians to the empress dowager. His reply was printed in the native papers. It was as follows:

I have received and read a translation of the joint letter from the missionaries, male and female, of the English and American missions. I am both ashamed and thankful. The contents of the letter were sincere and straightforward. I fear my virtue is only ordinary, and that I am not worthy of your praise.

Nevertheless, I steal some pleasure from the thought that the populace and the Churches are now on very friendly terms. The officials of China are gradually acquiring a knowledge of the great principles of the religions of Europe and America. And the Churches are also laboring night and day to readjust their methods, and to make known their aims in their propagation of religion; consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness.

But, after all, the province of Sz-chuan is an out-of-the-way place, and ignorant people are still numerous. My hope is that the teachers of both countries will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influences of the Gospel may create boundless happiness for my people of China. And I shall not be the only one to thank you for coming to the front in this good work.

May the Gospel prosper!

I herewith present my card,

TS'EN CH'UN HSUAN.

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BOOKS FOR THE MISSIONARY LIBRARY

THE SOULS OF BLACK FOLK. By W. E. Burghardt Du Bois. 12mo. \$1.20 net. A. C. McClurg & Co., Chicago. 1903.

From title to *finis* this is a book of compelling interest for all who heed the thought currents of our time or appreciate literary form.

It is a series of essays, sketches, tales, and songs, all exquisite in beauty and appealing in pathos, while sustained by a foundation of convincing scientific statement. The reader feels the grip of a great and passionate soul, but realizes that behind the passion is an intellectual and moral power of a high order. It is not exactly a popular book—its appeal is to scholarly and thinking people, and to such it brings large satisfaction by its fairness, its grasp of the entire subject, and its unfailing and peculiar charm of style. It is full of beauties at the side, like the description of a birth and the Milton-like setting forth of the aim of education, but it never wanders far from its main theme and thesis—"The negro is a soul."

Thoughtful people are beginning to realize that another "irrepressible conflict" is possible between those who, like the author of "The Leopard's Spots" and "The Negro a Beast," hold that the African race is hopeless, and hence possessed of no claim for recognition, encouragement, or uplift—only alms and stern repression—and those who discuss the elevation of the darker race as a hopeful enterprise of patriotism and religion. The "race problem," or the "Southern problem," is not the negro problem merely, but the question of the attitude, and hence the moral drift, of the superior race. Will the people of the dominant race become leaders and benefactors or oppressors of their humbler neighbors?

The debate is already on, and it becomes all who wish to place them-

selves on the side of right to give a fresh study to the whole question. A systematic effort for defaming the American Indian, and thus disparaging Indian education, and opening Indian lands to spoliation, was recently brought to light, and there is reason to believe that there is a similar propaganda against the freedman. At the same time there are facts regarding negro life and character, as shaped by slavery upon the basis of original heathenism, which all must face and reckon with. We wish to refer those who seek information which may guide them toward solid facts and principles to two other books on this general subject: George W. Cable's "Negro Question" and Kelley Miller's "Education of the Negro," published by the Bureau of Education at Washington. The whole subject of "lower races" and the improbability of man is fundamental to the work of missions, and thus becomes not only a national, but a world question.

This book of Dr. Du Bois' is precious as coming from one who is "within the veil," and because it reveals to us both the facts regarding the African race in America and their spiritual significance. He makes us feel the blind aspiration of the slave, the groping of the freedman, the disappointments and fresh aspirations of 40 years' of freedom, and, more than all, the heart and feelings of the actors in this great drama—the "old master," so much nobler than some other Southern types, the "carpet-bagger," the "since-the-war" broods, and the "Yankee schoolma'ns," heralds of that "crusade of the sixties, that finest thing in American history, and one of the few things untainted by sordid greed and cheap vainglory."

We attempt no epitome of a work

which must be read by every one who would know the thought of the time. It is not a book to be reported in a paraphrase or summary any more than one of Tennyson's poems.

The portion which will incite most comment, and which may need a word of explanation, is the chapter in which, with the greatest courtesy and deference, the author criticises Mr. Booker T. Washington, "the man who bears the chief burden of the leadership of the race." To us it seems that Dr. Du Bois has a less buoyant and practical spirit than the author of "*Up From Slavery*," and that really Mr. Washington is starting multitudes upon the road which leads to the recognition of the negro as a human soul. He takes a bluff Southerner or a Northern man of business, who recognizes mainly the physical and material needs of the situation, and says: "Well, if you believe in industrial education for the negro, come on and let us provide it." This is a plain, practical step. And it is enough that Mr. Washington should enlist in this enterprise a multitude who might be unwilling to enter upon any longer or larger program. That there must be a longer and larger program is, however, self-evident. It is well that Dr. Du Bois has presented so forcibly those aspects of race uplift which have not been put in the forefront of late. W. G. F.

FIFTEEN YEARS AMONG THE TOP-KNOTS. By L. H. Underwood, M.D. Illustrated. 12mo, 271 pp. \$1.50. The American Tract Society, New York. 1904.

This volume has already been referred to on another page. It is in marked contrast to Mr. Angus Hamilton's volume, the result of 15 weeks (or was it 15 days?) among these same "Top-knots." Mrs. Underwood went to Korea as a medical missionary in 1888, and has passed through some very interest-

ing and exciting events. She tells the story of her life at Seoul in a straightforward way, describing things as they were and are with a woman's sympathy and a woman's insight. She passes over lightly many of the discomforts and trials to which she and other missionaries have been subjected in this land of filth and stagnation, but the pictures she draws are vivid enough to enable one to fill in the unpleasant details. Mrs. Underwood was on friendly terms with the murdered Queen of Korea and with other members of the royal family, but she only hints at important parts that she and her husband have played in many stirring events in the capital. She tells however, most graphically, of the "baby riots," encounters with ruffians, attacks by robbers, the China-Japan war, the Tonghak rebellion, the murder of the queen, etc. The whole volume gives an unusually clear and fascinating account of missionary life and work in Korea. It is also a conclusive answer to such puerile and shallow-minded criticisms of missionary work as those referred to in Mr. Hamilton's book. Unlike Mr. Gale, Mrs. Underwood has not written under the guise of fiction, but, like him, she has produced a missionary book which can not fail to capture and hold the readers' attention, and which gives a clear and correct idea of how an able and noble woman finds it worth while to give her life for the Koreans. *

THE VANGUARD. By James S. Gale. Illustrated. 12mo, 320 pp. \$1.50, Fleming H. Revell & Co. 1904.

This "Tale of Korea" is not a novel as novels go, but is so much the better on that account. It is a vivid, stirring picture of present-day missionary life and work in the land of top-knots. The author has lived in Korea for over fifteen years,

and under the guise of fiction describes experiences and characters that he has met there. All who have read his "Korean Sketches" will make haste to read this latest product of his pen. Dr. Gale has that happy faculty of seeing both the sublime and the ridiculous in life, and of describing them in a fascinating way that detracts from neither profit or enjoyment. His hero is a real man and a noble one, and each character stands out in an individuality which shows a master hand. The plot itself is of secondary importance and interest, but there is enough of action and human interest to hold the reader's attention riveted to the page from first to last. Variety and spice, point and purpose, love and adventure, humor and sadness, all are found in these pages. Besides shipwrecks and rebellions, wild beasts and wild men, the every-day life of the missionary is described, the printing-house, the hospital, teaching, street preaching, itinerating and personal work—all with a mingling of pleasantry and seriousness that makes it delightful. We know of no better book to give a correct idea of the hardships and rewards of missionary service in Korea. The author is able to speak more plainly of opponents and friends than would be wise if the story of his experiences and observations were not in the form of fiction. *

THE PHILIPPINES AND THE FAR EAST. By Homer C. Stuntz. 8vo, 514 pp. Illustrated. \$1.75 net. Jennings & Pye, Cincinnati, Ohio. 1904

Dr. Stuntz is a Methodist missionary in Manila, who was for eight years in India. He has here sought to "set down in order the things which American voters and American Christians ought to know for their guidance in helping shape the policies of our nation, and furnishing the support for our mis-

sionary societies in the work God has appointed each to do among these people."

It is seldom that two such excellent books on one small country appear in so short a time as this by Dr. Stuntz and that by Dr. A. J. Brown, but there is room for both. This is, perhaps, even more of a distinctly missionary book than the other, but it deals in a broad-minded way with the problems which confronted the military, political, commercial, educational, and religious leaders from America who are seeking to regenerate and develop the Philippine islands and their people.

Dr. Stuntz deals kindly but candidly with such questions as "Why the Friars are Hated," and "The Government and Religious Conditions." He describes the work of the Bible societies, Methodists, Presbyterians, Baptists, Episcopalians, and others, and shows the difficulties which confront the Protestant missionaries in their work. Dr. Stuntz' book impresses us as an accurate, fair-minded, Christian account of the conditions in the Philippines, and the need of an enlightened government and of Protestant missions for the temporal and eternal welfare of the Filipinos. *

EVOLUTION IN MY MISSION VIEWS. By T. P. Crawford. 12mo, 160 pp. 75c. J. A. Scarboro, Fulton, Ky. 1903.

This volume is a series of letters by the Rev. T. P. Crawford, D.D., setting forth his convictions regarding missionary methods. Dr. Crawford went out to China in 1852 as a missionary of the Southern Baptist Convention. In China, Dr. Crawford became convinced (1) that absolutely no money should be used in mission work except for the support of missionaries. There should be no native workers, schools, or medical work supported by mission funds in whole or in

part. Missionaries should preach the Gospel, and let the native work be self-supporting from the outset. And (2) that there should be no mission boards, but that the work should be carried on by individual home churches sending out their own missionaries, "without the intervention of outside committees, associations, or boards." Dr. Crawford had the courage of his convictions, and about forty years after his arrival in China he separated from the Southern Baptist Board, and started out in an independent mission. Before much was attempted, the Boxer troubles broke up the work, and Dr. Crawford returned to America, where he died in 1902. There is a large measure of truth in Dr. Crawford's views, but he was an extremist. He twisted good principles into bad ones, and while the ends which he sought were desirable ends—namely, a strong, self-supporting native Church, and an active, self-sacrificing Church at home—his methods were futile to accomplish his ends. It was a case of individualism carried to excess. The same principles and devotion, tempered with moderation and good judgment, would have produced real and lasting results. s.

THE CASE AGAINST THE KONGO FREE STATE. Compiled from Official Documents and Other Sources. 1d. Office of the International Union, Mowbray House, London. 1903.

CONGO SLAVERY. By H. Grattan Guinness, M.D. 2d. net. Regions Beyond Missionary Union, Harley House, Bow, London. 1903.

THE NEW AFRICAN SLAVERY; OR, KING LEOPOLD'S RULE IN AFRICA. By E. D. Morel. 1d. Mowbray House, London. 1904.

These pamphlets form a powerful indictment of Belgian administration in the Kongo State, and should be read by any who are not already convinced that the atrocities and abuses demand international intervention. *

WHAT JESUS IS DOING. By S. F. Shorey. Alfred Holmes, London. 1903.

Mr. Shorey's narrative is a very striking story of the conversion of

a man who was beyond fifty, and had been for thirty years a slave of drink. We know Mr. Shorey personally, and have great confidence in his piety and spirituality.

His narrative illustrates the saying of the late Sir Benjamin Ward Richardson that "alcohol is the devil in solution."

Mr. Shorey found Christ in connection with Mr. Moody's meetings in New York, in 1876, at what was known as Barnum's Hippodrome. His appetite for drink was at once taken away, and he has since lived a truly Christian life absorbed in the rescue of other men tempted in like ways.

The book has nearly two hundred pages, but only the first chapter is taken up with Mr. Shorey's own experiences. Subsequent chapters treat of Jerry McAuley's life, William Lloyd, William Noble, the work of Charrington, the work of the Salvation Army and the Church Army, and other forms of Christian and rescue and temperance work in America and in England. To those who are seeking to save the lost, these narratives will be found instructive and stimulating and helpful, and we have no hesitation in recommending this book to all such warmly. We hope it may have a wide reading.

NEW BOOKS

KOREA. By Angus Hamilton. Map. Illustrated. 8vo, 316 pp. \$2.00. Charles Scribner's Sons. 1904.

THE VANGUARD. A Tale of Korea. By James S. Gale. Illustrated. 12mo. \$1.50. Fleming H. Revell Co. 1904.

FIFTEEN YEARS AMONG THE TOP-KNOTS; OR, LIFE IN KOREA. By L. H. Underwood, M.D. Illustrated. 8vo, 296 pp. \$1.50. American Tract Society. 1904.

JAPAN TO-DAY. By Alfred Stead. Illustrated. 12mo, 248 pp. E. P. Dutton & Co. 1904.

DIRECTORY OF PROTESTANT MISSIONARIES IN CHINA, KOREA, AND JAPAN. 60 cents. Presbyterian Mission Press, Shanghai. 1904.

SIEGE DAYS. By Ada Haven Mateer. 12mo. \$1.25. Fleming H. Revell Co. 1904.

A CHINESE STORY-TELLER. By W. Remfrey Hunt. Illustrated. 75 cents. Christian Publishing Co., St. Louis, Mo. 1904.

THE PHILIPPINES AND THE FAR EAST. By Homer C. Stuntz. 8vo. \$1.75, net. Jennings & Pye. 1904.

INDIA AND CHRISTIAN OPPORTUNITY. By Harlan P. Beach. 12mo. 50 and 35 cents. Student Volunteer Movement. 1904.

SAMUEL CHAPMAN ARMSTRONG. By Edith A. Talbot. 8vo. \$1.50. Doubleday, Page & Co. 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Cooperation in Mission Study The success of the plan of United Study of Missions proves that it has met a real need. The fact that since the publication of the first book of the series in September, 1901, the publishers have actually sold nearly 120,000 copies of these three studies, and that 44 boards are using the material, while each year the sales are increasing, gives us some reason for referring to the "success" of the enterprise. We have even greater reason, however, to rejoice in the use made of some of these books. In missionary societies in city and in country, east and west, and in Canada, which was quite ready for annexation, women and girls are studying missions with a thoroughness and earnestness which exceed our hopes. Some women's clubs have ventured upon these courses. Certain professors in a great university were willing to follow these outlines in a series of lectures before the women's missionary societies in an eastern town. Many public libraries have added the preferred lists of books to their shelves. Study classes in such colleges as Harvard, Vassar, and Mount Holyoke have used these text-books with great acceptance.—*From the Annual Report.*

What the Tract Society Has Done According to a report recently given by the American Tract Society, 89 new publications were added to the list during last year. These were in English, Polish, Bohemian, German, Hungarian, Spanish, Swedish, and Italian, and the total number of distinct periodicals added was 180, making the grand total of publications issued since the organ-

ization of the society, including volumes, tracts, and periodicals, 749,315,572. The number of periodicals printed and distributed within the last twelve months reaches 2,738,900, and the total number of languages and dialects in which the society has published is 158. The number of family visits made by the colporteurs was 187,673. Prayer was offered in the majority of these visits; 61,581 volumes were left in the homes. The total number of family visits made since the organization of colportage is 15,386,699, and the total number of volumes left in the families is 16,495,936. The society has expended a total of \$750,000 in creating and circulating Christian vernacular literature at the foreign mission stations.

American-Norwegian Work for the Jews Zion's Society for Israel of the Norwegian Lutherans in America, Minneapolis, was organized in 1878, and hence this society can look back upon almost twenty-six years of missionary activity among the Jews in America and Russia. Its secretary, Prof. J. H. Blegen, of Angsburg Seminary, Minneapolis, has just published a history of its work ("Zionsforæningens Historie," 400 pages), from which the following facts and figures are taken. The society employs 2 missionaries among the Jews in Russia—namely, Pastor Meyersohn in Minsk and Pastor Gurland in Odessa—and 1 (Pastor E. N. Heimann) in Chicago. Rev. Paul Werber worked in Baltimore from 1882 till his death in 1896, while Rev. A. H. Gjevre was employed in Greater New York from 1900 to 1903. The number baptized by the missionaries of this society in Europe and America

during twenty-five years is 409. The total income was \$80,640, while 167,656 copies of the New Testament, whole or in part, and 168,040 tracts were distributed. M.

Prince Yee Persecuted in America It is strange that the persecutions to which Prince Yee, the second son of the Emperor of Korea, has been subjected while a student at Wesleyan University, Delaware, O., and which have driven him to Washington, have elicited so little comment.

The prince and his secretary were set upon and beaten by a young farmer who exulted in the name of Strong. Somewhat later burglars broke into the apartments of the prince and stole his valuables before his eyes, while a masked man covered him with a revolver. These are samples of the unpleasantnesses to which he was subjected. Can we blame him and his countrymen for not hastening to accept the sort of Christianity which he saw so dramatically illustrated in Delaware?

Had the tough farmer and the greedy burglar and the other despicable tormenters of this imperial visitor and possible future emperor been "soundly converted" the prince might have seen a great Light at Wesleyan University, and might have become a great light to his native Korea, and thousands might have followed Prince Yee into the Kingdom of Christ.

There is a manifest relation between the redemption of our home communities and the saving of the heathen. *

California Chinese as Home Missionaries The California Chinese Mission of the American Missionary Association commenced work among the Chinese of that State in 1871, and has 3 departments—

namely, the school, the preaching, and the work for mothers and children. During these twenty-nine years 40 mission schools have been sustained for different periods of time, and 20 of these are now in operation. More than 19,000 Chinese have been reached. More than 1,700 have become Christians in California since the work began. These results have been reached, not by public addresses and evangelistic meetings, but by steady and faithful individual work. Individually the converts go home to China and preach to their relatives and friends, doing what they can to bring them to Christ. They also organize free schools and help to support the Gospel work in many ways, at all times working hand-in-hand with the missionaries of the American Board. Aside from this, there is organized work which reaches across the ocean to China, under of the name of the China Congregational Missionary Society, the Booklending and Evangelizing Society, the Mothers and Girls' Missionary Society, the Relief Society, and the World-Wide Missionary Society.

Gospel Progress in Alaska Rev. Sheldon Jackson writes in the *Christian Endeavor World*:

I established the first mission school in Alaska on August 10, 1877, for the Presbyterian Church, and a little later other schools were established by the Roman Catholics and the leading Protestant denominations. These schools proved to be the foundation of churches, and last year, 26 years from the start, these Protestant churches report 1,866 native communicants, and from 6,000 to 7,000 adherents, showing the power of Christian education among the aboriginal population. This great advance from heathenism to Christianity, from barbarism to the commencement of civilization, is difficult to comprehend.

An Alaskan In the eighties
Frances Willard Frances Willard, a
 young Thlinget
 girl, was taken into the mission
 school at Wrangell, afterward was
 transferred to Sitka, and then,
 through the interest of Eastern
 women, was placed in a boarding-
 school at Elizabeth, N. J. She
 spent her years in that school, the
 trusted and loved companion of her
 associates, many of them daughters
 of wealthy New Yorkers. Christ-
 mas and Easter vacations were
 often spent, on invitation, in the
 palatial residences of her compan-
 ions in New York. She was gradu-
 ated with honor, the equal of those
 around her. Since returning to
 her own people she has been a mis-
 sionary of more than ordinary suc-
 cess, and has latterly reduced the
 Thlinget tongue to writing and
 produced a lexicon of the same,
 which will soon be published by
 the United States Bureau of Edu-
 cation, and which is, I trust, only
 the first of a series of books that
 this talented young woman may
 provide for her own people.

REV. SHELDON JACKSON.

Presbyterian For a number of
Mission in years the Canadian
Trinidad Presbyterians have
 sustained work in
 Trinidad, largely in behalf of the
 thousands of Hindu coolies em-
 ployed in that island. The number
 of missionaries is 6 men and 3
 women, with 3 ordained natives,
 45 catechists, and 14 Biblewomen as
 associates. The schools number 57,
 with 7,648 pupils enrolled last year,
 and the communicants 946. The
 contributions were \$6,343 from the
 native Church.

Young People's According to late
Movement in statistics, the Bra-
Brazil zilian Endeavorers
 have 45 societies
 and 1,500 members. The minutes
 of the Annual Epworth League

Conference of 1902-3 report the
 number of senior societies as 13,
 with 628 members; junior societies,
 16, with 668 members—a total of 29
 societies and 1,296 members. In-
 cluding both organizations, there
 are 74 young people's organizations,
 with 2,796 members. J. W. P.

EUROPE

The British As Dr. D. C. Gil-
Society's man informs us in
Indian Bible his article on the
 Centennial of the
 British and Foreign Bible Society
 in the *March North American Re-
 view*: "The first attempt of the
 new association to translate any
 part of the Bible into a foreign
 tongue was to provide a portion of
 the Scriptures for the American In-
 dians. The decision was reached to
 translate the Gospel of St. Mark
 into Mohawk, and a Mohawk chief
 with the unmanageable name Ty-
 onenhokarawen, or Tryoninhoka-
 ravin, passed several weeks under
 Lord Teighmouth's roof, at Clap-
 ham, engaged in the work. Some-
 times, we are told, he appeared, clad
 in his war dress, at the table of his
 host, and performed for the enter-
 tainment of the visitors the war-
 dance of his tribe, tomahawk in
 hand. This same warrior took the
 part of the English in the war of
 1812, and gave up his unpronounce-
 able patronymic for the simple
 name of Major John Norton, by
 which he was known in the army."

French Prot- The French Society
estant Work for the Evangeliza-
for Jews tion of the Jews,
 Paris, was estab-
 lished in 1888, and supports 2 or-
 dained missionaries—1 in Paris, the
 other in Oran. The work among
 the more than 40,000 Hebrews in
 Paris is very much hindered by lack
 of means to rent and furnish a suit-
 able reading-room where the Jews
 could be met and public meetings

could be held. The work in Oran is in a prosperous condition, and the missionary is making frequent trips to the Israelitish communities in the smaller neighboring towns. A reading-room has been kept in Algiers during the past years, and has proved of great help in the distribution of the Old and New Testament and missionary literature, but it seems probable that this must be given up. M.

More Jewish Religious persecution in Russia grows more severe.

In its efforts to crush out the ancient Armenian Church, the government has just taken the extraordinary step of claiming the right to appoint the pastors of all Armenian congregations, the teachers in the Armenian theological seminaries and denominational schools, the prelates and bishops, and even the abbots of the monasteries. Hitherto every congregation has chosen its own pastor, and the principals of the seminaries were appointed by the Catholicos, the elected head of the Armenian Church. The government, which stops at nothing to suppress non-conformists, has determined to make all the Armenian clergy mere government officials, appointed and paid by the state. As in the case of the Georgian Church, the next step will doubtless be to pay only those of the clergy who will encourage their parishioners to leave their own denomination and join the Russian State Church.

The present arbitrary act is only the latest of a series of attacks on the religious freedom of the Armenians. A few years ago the government took possession of their denominational schools, and claimed the right to dictate the curriculum; last year it confiscated the revenues of the Church, pro-

posing itself to administer the Church funds; and now it claims the right to appoint the pastors.

It is well known with what severity the Russian government persecutes all new sects. But this attack upon the time-honored Armenian Church, the oldest religious denomination in the Czar's empire, has excited unusual indignation. Generations ago the government granted the Armenian Church a constitution guaranteeing it the right to manage its own church affairs; but it has no more kept faith with the Armenian Church than with Finland. Large numbers of the best and most learned of the clergy are daily being banished. Great exasperation prevails among the Armenians, especially in the Caucasus, and the government is hurrying troops thither in fear of an outbreak. *

A Spaniard's Estimate of Missionaries An influential political paper in the north of Spain recently reported

an interview with a monarchical member of the Cortes upon his opinion of the Protestant movement based upon his personal observations. He reported as follows:

The influence of those missions has been declared at times to be political. This is a great mistake. Those who really know them can see clearly enough that their labor is one exclusively of religious propaganda. I have seen them in many places, and I can affirm that they do not ever mix themselves up in political questions, either national or local. They have followers because our clergy are inferior to theirs, and because both the pastors and evangelists and their wives devote themselves actively and intelligently to the teaching of the people, and with kindly hearts and ways are always ready to do what they can for the poor. It is lamentable to see the difference between the schools of the Protestants and the Catholic schools. Go into any of the villages where there

is a Protestant center, and you will notice how inevitably the country people who join the Protestant ranks acquire a certain degree of culture. I have attended their meetings for worship, and have acquainted myself with their schools, and I have noticed their excellent manners and their intelligence. If they are insulted on the streets, they let it pass. If persons implore their help or advice, it is given in a kindly way, without asking whether they are Protestants or Catholics.—*Missionary Herald*.

Conditions in Macedonia Letters just received contain serious premonitions of yet further disaster in this unhappy land. For obvious reasons, names are withheld. The first writer is in Macedonia, and says:

Medical relief is meeting serious difficulty. The Turkish authorities fear apparently that if we are allowed to have hospitals, all the other powers may claim the same right. Strict orders are issued that no more patients be received by us; that the government doctors shall attend to the patients we have in hand until they are killed or cured; and that our doctor must always be accompanied by the government doctor when visiting the villages.

The government doctors are notably incompetent and inert. In Kastoria, the Turkish hospital, when visited by our agents, contained half a dozen forlorn patients. For three days they had eaten nothing but bread, and during this time no doctor or nurse had been near them. One boy had smallpox, and no attempt had been made at disinfection, isolation, or cleanliness. Our neat, homelike hospitals, in contrast, are like heaven to the sick and wounded.

Our lady agents are bringing to light many heartrending cases of outrage perpetrated by Turks. Some of the girls have died, and some have become insane. One of the latter was kept for a long time in a deep hole by her mother in a desperate attempt to hide her from the vile beasts who were attracted by the child's reputed beauty.

The good Albanian governor was enveloped in a political cloud last

week; he was summoned to answer grave charges of being too honest! Fortunately, he is now reinstated.

It is said that a treaty has been agreed upon between Turkey and Bulgaria which will settle some of the difficulties in Macedonia, but we look for no satisfactory reforms while the Sultan is on the throne.

*

ASIA

Power Resident in the Word At a recent ordination at Amasia, a town some 100 miles northwest of Sivas in Western Turkey, a Testament in Turkish was shown which was brought to that place by an Armenian some sixty years ago. Rev. Mr. White reports that it was probably the first copy of any part of the Scriptures ever seen in that place, in a language which people could understand. The affair made a great commotion. It was regarded as hostile to the religious life of the place, and a plan was formed to kill the man who brought in this Testament and he was obliged to flee for his life. Such was the darkness in that early day. Now there is a church at Amasia with over 40 members, and a congregation several times that size. They have a good church building, and the people provide for nearly all the expenses, and the Bible is circulated freely in all that region.

Plague and Baptisms in the Punjab

The American Tract Society has received a report from the Rev. E. M. Wherry, a Presbyterian missionary in Lodiana, India, in which he states that there is a terrible siege of plague in the Punjab just now, and that the weekly death-rate from plague alone in Lodiana district is 1,500. He also states that there is a great movement going on in India among the people, but especially among the low caste population. The

signs of it are seen in the increased number of baptisms. Recently some fifty or sixty persons were baptized in a single village in the Lahore district. In the Lodiana district many persons are seeking baptism, and so it is everywhere. Another sure sign of this movement is said to be seen in the increased opposition of the adverse systems. One sect of Hindus is actually striving to receive low caste people within their pale, in order to prevent the Christians from getting hold of them. *

The American Baptist Telugu Conference This conference met in Hanamakonda, Deccan, during the first week in January,

with 69 missionaries present, representing 27 stations, 536 native workers, 245 Sunday-school teachers, over 9,000 scholars, 574 day schools, with nearly 9,000 pupils, and a membership in the churches of over 50,000.

The mission has had a very prosperous year, tho the addition to the churches have not exceeded 2,000 souls. Yet a great deal has been done in Sunday and day schools, in the college and seminary, in medical work, and in promoting self-support.

Things move slowly in India, but that they do move was strikingly shown at these meetings. The Hyderabad government, being Mohammedan, is against Christian missions. The present Talugdar of Hanamakonda was fanatically opposed to Christianity, and prevented the missionaries from procuring land or labor for building their houses. When Mrs. Dr. Breed came to this district at first, he forbade the people to call her, even in their direst need. Finally he fell ill himself, and in his fear and extremity he sent for Dr. Breed. God blessed her efforts, and the lion be-

came a lamb. He made a short address at our conference, and said he was glad to see us, and how much he appreciated the good we were doing the poor people.

The long-standing difficulty between the Baptists and pedobaptists in the Telugu country in regard to the translation of the Scriptures has been, we trust, finally settled. The basis of agreement is as follows:

(a) That the commission (Matt. xxviii:19-20) be rendered as follows: Therefore ye having gone, make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teach them to observe all things whatsoever I commanded you.

(b) That the rendering of the preposition *ἐν* (*en*) in all passages relating to baptism be brought into conformity with the rendering adopted in Dr. Hay's version of John i: 24-31 (*in*, not *with*).

(c) That the prepositions *ἐἰς* and *ἐκ* (*eis* and *ek*), in passages relating to baptism, be rendered as in the English revision.

(d) That *baptismanu* be in the text with or *munchadamu* (or immerse) in the margin.

JOHN McLAURIN. *

A "Shocking" Innovation Not long since in Delhi a Mohammedan family was publicly baptized. This step was sufficiently radical and startling for the husband, but how much more for the wife. The *Delhi Mission News* thus pictures the scene:

Until recently a wholly *purdah* woman, who had never conversed with any man, I suppose, except her husband, she has now, without surrendering one jot of her modesty, been led to more than tolerate—to evidently welcome—the intrusion of the male sex in my person, and her quiet, tranquil demeanor at her baptism, exposed as she then was to the view of a congregation largely consisting of males, without her *chudder* to protect her, was in itself a grand testimony to the liberating power of the Gospel. One such example is

enough to pulverize the contention of those who would fain maintain that it is impossible for a genuine *purdah* woman to break her *purdah* without loss of self-respect and modesty. And now the ordeal has beengone through, she remains just the same quiet, gentle, lovable character, full of intelligence, as she was before, with just that added something which differentiates the Christian from the Mohammedan.

Miracles of Grace in India At the recent Student Volunteer Convention Miss A.

H. Small narrated from her own experience a telling illustration of true success in missionary work. After sixteen years of service in India her health failed, and she was compelled to withdraw. Sitting down with the native church for their last little communion service, her eyes were opened to the true significance of their gathering. In the center sat the pastor of the church, a man of middle caste. On his right were a Jew and a Mohammedan, on his left a Brahman and an out-caste. As she watched the cup pass from the Jew to the Mohammedan, and from the Brahman to the out-caste, she realized that she was looking upon five modern miracles. And there were others no less remarkable. In the front row sat a Brahman lady, and next her an out-caste leper woman whom the lady had been the means of winning. Lower down sat another lady whose life had previously been almost all spent in the seclusion of the *purdah*, now brought into the liberty and gladness of the children of God.

Idols Put to Good Use A missionary in Travancore saw, one morning, a native coming to his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening this, he emptied it of its contents—a number of idols

“What have you brought these here for?” asked the missionary; “I don’t want them.”

“You have taught us that we do not want them, sir,” said the native; “but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?”

The hint was taken; they were sent to a bell-founder, and made into a bell, which now summons the native converts to praise and prayer.

Flocking to Christ in Burma Miss Elizabeth Lawrence writes from Rangoon: Last Sabbath Mr. Thomas

and 2 native preachers were very busy examining and baptizing 60 Karens, coming out of heathenism in Letpadon. Monday morning they baptized over 40 more, and last week, Tuesday, over 40 others were baptized by a native pastor, so that within a week there were 159 baptized from among the heathen. Isn’t that good news? We hear, too, that in the region below Letpadon, at Okkan Station, there are 200 families about ready to give up all their heathen ideas and become disciples of Christ. Praise the Lord! Last Sunday we attended one of the Karen home mission meetings, held in Vinton Memorial Church, which probably holds 2,000 people, and I think some stood up at the service.

Progress in Siam and Laos In a tour through the States on the Bay of Bengal side

of Siam, Dr. Dunlap sold 8,700 portions of God’s Word, Christian books, and tracts. He had the joy of baptizing in their homes two Siamese noblemen, the elder sixty-four years of age. This man was converted through reading God’s Word, and led his fellow-nobleman to Christ.

It has been the avowed purpose of the Laos mission for some years that every Christian Laos child shall be able to read by the time it reaches ten years of age. Two self-supporting primary schools have recently been established.

Korat, one day's journey by rail from Bangkok, is a strategic center recently visited by the missionaries. Three hundred ox-carts laden with many wares come into Korat. The missionaries took a large stock of books, but could easily have disposed of double the quantity. The chief commissioner assured them that he and his people would help in erecting schools and hospitals. There are no missionaries or colporteurs of any church in the Korat district. *

Missions in Annam Since the French occupation of this semi-Chinese country, the Paris *Société des Missions Evangeliques* has had its messengers there. Roman Catholics have been at work for three centuries, and their numerous missionaries are settled in the most fertile regions, but occupy themselves with trading more than with gaining converts. They baptize great numbers of natives, but these so-called Christians do not differ from others. Truly regenerated souls are rare. In writing to the *Journal des Missions*, M. Bonnet, a colporteur, thus describes the condition of the women of Annam:

The young girls have no names; they are designated by a number and in the order of their birth. When married, they are known by the name of husband or son. They do the hardest of the work in the house and the field, and in the boats they do the rowing while the husband holds the helm.

When M. Bonnet invites the inhabitants of a village to hear the Gospel story, the men come; the women remain at their work. Hav-

ing never been the objects of any attention, they do not imagine that the invitation is meant for them.

*

Chinese Burning their Idols From Wan-hsien in Sz-chuen news comes of 9 families having burned their

idols, one of which was represented by a man, formerly an exorcist, who destroyed some 5,000 cash worth of paraphernalia employed in his trade, and gave his two gongs to be melted down and made into a new one to be used in his own village to call the people to worship God. Another, a wealthy scholar who not long ago held office in Ho-nan, burned his "Li-tai-chao-mu," a scroll corresponding to the Heaven and Earth tablet of the common people.

Baptisms by the Thousand The venerable missionary of the London Missionary Society, Dr. Griffith John, sends home a most cheering report of the work of the China Central Mission during 1903. He writes:

We have had a very good year. I have just been visiting 2 of the outlying districts, and have been greatly encouraged by what I saw and heard of the progress of the work. In one district I baptized 131, in the other there were 54 baptized. Our baptisms this year will not be much under 2,000, the largest number we have ever had in one year. The high school is doing splendidly, and the theological school is turning out some very fine workers. We have, indeed, much to be thankful for.

A Need in North China Chi-nan-fu, the provincial capital of Shantung, was the cradle of Boxerism. After Peking, it is the most important town in north China, and has a population of about 300,000. Commercially it is in touch with all the important cities of the empire, and has a powerful body of "literati," and

3,000 Mandarins. Three Confucian colleges, the great examination hall of the province, and the new government college for Western learning make it a great center for students, to whom in a few years the government of the empire will be committed. The influence emanating from this center is now intensely antichristian, but Shantung missionaries are very desirous of attempting to disarm this hostility by a systematic dissemination of truth in a way suitable to the literary characteristics of the population. They wish to establish a museum and lecture-room, with waiting-rooms, where evangelists could converse with visitors, a library and a reading-room, a central preaching-hall, and a private room where the missionary could meet with any who showed special interest. For twenty years they have been urging the establishment of such an educational and evangelistic plant at this center of Confucianism. Fifteen thousand dollars is asked for by the Baptist Shantung Mission for this purpose.

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Foot-binding In China, posters **is Doomed** have been circulated in denunciation of foot-binding. The upper part of the poster is covered with a series of illustrations intended to depict the cruelty and results of foot-binding, while the lower portion is occupied by a statement of the Anti-Footbinding Society. The work of this society has received a great impetus by the action of the dowager empress in issuing a decree against this ancient practise.

Incidental Good from the Boxer Evil In an article recently appearing in *The Pacific*, entitled "Mission Reconstruction in North China," Rev. A. H. Smith mentions these substantial benefits

which already appear. The American Methodists in Peking have been able to purchase extensive properties immediately adjacent to them, so that their compound now embraces about 15 acres, while that in which the Peking University is situated covers 25 acres. The American Board premises are probably twice their former size, while those of the American Presbyterian Mission have been consolidated into a much better arrangement than the two situations formerly in use. A similar improvement is observable in the American Board and the Presbyterian missions at Pao-ting Fu. At Tientsin 4 contiguous compounds seem likely to be exchanged—in part, at least—for others better adapted under the new conditions to reach the Chinese. The Canada Presbyterians have had a unique opportunity to retrieve previous errors of judgment in the location of two of their stations in northern Honan, and now enjoy the exclusive possession of three large and populous prefectural cities directly on the line of the great trunk route from Peking to Hankau. The cooperation in educational lines of the American Presbyterians and English Baptists in Shantung, and of the American Board, American Presbyterians, and the London mission in Chihli, with Peking as a center, are steps in advance such as, but for the great upheaval, would probably have been out of the question.

The Kingdom Growing in China Let Dr. William Ashmore set forth the stupendous changes witnessed in the Celestial Empire since the first missionary attempted to set foot upon its soil:

Instead of one man, Morrison, and his wife, we behold 2,785 missionaries, men and women. Instead of one convert, Liang Afa, we see 112,000. Instead of one

preaching-place in a dirty out-of-the-way alley in Canton, we see 653 preaching centers, and 2,476 subordinate places where the Gospel is sounding out probably 10,000 times a week, to say nothing of all the wayside preaching that is done. We see great cities occupied and great audiences gathered—sometimes as many as 2,000 at a time. We see great school buildings going up, colleges and universities being founded. We see great Bible societies and great power printing-presses at work. We see numerous hospitals, with 200 medical missionaries, who treat nearly 200,000 patients annually.”

Medical Science in China Chinese medical science is little better than a parody on what it professes. Surgery is practically unknown. Medicines are nauseous, expensive, and for the most part inert. Superstition vitiates every kind of treatment. Nursing is a “lost art” never discovered. Foods for the sick are everything which they should not be, and dieting is both inconceivable and impossible. Antiseptics as unknown as the X rays, and in the absence of sanitation, ventilation, proper clothing, isolation, and general common sense, nothing but a strong constitution and the mercy of God prevent all patients from dying daily of unconscious but age-long violation of all the laws of nature. One’s faith in the germ theory of disease is much shaken by the unassailable fact that the Chinese race still survives.

REV. ARTHUR H. SMITH.

How Missions Entered Korea The story will bear repetition. Protestant missionary work in Korea was begun by the Presbyterian Board, which, in 1884, sent Horace N. Allen, M.D., now the distinguished United States Minister to Korea, as a medical missionary. Korea was at that time “a hermit nation” in spirit,

its first treaty with a Western nation having been made in 1882. Dr. and Mrs. Allen found at first much opposition. But December 5-8, 1884, an insurrection occurred. All the other foreigners at the capitol hurriedly fled for safety to Chemulpo, the port. But Dr. and Mrs. Allen heroically remained to care for the wounded. Among those who were badly injured was Prince Min Yong Ik, a nephew of the king. Hastening to the palace, Dr. Allen found the native doctors about to pour boiling wax into the wound. He persuaded them to permit him to treat the case, and he did it so skilfully that the life of the prince was saved. The gratitude of the king was unbounded. He immediately gave Dr. Allen a hospital, and from that time more favor was shown to missionary work. In April, 1885, the Rev. Horace G. Underwood joined Dr. Allen, and was the first Protestant clergyman to enter the empire.

The Dilemma of Russo-Japanese Christians In view of the large number of Japanese Christians who are members of the Greek Church (nearly 30,000), it is interesting to note the advice which the Greek (Russian) Bishop has given to his branch of the Japanese Church. He says:

“The relations of Japan and Russia having become somewhat strained, there are not a few who think that war may break out between the two countries; and Christians point out how greatly our work would be hindered by such an event. In the first place, I would say that the less we meddle with politics the better. We have really nothing to do with the questions at issue or with the mode of settlement adopted by the countries concerned. This it is the duty of the pastors present to impress upon their flocks. I pray for peace; but if war should unfortunately occur, then Japanese Christians must show the depth and

reality of their religious feelings by fighting manfully in their country's cause. Christ said that no greater love can be shown than by a man's laying down his life for his friends. A Japanese Christian fighting for his country is manifesting to the full this Christian love. Tho you and many of your fellow-countrymen have received your Christianity from Russia, if war break out, Russia will become your enemy, and to fight against the enemy of your country is your duty. But, you will ask, Is not this a violation of the principle that we are to love our enemies? Not at all. War can be carried on without hatred. If you fight against an enemy, it is not because you hate that enemy, but because you wish to vindicate some principle on which your country is now laying emphasis and is bound to defend.

Salvation Army The Salvation Army in Japan

The Army in Japan has 38 corps (stations) and outposts, 90 officers and cadets (all but 13 of whom are Japanese), a home for discharged prisoners with 40 inmates and a rescue home for women. At Yokohama the Army has a home for foreign seamen, where, according to the testimony of foreign residents, the character of the district formerly called Blood Town has been greatly changed. It has also a League of Mercy, composed almost entirely of Japanese women, who for several hours each week visit the poor and sick. Experience seems to show that Salvation Army methods are particularly suited to reach the Japanese. Government and people alike appear to be sympathetic.

AFRICA

Converts from Writing from Islam in

Tunis, Mr. Arthur

North Africa V. Liley gives a

striking instance of

a Mohammedan's view of Christian discipleship. "Most of the converts," says Mr. Liley, "continue to give us great joy. One is most zealous in getting the Arabs into

the depot in order that he may read and explain the Word of God to them. Another has to be careful not to raise the anger of his bigoted father. The other evening the young fellow heard his father praying: 'O Lord, why has my son become an infidel? If he had become a drunkard it would not have mattered, or even got into bad society. If he had stolen and was imprisoned, I could set that right with money; but why, O Lord, should this disgrace come upon me by my son becoming a Christian?'"

Hottentot Trouble in Demara Land

The Germans have been having trouble in their possessions in Southwest Africa. The native troops have revolted, have torn up the railroads, wrecked many factories, and killed some of the settlers. There is considerable agricultural and mining wealth in this territory, which is larger than Germany. A German missionary has written, defending the Hereros against the charges of massacring women, children, and men. Native Christians, the missionary adds, assisted a number of women and children to reach the military stations safely. The missionary further asserts that the Hereros rebelled partly on account of the oppressions of the traders, partly owing to the cruelties inflicted on them, and partly on account of the disregard of the Germans for the sacredness of the marital relations of the natives. The atrocities committed by Prince Prosper von Arenberg helped to incense the natives. The fact was forgotten by the Germans that the mother of Willy Cain (the native brutally killed by Prince von Arenberg) was a sister of leading chiefs, and therefore had African ideas of princely rank. Finally, the missionary asks: "What German

count or prince would leave his sister's wrongs unavenged?"

The Rhenish mission of Barmen conducts work in 25 stations in German Southwest Africa.

The Gospel Among the Zulus Writing from Arupukottai station, Mr. Hazen says in the *Herald*:

You must not think of our work here as confined to one church in one place. This station covers a territory of 650 square miles, and is as large as one of the counties of your State. It has 600 villages, with a population of 24,000 souls. Of these 4,272 are Christians. So far from being in one congregation, they are in 81 congregations. The field is divided into 4 parts, with a pastor to superintend each part, and under him are 10 or 11 catechists and a few teachers. Altogether we have 4 pastors, 44 catechists, 50 teachers, male and female, and 13 Biblewomen. Altho we have 4,272 persons who attend church and have renounced idolatry, only 1,127 are church-members. During the past year we have received into the church on profession of faith 104. That means a steady, healthy growth, which is quite gratifying. We are also much cheered to see our people feel a sense of responsibility in saving *their own countrymen*. They have given, during the year 1903, \$761 for benevolent objects, which is 68 cents per church-member. This, considering their great poverty, is doing very well. It is \$236 more than they gave last year.

Christian Unity Three missionary in Madagascar societies have wrought lovingly together side by side for years—the London, the British Friends, and the Norwegian Lutheran—with a fourth, the Paris Society, recently added. And the arrangement recently made by the London Society with the Norwegian Missionary Society for the division of work in the "South Betsileo country is another instance of that comity which is so happy a feature of Christian work in the mission

field. Each of the two societies agrees to retire from certain districts where there is not scope for both, and in any case in which it may not be clear which society ought to withdraw, the question is to be settled by arbitration. Has England nothing to learn from Madagascar in such matters?"

ISLANDS OF THE SEA

Methodism in the Philippines Concerning the work of Protestantism in the Philippines, Dr.

Homer C. Stuntz, superintendent of Methodist Episcopal missions in those islands, writes as follows:

I confidently expect to see a Philippine ministry of at least 50 men at work here within 10 years, and in regular connection with the annual conference. By that time the number of local preachers and exhorters in connection with the district conferences will run into the hundreds. We are very grateful to God that, while Rome is wrangling about what kind of priesthood she shall provide for the Philippines, God is helping us raise up a body of plain men who love their Bibles and are willing to go anywhere to do the King's business. Only 7 of our 68 licensed local preachers and exhorters and our 2 conference members receive any money from America and they are supported by special gifts and are kept in evangelistic work. Not one dollar of the appropriations of the missionary society has ever been spent in the Philippine Islands to pay the salary, traveling expenses, rent, or any other charges in connection with the native work.

Secretary Taft Speaks of Philippine Missions Addressing the Presbyterian Social Union of Philadelphia, on "The Good Which Protestant Missions Can Do and Are Doing in the Philippines," Secretary Taft said that the time is not ripe for proselyting, but that great good can be done by sending to the islands hospitals, schools, and

churches, "and, above all, high-class clergymen," who can set up the standard for the people. The hygiene of the islands is dreadful. Ninety per cent. of the people live in dense ignorance. Self-government must be postponed until this great percentage of the people has been educated. Dr. Charles Cuthbert Hall said at the same meeting that the progress of Christianity in the East is constantly handicapped by the "self-aggression" of the West.

Romanist Rev. Francis Price,
Persecution at under date of De-
Guam cember 31st, writes
of an outbreak of persecution incident to an unfortunate ruling of the governor, which the Spanish priests interpreted as giving them liberty to use force against the Protestants. They stoned the mission church at Agana, and attacked the worshippers on the streets and on their way home from the service. Protests were made, and the governor admonished the priests, who were obliged to cease their persecutions. Mr. Price says:

On the whole, the tide is now wholly in our favor, and altho we may be temporarily restrained, we shall not be the loser in the end. The Protestant faith has a foothold such as we little appreciated until we saw it challenged. For the overruling Providence which maketh the wrath of man to praise Him, for the successful closing of the school year, for the increased attendance on the Sunday services, for the general favor and kindness shown us by the American public, and for strength and courage and faith which enable us to look forward hopefully to the work of the coming year, we render hearty thanks to the Father of mercies, being assured that the good work He has begun in Guam He will continue unto the end, and that in His own time the longed-for and prayed-for times of refreshing shall come from the presence of the Lord.

Ex-Cannibals Rev. Mr. Turner, of
Feasting New Guinea, re-
Together ports a great feast held under Christian auspices, in which people gathered from all quarters. There were present 26 native chiefs, many of them having been leaders in wholesale riots and massacres. They all bowed together fervently in prayer, and after the addresses the feast was spread, followed by games and by many expressions of good will. Mr. Turner exclaimed: "And what a gathering! Who is there that can look upon it without saying, 'This at least is prophetic of the dawn of a better day in this part of the interior of New Guinea'? Think of it! Here is a company of some 1,100 natives, many of whom have not seen one another before; if they have, it has only been when facing one another in battle array. And here are gathered together representatives from at least 45 different villages; villages which, in many cases, have left each other severely alone, or, if they have had any dealings with one another, it has been in terms of war, bloodshed, terrorism, and death."

MISCELLANEOUS

Missions Mean "It is a serious
More than mistake to push the
Money financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches "m-i-s-s-i-o-n-s" spells money. The people hear nothing whatever of the work, save in connection with the contribution-box. Mission literature, mission meetings, and mission preaching have had so much of the ring of the silver in them that people have begun to shun them. We who push the work must never lose sight of the silver, of course; but the sooner we learn to bait the hook

so that people will not see the silver until they are on it, the better it will be for the work. We should have more mission sermons that people do not know are mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from ‘closing the bargain’ when we name to them the price.”—*Illustrated Missionary News*.

A Fable for Givers An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on a copper cent, with the head of a red Indian on it, and to have said: “Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?” “Well, whatever I am,” said the copper cent, “I am oftener found in missionary meetings than you are!”

P.

Missions in the Eye of a Business Man Hon. F. S. Stratton, collector of the port of San Francisco, returning the other day from a journey of three months in China, Japan, and the Philippines, said to a representative of the *San Francisco Chronicle*:

I went out opposed to the missionary movement in China—at least, I had no sympathy with it. All the stock arguments against it are familiar to me. I, however, have been converted by what I have seen. America leads all others in philanthropic and religious work in the Orient, and the results, while slow, are, in my opinion, sure, and the foundation is being splendidly laid. Commercially speaking, the missionaries are the advance agents for the American commercial enterprises. If business men only understood this better, they would assist

rather than discourage evangelistic work in the East. The Chinese know nothing about Admiral Kempff's refusal to fire on the Taku forts, but they know all about the eleemosynary work of the missionaries, and are grateful to America.

How a Church Found Herself A recent writer in *The Missionary Intelligencer* of the Foreign Christian

Missionary Society tells the story of a “Church that Found Herself.” It is the story of a Church that existed for 60 years without discovering any of her real powers and capabilities—without learning that she could live while helping others to live, and that her own growth was absolutely dependent upon the development of an unselfish missionary disposition. And this is what the old, conservative Church, under the leadership of a young, consecrated, and aggressive pastor found: (1) that she could support a foreign missionary, and raise the money in advance; (2) that she could support a home missionary, and pay the money in advance; (3) that she could have a state missionary, and furnish his salary in advance; (4) that she could also increase her pastor's salary one-fourth, and besides make handsome gains in all the other benevolences of the Church. And she did all this after finding that the old “omnibus” or “bunching” plan of giving for missions had never permitted her to know her real ability.

Serving God with Mammon Dr. Alexander MacLaren says: “Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His spirit.” Mr. Speer says: “We can

not serve God and Mammon, but we can serve God with Mammon." Dr. Chapman urges Christians to "give until it hurts, and then keep on giving until it does not hurt." "There is needed one more revival," declares Horace Bushnell, "a revival of Christian giving. When that revival comes the Kingdom of God will come in a day." The great Apostle Paul said: "As ye abound in faith and utterance and knowledge, and in all earnestness and in your love, see that ye abound in this grace (of giving) also." And He who gave all, even to the sacrifice of His own life, said: "It is more blessed to give than to receive."

OBITUARY

Rev. B. W. Labaree, It is with a very keen sense of sorrow that we record the murder of Rev.

Benjamin W. Labaree, by Mohammedan brigands, in Persia, on March 9th. A cablegram received by his brother, Rev. Robert M. Labaree, of Doylestown, Pa., reads as follows:

Returning from Khoi prudently, servant shot; Labaree taken to hill, daggered. Motives obscure. Sympathy intense. Government active.

This seems to indicate that Mr. Labaree was not traveling recklessly on by-roads or at night. He was returning from escorting a lady missionary to Tabriz. The murder took place near Salmas, 60 miles from Urumia, and was a deliberate one. The motives for it seem to have been more than simple robbery. The people as a whole sympathize with the missionaries, and the weak and inefficient government of Persia intends to punish the offenders.

Mr. Labaree was 39 years of age and was born in Persia, where his father has been laboring for 50

years as an exceptionally noble and efficient missionary of the Presbyterian Board. The son was educated in America, and returned in 1893 as a missionary to Persia, where he was stationed at Urumia. He was a most lovable character, and had already been permitted to do excellent service in Persia. He leaves a wife and two children, the former a daughter of Rev. Dr. H. A. Schauffler, of Cleveland.

Details of the murder have not yet been received, but a cablegram announced that the murderer has been identified as Si Jafa, a fanatical bandit, who claims to be a lineal descendant of Mohammed.

*

William Speer, of Pennsylvania When the Rev. William Speer, D.D., LL.D., entered into rest at

his home in Washington, Pa., February 16, 1904, it was the close of a long and a useful life. He was born at New Alexandria, Pa., April 24, 1822, and was graduated at Kenyon College, Ohio, in 1840, in the same class with Rutherford B. Hayes, and entered the Western Theological Seminary in the fall of 1843. He was ordained June 16, 1846, with a view to foreign missionary work in China, and with two colleagues established the first mission of the Presbyterian Board in Canton, China. Failing health compelled his return to the United States in 1850, and after two years spent in the service of the Board of Education, he went to labor among the Chinese in California. For five years he devoted himself with unremitting energy to this work. For several years he edited a Chinese and English paper, built a mission house, organized a Chinese church, initiated and directed the agitation which secured a repeal of acts passed in 1854-5, excluding Chinese from mines, visited the

Sandwich Islands, and established a Chinese mission in Hawaii.

In 1865 he was elected Secretary of the Board of Education at Philadelphia, an office which he held more than ten years. *

**Rev. Robert
Lennington,
of Brazil**

Rev. Robert Lennington, a veteran missionary to Brazil, died in Jacksonville, Ill., on December 26th of last year. Born in 1833, he was ordained in 1862, on the completion of his seminary course at Princeton. His first mission was to the exiled Portuguese of the Madeiras. He entered Brazil in 1867, where he founded the Parana Mission of the Presbyterian Church. He had the rare privilege of seeing his son, Frederick Lennington, take up the same work as he laid it down.

J. W. P.

NOTICES

**International
Missionary
Union**

The twenty-first annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 1-7, 1904.

All evangelical foreign missionaries are invited, and are eligible to membership, and, as such, are entertained free. The general theme for the June conference will be "Christianity in Conflict with Non-Christian Religions." As this is the centennial year of the British and Foreign Bible Society, special emphasis and time will be given to the Bible as the weapon in the conflict. A large number of missionaries fresh from their respective fields will be present to give the most recent intelligence of the missionary outlook in other lands. New appointees will find it greatly to their advantage to attend, as

special classes are arranged for them.

Further information can be obtained from Mrs. C. C. Thayer, Clifton Springs, N. Y. *

**Young People's
Conferences**

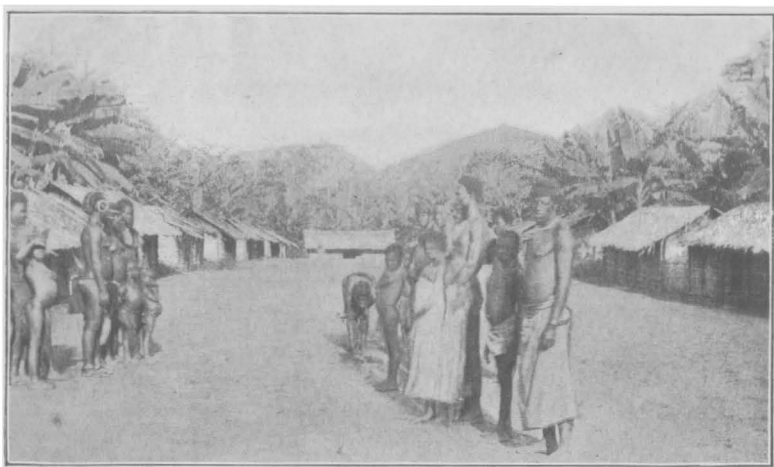
The dates of the summer conferences of the Young People's Missionary Movement are officially announced as follows: The Western Conference at Winona Lake, Indiana, June 17-26; the Southern Conference at Lookout Mountain, Tenn., July 1-10; and the Northern Conference at Silver Bay, on Lake George, N. Y., July 22-31.

The Winona gathering will be the first of these conferences to be held in the West; this will be the second year for the Southern Conference and the third for Silver Bay.

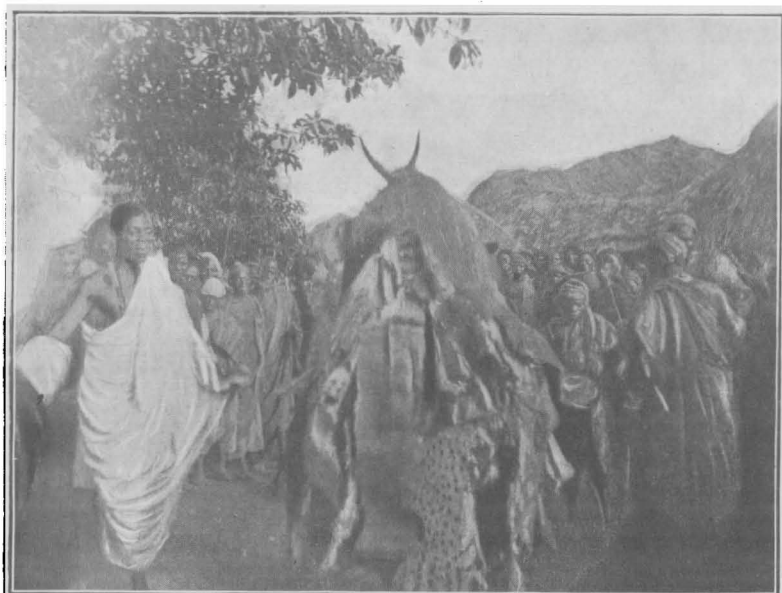
The purpose of these conferences is to afford a practical training-school for missionary workers in Sunday-schools and young people's societies, and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations. The list of speakers is exceptionally attractive.

Missionary secretaries and other leaders who are in closest touch with church activities have come to regard these summer conferences as one of the most effective agencies for the better equipment of young people for leadership in missionary work in the local church. They have proved most enjoyable and stimulating.

Additional information concerning these conferences may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York City. *



SOME WEST AFRICAN NATIVES AT HOME



A WEST AFRICAN RELIGIOUS CEREMONY—THE EGUN

This is a man dressed in animal skins. He is said to be risen from the dead, and no woman dare say it is a man, on pain of death. The people worship him as a god, tho they know it is all a fraud.

PICTURES OF WEST AFRICAN HEATHENISM

THE Missionary Review of the World

Old Series
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JUNE

{ *New Series*
VOL. XVII. No. 6

HEATHENISM AS IT IS IN WEST AFRICA*

BY REV. ROBERT H. MULLIGAN, LIBREVILLE, GABOON, WEST AFRICA
Missionary of the Presbyterian Board of Foreign Missions

In *West Africa* there appeared, not long ago, an extract from a recent book criticizing Belgian misrule and cruelty on the Kongo, in which the writer (I do not know his name, and have to confess that I never heard of his book before) classes the missionary with the unspeakable Belgian, and asks: "What religious furies, with unholy rage, have demolished those weird gods, and disturbed fervent but unobtruding piety in the exercise of its duties?" It is needless to remark upon the unusual literary quality of this luminous passage. If it seems to some to be the utterance of a frenzied mind, we may insist that frenzy is akin to poetic genius. One wonders, however, at finding such passages as the above quoted in *West Africa* from time to time, with apparent appreciation. For that journal is at present making an earnest appeal to the world against the atrocities of the Belgian on the Kongo, and the classifying of Christian missionaries with Belgians is not unlikely to render that appeal ineffectual with the public. For the dull public, notwithstanding that light is come (in such anti-missionary inspiration as the above), is still so unenlightened and uncomprehending that they believe in the missionary; and they will even believe in the Belgian if they find him regularly classified with the missionary. Knowing something of the Kongo, and having many intimate friends among its missionaries, I need scarcely say that I wish the Kongo might be taken from the Belgians, and I deplore the public apathy and indifference to what seems to me to be one of the plague-spots of the world. But I need only appeal to the columns of *West Africa* for witness that the evidence against the Belgians depends upon the testimony of missionaries more than upon anything else, inasmuch as, living in close contact with the people and speaking their language, they have the best opportunity for knowing the real conditions, and, besides, having no trade interests at stake, their testimony is trusted by the public.

It may not be in good taste to apply to the language of sublime emotion the commonplace test of facts, nor to suggest that even genius

*The illustration accompanying this article was not supplied by the author, and relates to another district of West Africa. It has an interest, however, connected with this subject.

is under moral obligation to tell the truth. Yet it is convenient to take the words quoted above as a mere point of departure in saying what I was going to say anyhow. The writer speaks of the "weird gods" of the natives, and their "fervent but unobtruding piety." I would submit (respectfully) the following exceptions: that the gods of the natives are not "wierd," and are not "gods"; and that native piety is not "fervent," not "unobtruding," and is not "piety." It would be interesting to discuss the native religion in each of these particulars and put it beyond doubt, but space permits me only to offer a few suggestions to thoughtful minds.

The natives of the Kongo State belong to the Bantu tribes, of which the largest division is probably the Fang, among whom I labor at Gaboon and in the adjacent interior. The religious beliefs and practises of all the Bantu tribes are so nearly uniform that to describe those of one tribe is to describe those of all. The most fundamental of the beliefs that affect man's character and conduct is his belief regarding the character of God and God's relation to man. This can not fail to influence his character and life. The Bantu natives conceive of God as a personal being who made the heavens and the earth, and created man. But they do not fear, love, reverence, or worship Him. In certain of their fables He figures as a being whose deeds are foolish, wanton, and wicked; it would be shocking profanity to repeat some of these fables. God takes no interest in the world which He has made. He looks down with indifference upon all its cruelty, its sorrow, and its sin. If He interferes at all in human affairs it is, perhaps, to make mischief, or to confuse and distress men and women for His amusement. Such a god is not "wierd," but wicked. The most that the natives desire of their god is that he behave and let them alone; and to this end they let him alone. We missionaries, in what the critic calls "unholy rage," have gone into their towns far and near, and, sitting down quietly among them, have told them that God always "behaves"; that He loves righteousness and hates iniquity; that He loves them as a father loves his children; that their sins grieve Him, and that He will surely punish their atrocious cruelties. We have succeeded in changing their idea of God so far that we have divested His character of all that is filthy and wicked; and, presenting the life and character of Jesus, have taught them that God is such a one as Jesus was while on earth. In this it would seem that we have outraged the holy feelings of our critic and his friends.

West African Fetish Worship

But I wish to speak not so much of God the Creator whom they do not worship as of those so-called gods whom they actually worship, and whom, according to our critic, we missionaries have "demolished." We note, by the way, that most of our critics say that we have demol-

ished nothing and have accomplished nothing. The writer unwittingly pays us a distinct compliment, and directly contradicts his fellows. A few weeks ago, in a certain town which I was visiting for the first time, an old man came and laid at my feet his most sacred fetish. It was in a small cylindrical box of bark, made for the purpose of holding this kind of fetish. The women, when they saw the box, turned and fled for their lives, first putting their hands over their ears lest they hear the old man's words and die. They are not supposed to know the contents of the box, and tho they do know they are ready at any moment to take a solemn oath that they do not. This box contained, first and chiefly, the brains of the old man's father, who had gained eminence and success according to Fang ideals. Immediately after this man's death his son had split his head open with an ax, had scooped out the brains, and had then mixed them with dry white clay. To this he had added one of the old man's teeth, and a bit of his hair and finger-nails; also a strip of flesh cut from the dead man's arm and dried over the fire. When the owner of such a fetish is about to engage in any considerable enterprise he rubs a portion of these brains upon his forehead, and thereby possesses himself of all the serviceable qualities of the original—his adroitness in lying, his skill in cheating, his cleverness in stealing goods, capturing other men's wives and killing his enemies. If he is going to talk a big "palaver" he places the strip of dried flesh in his mouth, between his teeth and his cheek, and keeps it there all the time he is talking, that he may be eloquent and successful.

This is a specimen of the "gods" that we "religious furies" have demolished. That the influence of this particular god so morally elevating no man would suggest. It must be, then, because of its esthetic value that the critic bewails its fall! If, however, he could



TWO UGUMBA IDOLS OF WEST AFRICA

only smell it I am sure that his esthetic regrets would be dispelled forever. The man who gave me this fetish, if asked the reason for his action, would reply that a neighboring chief (one whom I had instructed) had come to them, not to make war and kill, as formerly, but in spirit of peace, and had stayed with them many days, in order to tell them the things which he had recently learned. The chief had said that he and they must stop making war with each other, that one God was Father of all, who also loved them all; that they must throw away their fetishes, entrust themselves to God's care, believe in His Son, and do right; that even if they suffered for it in this world, there was a life to come in which their faith and righteousness would be fully rewarded.

But the most common fetish of this order is simply the skull of the father, which the son keeps in a box and worships. The father occasionally speaks to the son in dreams, and frequently communicates with him by omens. Those who have these skulls form a secret society, the members of which, by the aid of the departed fathers, have success in all their enterprises, good and evil, and tyrannize over others with the utmost cruelty. They believe that the skull, after receiving professional treatment by the head of the society, becomes the residence of the dead father, who wanders about at will, but returns to the skull as to his home. The son, in order to avoid the wrath of the departed father and to obtain his help, will keep the skull comfortably warm and dry, occasionally rubbing it with oil and redwood powder, and will feed it bountifully.

The process of feeding it is interesting. Before going on a hunting expedition the son will open the box, and, addressing his father audibly, will ask his help, and promise that if he is successful he will give him a goodly portion of the game. If he neglect this duty for a length of time he finds that when he meets an animal in the forest his gun will not fire, and he may even be helpless before his enemies. If you knew the kind of gun he uses you would not think it necessary to go so far for an explanation of the fact that it often fails him in a critical moment. When the son returns with game he again opens the box and places the meat before the skull. Then he closes the house against all possibility of intrusion, and goes away while the father eats. After a while he comes back, and altho he finds the meat exactly as he left it, he imagines that in some mysterious way his father has eaten it and yet left it—an ancient mystery. He then eats it himself, or shares it with the men of the society. Since it has been offered to the dead father it is now sacred, and he can not allow his wife or children to taste it under any circumstances. You may be sure that the men offer up to the father all the game that they procure, and if the women and children are left hungry they can at least admire "fervent but unobtruding piety in the exercise of its duties."

The women have no part in this religion. They are not supposed to know what the sacred thing is which the men keep in those boxes; and if they become curious or talk too much about it, they must expect to become sick and die, as the result of the wrath of the departed spirit. In such cases the truth probably is that they are poisoned by the society.

A man frequently invokes the aid of this fetish to prevent secret immorality on the part of his wife; not that he objects to the immorality, but he wants to know about it that he can collect pay. It is only on this latter score that he deems himself wronged. He therefore compounds a certain "medicine," the ingredients of which include a lock of his wife's hair, her saliva, cuttings of her fingernails and toe-nails, dirt rubbed from her arms, and other things which it would be indecent to describe. This medicine he puts into the box with the father's skull, and now, it is believed, if his wife keeps immorality a secret from him, she will surely die. Sometimes she no doubt *does* die, as a psychological consequence of her belief in this fetish. Fear frequently drives a woman to a tardy confession, which, however, affords her but small relief; for everybody will tell her that she is going to die "sure." "You're a corpse," says one. "You are failing every day," says another. So the woman is morally compelled to die, and she yields to the inevitable.

The initiation of the boys and young men into this society lasts several days, sometimes a week. In some tribes it is accompanied by humiliating, degrading, and unspeakably filthy performances. Only a few days ago one of my former schoolboys died as the result of this initiation. But what are we to think when we find a class of men working themselves into a frenzy of indignation over the loss of these and similar exercises of "piety" that missionaries must not describe because of their indecency?

If those tearful friends of fetishism desire these particular fetishes, they can easily procure them, for the natives are giving them up wherever the light of the Gospel has penetrated. There are around me many young men and boys to whom all these things are almost as repulsive as they are to me. I can also testify that they are as far removed from the heathen natives in morals and character as in their beliefs.

Accused of Killing Her Husband

Not long ago Mba Obam, the elder of the Fang Church of Ayol, which is under my care, died. For many years he and his wife had lived a pure and exemplary life in the midst of the darkest heathenism. When he died they accused his wife of having made "medicine" to kill him. This medicine is not any native poison; it is supposed to act supernaturally. It is such a mixture as that already described with which a man would kill his wife for secret immorality.

As a rule, it does not even come in actual contact with the victim. Mba died of a lingering sickness well known to them; but they have become so unbalanced mentally by belief in magic and witchcraft, and the consequent habit of relating everything to the supernatural, that they have no real comprehension of the natural law of cause and effect. Every death among them is attributed to magic or witchcraft, and if they are not diligent in punishing it, they believe that the spirit of the dead will inflict disaster and even death. Mba had completely broken with all these beliefs, had defended the victims of cruelty, and had charged the people, in case of his own death, not to touch his wife. But tho they had regarded him with respect and reverence during his life, yet at his death custom and belief asserted tyrannous authority, and they charged his Christian wife Sarah with having killed him. She had to bear this charge and its punishment, together with the burden of her sorrow for the death of her husband, whom she truly loved. The chief man of the town, having stripped her almost naked, placed her on her hands and knees in the middle of the street, and bound upon her back a heavy load of plantain stocks; then two men sat on top of the load on her back, and thus all the men of the town, in their "fervent but unobtruding piety," drove the woman up and down the street on her hands and knees until they nearly killed her. This inhuman performance was repeated at regular intervals until Sarah, from her town, thirty miles from here, managed to send a message to me. I went in all haste, and "disturbed" this exercise with a strong stick. When I had "demolished" it there was a mark of blood on the stick.

It may not be altogether aside from my purpose if I relate the sequel of this story. The chief, Esona, who had inflicted all this cruelty upon Sarah, announced a few days later that he was going to marry her. He already had eight wives, and the thought of such a marriage was most repugnant to Sarah; but she was compelled to marry him. Polygamy is not always a happy institution, even in Africa. The eight former wives were angry and jealous, and, being powerless to injure Esona, they revenged themselves upon Sarah. One day, shortly after the marriage, as she was walking along the street, they suddenly made an attack upon her with knives, and might have killed her, but she was rescued by some men after receiving several wounds. Then the wives tried another expedient. Four women from different towns came to Esona and solemnly told him that they had had a dream regarding him, all four of them exactly the same dream, on the same night. They had seen Mba, Sarah's dead husband, and he was very angry that Esona had married her, and said that he would trouble him and even kill him if he did not put her away. A few days later this word was confirmed when five houses in Esona's town were burned to the ground. They knew perfectly well that the fire had been started acci-

dentally by a young man who threw live coals on some dried thatch. Nevertheless, with one voice the people attributed the fire to Mba, and Esona, in fear, set Sarah free.

If it be supposed that in this brief sketch I have presented the lowest beliefs of the natives, and the exceptional rather than the ordinary effects of these beliefs, I may say that I have begun with the highest, their belief regarding God, and have taken the next in order, the worship of their ancestors, with its ordinary and invariable accompaniments. After this one would naturally consider the great mass of their more common fetishes, which are little or nothing more than charms or amulets to inflict and to protect against evil. The African does not conceive that a spirit resides in these fetishes, as is commonly supposed, nor that they act intelligently. In their regard for them one might compare these fetishes to the horseshoe which the negro in America hangs over his door for luck, but the effect is much more serious. Tho not so fundamental in the native religion as the ancestor-worship, yet they occupy the attention of the native more, and their influence is more constant. They are used also by women. This form of fetishism is lower, more degrading mentally and morally, and far more cruel, on the whole, than that which I have described. It is doubtful whether these fetishes, or even the ancestors' skulls, ought to be called "gods," and it is certain that their attitude toward them can not be called "piety." These fetishes are called "medicines," and are used for every conceivable purpose.

Still lower than this form of fetishism is the native belief in witchcraft, which in abject fear and diabolical cruelty has never had a rival in the world. The story of the power which a remnant belief in witchcraft has exercised in civilized and even Christian communities is one of the darkest pages in their history. Imagine all the restraints of civilization and the light of Christianity withdrawn from those communities, and you may form an idea of witchcraft in Africa.,

No moral man can defend the native religion of Africa or bewail its loss except through ignorance, and such ignorance is most culpable in men who profess to know, who also undertake to inform the public, and who indulge offensive criticism of all who differ from them. Those who would drive out the Belgian without giving the native the knowledge of religious truth would leave him subject to a slavery more abject and a bondage more cruel than that of any human taskmaster. They would throw open his prison doors, but leave him bound to the ground in chains. They would give him the vision of a freedom which is not for him until he knows the truth revealed in Christ, which alone can make him free.

A SERIOUS PROBLEM IN MISSIONS

SALARIES AND THE INCREASED COST OF LIVING IN ASIA

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK CITY
Secretary of the Presbyterian Board of Foreign Missions

So far as this problem affects the Christians of Asia and the parents of pupils in mission schools, neither boards nor missions can give adequate relief. Abroad as well as at home, it must remain the inexorable rule that a Christian man should live within his income and buy new things only as he can pay for them. Any other policy would mean utter ruin. Here also men must "work out their own salvation," and the missionary, while trying to lift men out of barbarous social conditions on the one hand, should, on the other hand, resolutely oppose the improvident eagerness which leads a blanketed Sioux Indian to buy on credit a rubber-tired surrey.

But what is to be done about the native ministers, teachers, evangelists, and Bible women who find it utterly impossible to live on the salaries which they received a decade ago. The problem of the ordinary minister and helper is not so difficult. Springing from the common people, accustomed from their childhood to a meager scale of living, the small salaries which the people can pay either in full or in large part are usually equal to the income which they would have had if they had not become Christians. But some native ministers come from a higher social grade. They are men of education and refinement. They can not live in a mud hut, go barefooted, wear only a loin-cloth, and subsist on a few cents worth of rice a day. They must not only have better houses and food and clothing, but they must have books and periodicals and the other apparatus of educated men. These things are not only necessary to their own maintenance, but they are essential to the work, for these men are our main reliance for influencing the upper classes for Christ. It is not a question of luxury or self-indulgence—nobody thinks of that—but of bare respectability, of the simple decencies of life which are enjoyed by an American mechanic as distinguished from the poverty which falls below the level of self-respect for a cultivated family. But this requires a salary which, save in a very few places, can not at present be paid by the churches. "Our pastors," says Dr. Lucas, of India, "are supposed to live as the middle class of their people do, but of late years, with the great rise in prices, they are living below the middle class."

The consequences are not only pinching poverty, but sometimes a feeling of wrong, and, in some cases, a yielding to temptation. One Chinese pastor, for example, who was trying to support a wife and five children on \$10 Mex. (\$5) a month, shipwrecked his influence by trying to supplement his scanty income by helping in lawsuits. Can we wonder that he felt obliged to do something—almost anything?

But who is to pay the higher salaries which are now so necessary? The first impulse is to look to the mission boards in the United States, and accordingly all over Asia missions are importunately calling for increased appropriations. But whatever temporary and sporadic relief may be given in this way, as a permanent remedy it is plainly impossible. If the conditions were simply sporadic and local, the case might be different. But they are universal, or are fast becoming so, and they will be permanent. It is quite visionary to suppose that the income of the mission boards will permit them to meet the whole or even the larger part of the increased cost of living among the myriads of ministers, teachers, and helpers in the growing churches of Asia. There are now seventy-seven thousand three hundred and thirty-eight of such native pastors and agents, and every year swells the number. American Christians can not reasonably be expected to add such an enormous burden to the already large responsibilities which they are carrying in their varied forms of home work and the present scale of foreign missionary expenditure. Even if they could and would, it would be at the expense of all further enlargement of the work, and at the same time it would still further weaken an already weak sense of self-reliance among the native ministers and helpers of Asia.

Moreover, the average Christian worker and giver in America is feeling the same strain himself. The so-called "era of prosperity" has given more steady employment to the mechanic and unskilled laborer, has given better markets to the producer, and has enormously increased the wealth of many who were already rich. But the men on fixed salaries, who form the bulk of our church membership, find that "prosperity" has greatly increased the cost of living without proportionately increasing salaries. Consequently, hundreds of thousands of American church-members are worse off than they were in "hard times." Tables presented to the arbitration committee which investigated the grievances of the employees of the Union Traction Committee in Chicago in 1902, showed that the price of thirty-seven necessary articles had gone up and fifteen had decreased, while the street-car employees had worked for the same wages for sixteen years. The average advance in the cost of living was given at forty per cent. in five years.* In such circumstances it is clearly out of the question for the Christians of the United States to meet these enlarged demands for the support of their own families, and in addition meet them for multitudes of Christians in Asia.

If, then, the problem of the increased cost of living in Asia can not be solved by increased gifts from America, what other solutions are possible? As an experienced missionary says: "To ask for more from

* Percentages vary in different localities, but after making all reasonable allowances, the general and incontestable fact remains that the expense of living in America has seriously increased.

America seems like a step backward; but to leave matters as they are is to see our churches seriously crippled."

Four Possible Solutions

First. Stop all expansion of the work, and use any increase in receipts to raise salaries. This is undoubtedly worthy of thoughtful consideration. To what extent is it right to open new fields and enlarge old ones when the workers now employed are inadequately paid? Plainly, the mission boards should carefully consider this aspect of the question. As a matter of fact, many of them have already considered it. The Presbyterian Board has repeatedly declined urgent requests to establish new stations, on the ground that it could not do so in justice to its existing work. But as a practical solution this method is open to serious difficulties. A living work must grow, and the living forces which govern that growth are more or less beyond the control of the boards. The boards are amenable to their constituencies, and those constituencies sometimes imperatively demand the occupation of a new field, as, for example, they did in the case of the Philippine Islands, some boards which at first decided not to enter the Philippines being afterward actually forced into them by a pressure of denominational opinion which they could not ignore. Moreover, the missionaries themselves are equally insistent in their demands for enlargement. Some boards are literally deluged with such appeals. The missionaries who have most strenuously insisted on the policy of no further expansion till the existing work is better sustained have sometimes been the very ones who have strongly urged that an exception should be made in their particular fields, without realizing that the argument from "exceptions" is so often pressed that it is really the rule and not the exception at all. And the churches and missionaries are usually right. The argument that new work should not be undertaken until the existing work is adequately supported, would have made Paul and Barnabas disobey the call of the Holy Ghost to leave the little church in needy Antioch to preach in other regions, would have prevented the extension of Christianity into England and Germany and America, and would now strangle all foreign missionary effort, for we are repeatedly told that our land is not yet Christianized. God is calling His people to go forward. His voice is frequently very plain, and the boards, with all their care and conservatism, are then obliged to expand.

Second. Diminish the number of native pastors, helpers, and teachers, and increase their work. In some places this might be done by grouping congregations and fields. But the places where this could be wisely effected are so few that the relief to the situation, as a whole, would not be appreciable, especially as the native Christians would not give so liberally under such an arrangement. Their sense of responsi-

bility would be weakened if they had only a half or a quarter of a pastor's time instead of the whole of it. Besides, the native force is far too small now. Instead of being diminished, it should be largely increased. The great work of the future must be done by native ministers. If Asia is ever to be evangelized, the work will be largely done by Asiatic evangelists. To deliberately adopt the policy of restricting the number of such evangelists and teachers would be suicidal. As a solution, therefore, this method is quite impracticable, as it would be a relief at the expense of efficiency.

Third. Expect native leaders to earn their own living, either wholly or in part. There is Pauline example for this method. Some of the Presbyterian missionaries in Laos have adopted it by inducing the members of a given congregation to secure a rice-field and a humble house for their minister. The Korea missionaries have very successfully worked this method by insisting that the leaders of groups shall continue in their former occupations, and give their services to Christian work without pay, in some such way as Sunday-school superintendents and other unpaid workers do in America. This method is deserving of wider adoption. It would give considerable relief in many other fields. It was probably the way that the early church grew. "Two opinions," says Dr. J. J. Lucas, "have been held in regard to the basis on which the salaries of native agents should be fixed. One is that such a salary should be paid as would remove all excuse for engaging in secular work, demanding all the time of the pastor for spiritual work; another is, that acknowledging the salary to be insufficient, the pastors be expected to supplement it by what they can get from field and vineyard. If self-support is to be aimed at, at all cost, then the latter plan is the only feasible one, with the dangers of its abuse. There is no doubt, however, that a man who loves the Gospel ministry, and is devoted to it can, without the neglect of spiritual affairs, do enough outside to materially lessen the burden that would fall on the Church in his support." But this method of itself would hardly solve the problem. However well adapted to the beginnings of mission work, it fails to provide a properly qualified native leadership. To do efficient work, a native pastor must give his whole time to it, and to that end he must have a salary which will make him "free from worldly cares and avocations." We insist on this in the United States, and the reasons for such a policy are as strong on the foreign field. The minister in Asia as well as the minister in America must have a salary. The laborer is worthy of his hire.

Fourth. Insist upon a larger measure of self-support. The native churches must be led to a fuller responsibility in this matter. Grave as are the temporary embarrassments which the increased cost of living is forcing upon them, and trying as is the permanent distress of

some of them, yet as a whole the economic revolution will undoubtedly enlarge the earning capacity of the native Christians. Indeed, the new principles of life which the Gospel brings should make them among the first to profit by the changed conditions, and as their wealth increases, their spirit of giving should, and under the wise leadership of the missionaries undoubtedly will, increase. For these reasons, the Presbyterian Board of Foreign Missions took the following action July 2, 1900:

As having reference to the question of self-support of the native churches on the mission field, and in view of the fact that some of its missions are proposing to increase the salaries of native preachers and helpers on account of the increased cost of living, the board is constrained to look with no little apprehension upon the prospect of continuing and increasing demands of foreign aid in proportion to the contributions made by the churches themselves. Increased intercourse of Eastern nations with those of the West has led and will still further lead to a gradual assimilation to Western ways and Western prices, and unless the self-reliant spirit of the churches can be stimulated to a proportionate advance, there is a sure prospect that the drafts upon mission funds will be larger and larger in proportion to the amount of work accomplished. In view of these considerations, it was resolved that the missions in which such increase is proposed be earnestly requested to arouse the churches to the purpose and the endeavor to meet this increased expenditure, instead of laying still larger burdens upon the resources of foreign funds. The board deems this necessary not merely to the interest of its expanding work, but to the self-reliant character, the future stability and self-propagating power of the churches themselves.

There appears to be no alternative. And yet this policy, while adhered to, should be enforced with reasonable discretion and due regard to "this present distress." How can Christians, who can barely live themselves and pay a half or two-thirds of their pastor's present support, suddenly meet this call for enlarged salaries? For reasons I have already given, it is harder for them to make ends meet now than it was in the old days of primitive simplicity, while in many places, notably in India, and some parts of China, a profession of Christianity is followed by a business and social ostracism, so that the Christian is impoverished by the loss of employment which he already had. In these circumstances, both board and missions must simply do the best they can, and neither allow the emergency to sweep them into a mistaken charity which would be fatal to the ultimate interests of the cause, nor allow a valuable native worker to suffer for the necessities of life.

It is idle, however, to urge as a reason for increasing the salaries of native Christian pastors, teachers, and helpers, that a qualified Asiatic can earn more in commercial life than in the ministry. Such arguments often come to mission boards. But Christian work can not

compete with business in financial inducements either at home or abroad. It is notorious that in America ministers and church workers generally do not receive the compensation which they could command in secular employments or professions. The qualities which bring success in the ministry are, as a rule, far more liberally remunerated in secular life. The preacher who can command \$6,000 or \$8,000 in the pulpit could probably command three or four times that amount in the law or in business. Men who are as eminent in other professions and in the commercial world as the most eminent clergymen are in the ministry usually have incomes ranging from \$20,000 to \$100,000 a year, and have no "dead line" of age either. As for other ministers, the Rev. Dr. B. L. Agnew, Secretary of the Presbyterian Board of Ministerial Relief, is authority for the statement that the average salary of ministers in the United States does not equal the wages of a mechanic. A missionary writes: "Practically all our native pastors are underpaid." The same thing might be said of all the home missionaries and of two-thirds of the pastors of the other churches at home.

The churches of America can not, or at any rate will not, do for the native ministers of Asia what they are not doing for their own ministers. The world over the rewards of Christ's service are not financial. Those who seek that service must be content with modest support, sometimes even with sore poverty. This is not a reason for the home churches to be content with their present scale of missionary giving, nor does it mean that mission boards are disposed to refuse requests for appropriations. The boards are straining every nerve to secure a more generous support, and they will gladly send all they can to the missions on the field. But it is a reason for impressing more strongly upon the young men in the churches of Asia that they should consecrate themselves to the Master's service from a higher motive than financial support, and that while the boards will continue to give all the assistance that is in their power, still the permanent dependence of the ministers of Asia must be in increasing measure upon the Christians of Asia, and not upon the Christians of America. Hundreds of native pastors are already realizing this, and are manifesting a self-sacrificing courage and devotion which are beyond all praise. Said Mr. Fitch, of Ningpo, to a Chinese youth of fine education and exceptional ability: "Suppose a business man should offer you \$100 a month, and at the same time you had the way opened to you to study for the ministry, and, after entering it, to get from \$20 to \$30 a month, which would you take?" And the youth answered: "I would enter the ministry." He is now teaching in a mission school for \$12 a month, tho he could easily command \$30 a month in a business position. The hope of the churches of Asia is in such men.

THE WORD "ISLAM"

BY CANON EDWARD SELL, OF MADRAS, INDIA, 1865

The Honorable Mr. Justice Syed Amir Ali, commenting on the word *Islam*, says: "The word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness." There seems to be some ground for this statement in the text: "There are some among us who have gone astray. And whoso is a Moslem he seeketh after the right way." The word *aslama* (became Moslem) is interpreted by the commentators to mean "those who placed the neck under the order of God," "those who came under the order," "those who sincerely accept the dogma of the Unity of God." The word *Islam* is not found in the early Meccan Suras. It occurs twice in late Meccan ones: "That man's breast will be open to Islam"; "Shall he, then, whose breast God has opened to Islam?" It occurs four times in Madina Suras: "The true religion with God as Islam"; "Whoso desireth any other religion than Islam, that religion shall not be accepted from him"; "It is my pleasure that Islam be your religion," and "Who more impious than he who, when called to Islam, deviseth a falsehood concerning God?"

A contrast between *iman*, or faith, and *Islam* is shown in the text: "The Arabs say, 'We believe.' Say thou, 'Ye believe not'; therefore say rather, 'We profess Islam,' for the faith (*iman*) hath not yet found its way into your hearts." There are various forms of the verb in the sense of embracing Islam, and the noun *Moslem* is also used, but they are found for the most part in late Suras. The meaning assigned in Persian commentaries to Moslem is *munqad* and *hukmbardar*, both of which words mean submissive or obedient to orders given.

There is a verse which seems to be on the side of resignation: "They who set their faces with resignation Godward and do that which is right, their reward is with their Lord." Again in the same Sura we have "I resign myself to the Lord of the Worlds." Islam is defined to be outward obedience, and when sincerity is joined to it, as shown by a belief in God, angels, Divine books, prophets, the last day, and the predestination to good or evil, it makes a man a true believer.

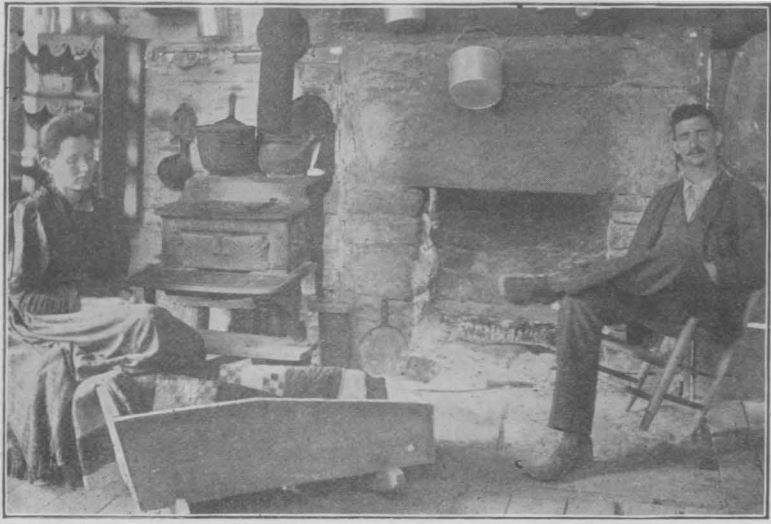
Sharastani, in the *Milal wa Mithal*, draws a distinction between *Islam*, *Iman* (faith), and *Ishan* (devotion, benevolence) in the following tradition: "Gabriel one day came in the form of an Arab and sat near the prophet and said: 'O messenger of God, what is Islam?' The prophet replied: 'Islam is to believe in God and His prophet, to say the prescribed prayers, to give alms, to observe the fast of Ramadhan, and to make the pilgrimage to Mecca.' Gabriel replied that

he had spoken the truth, and then asked the prophet what *Iman* was. He replied that it was to believe in God, angels, books, prophets, the last day, predestination. Again Gabriel admitted the correctness of the definition, and inquired what *Ihsan* meant. The prophet replied, 'To worship God as if thou seest Him, for if thou seest Him not He seest thee.'

Thus a Moslem, one who keeps the outward works of the law, may be a saved man, or one under or about to come under condemnation; but when he sets his face Godward and doeth that which is right, he adds *Ihsan* to *Islam*, and is a *Muhsin*—that is, one who, in addition to performing the outward duties of the law, shows active benevolence; and when to all this is added *tasdiq*, or sincerity of heart, leading on to *Iman*, or firm belief in the articles of the creed, the man is a *Mumin*, or a true believer, which seems to be the highest state of all. "The true believers (*Al Muminum*) are only those who believe in Allah and his apostle, and afterward doubt not." Dr. Hirschfield considers that "Syed Amir's definition of *Islam* as a 'striving after righteousness' only reflects the theoretical and moral side of the question, which is limited to the initial stage of Islam." The meaning which has obtained favor in the Moslem body at large seems to be the one I have described—viz., the formal performance of certain outward duties. The fact that the term is not found in the earlier Suras supports this view, for it was only as the system grew into shape that the Arkan-i-din, or five obligatory duties of Islam, came to be fixed as those which he would be a Moslem must perform. If there ever was an ethical meaning attached to the term *Islam*, it seems to have been lost in very early days, for it is difficult to fix a period in which it was not used in the mechanical sense now universally accepted by Moslem commentators. The very term *Islam* thus emphasizes that side of religion which St. Paul so earnestly contended against in the Judaism of his day, and which he defines as "works of the law by which no flesh shall be satisfied."

The Mohammedan idea of the term *Islam* is quite in accordance with Jewish thought, to which Mohammed owes so much, for Hirschfield quotes a Rabbinic precept to the effect that "it is not the study of the law which is most important, but the practise thereof."

Tho this takes away from *Islam* the name of religion, and from *Moslem* the name of the man who professes *Islam*, much of the beauty which has gathered round the ethical idea of complete submission to the will of God, and lowers both terms to the idea of submission to a code of outward observances, one at least of which is compounded largely of old pagan rites; yet it must be borne in mind that Moslems have in the term *Mumin* a word of higher meaning, which includes a sincere faith in what they believe to be the fundamental truths of their creed. Still, much of the praise European writers have bestowed on the words *Islam* and *Moslem* is out of place, for these terms do not connote a humble submission to God's will, but the attaining of righteousness by submission to the preformance of certain outward religious acts, which in Islam, as in other religions, tends to foster self-righteousness.



INTERIOR OF A KENTUCKY MOUNTAINEER'S CABIN

BEREA COLLEGE AND ITS MISSION

BY DELAVAN L. PIERSON

The recent legislation aimed against Berea College by the Kentucky lawmakers recalls the thrilling history of the early days of Berea, and the powerful influence which it has exerted on both the colored and white races of Kentucky and the neighboring States. This college is unique in being the only Southern college where any considerable number of the two races have been educated together on equal terms. It has been and is an important factor in the struggle to solve the great "negro problem" of the South.

No problem can be said to be solved until it is solved rightly. There may be many difficulties in the way, and good men may differ in their opinion as to what the true solution is, but no unworthy compromise and no mistaken method will stand the test of time. Moreover, Christians will agree that in problems involving moral and spiritual principles no solution is correct which is out of harmony with the spirit and teachings of Jesus Christ. It is on this belief that Berea was founded, and on this basis it has continued for nearly half a century; for this belief her friends have been called upon to suffer reproach, contumely, ostracism, and sometimes even bodily injury. In this little town in Madison County, Kentucky, there has been waging for fifty years the noble battle of principle against prejudice, the spirit of Christian brotherhood against physical, mental, and spiritual bondage.

Berea was founded by Kentuckians who had become convinced of

the sinfulness of slavery, and Rev. John G. Fee was called to be the pastor of their anti-slavery church. Mr. Fee was himself an inheritor of slaves, but he set them free for conscience' sake, and, in consequence, he was disowned and disinherited by his parents. When he came to Berea he found it a wilderness, but a settlement gradually grew up which stood for free speech and loyalty to the Union government. In 1855 a school was founded on the same principles, with Rev. J. A. R. Rogers as principal and two young graduates of Oberlin College as teachers.

Mr. Fee stood boldly for freedom of mind and body for black and white alike. His opponents resorted to mob violence—the usual weapon of ignorance and error—to silence him, but they failed. Mr. Fee's daughter says that in her childhood she thought no more of a mob than of a thunder-storm—she supposed that “everybody had mobs.” But tho the fearless preacher was waylaid and threatened, dragged from his pulpit to be hung, stoned, and on various occasions seemed in imminent danger of being shot or drowned, he nevertheless refused to flee or keep silence. The opposition finally culminated in 1859, when an organized mob, said to be composed of the “wealthiest and most respectable” citizens of the county, marched to the homes of Mr. Rogers and nine other families, and demanded that they leave the county within ten days. After much thought and prayer, and a fruitless appeal to the governor, the demand was complied with: the school was closed and the ten families left, confidently declaring that they would return again. This expectation was fulfilled after the close of the Civil War, for in 1865 Professor Rogers reopened the school, reorganized the board of trustees, and obtained a charter for a college. It was a dramatic and significant event when a few years ago Hon. John D. Harris, one of the mob, publicly shook hands with Principal Rogers, and told him that he was very glad indeed that he had returned to the State.



Berea and the Colored Students

The school had been founded to “promote the cause of Christ” and to “furnish facilities for education to all persons of good moral character.” Since this did not exclude colored persons, three trustees resigned when that clause was adopted. Now the question took practical shape, for three young colored men, who had served in the Union Army and wore the blue, asked to be admitted as students. They were not turned away, tho it was evident that serious consequences might follow. The morning when those three young men entered, half of the students walked out. Considerable excitement prevailed for a time, and a state superintendent of public schools expressed the enlightened sentiment that Berea was a “stench in the nostrils of all

true Kentuckians." The storm blew over, however (as most storms will), many of the disgruntled ones returned, and the number on roll steadily increased. Colored young men and young women began to take advantage of the opportunities afforded at Berea, and at times they comprised two-thirds the total number attending. Since the opening of the State Normal School for Colored People, however, the proportion has decreased, until now they only number one hundred and seventy-four out of a total enrolment of nearly one thousand.

Thus for nearly forty years colored students have been received in Berea unchallenged by the State authorities. Now, after all this period of successful operation, the bill has been passed by the legislature prohibiting the coeducation of the races. This bill is an evidence of the negrophobia which is sweeping over the South. It was introduced by Carl Day, of the "bloody Breathitt" County, and is evidently a political move to win the favor of those who desire to keep the colored people in subjection, and also of those Democrats who dislike Berea's work for the education of mountain Republicans. It is interesting to note that the college students voted practically unanimously in favor of the present system, and four-fifths of the white voters of the town signed a testimonial and remonstrance to the legislature against the passage of this bill.

Many evils were predicted as the inevitable result of disregarding the color-line in Berea, but not one of these fears have been realized. There has never been any compulsion as to social intercourse. The students of the two races do not room together, but when the two races must live and work side by side in the South, it is difficult to see what disastrous results should be feared from their working together in the field or in the classroom. The prejudice naturally brought by the white students is usually soon overcome. Perhaps the most serious trouble which has arisen between the races occurred years ago, when an uncultured white girl called a fellow-student "nigger" and was designated in return "poor white trash."

All the influence of the college is against intermarriage, and no scandal has ever been a blot on Berea's escutcheon; in fact, the Christian enlightenment of the two races is the surest way to prevent any such thing. A Kentucky mother who wanted her son to go through Berea, but feared lest he might marry a colored girl, admitted that he was in greater danger of forming an illicit connection with negroes in her own home city. Mulattos do not come from educated Christian parents. When Southerners are filled with forebodings lest their children take dark-skinned partners, it does not speak well for their home influence or for the strength of character developed in their offspring.

Right here it may be well to state briefly just what is Berea's attitude on this question of race coeducation. The college authorities do

not favor this in public schools, but claim that there may be exceptions to a general rule. It is well that some colored men and women should have an opportunity to measure themselves by the standards of the more favored race. We quote the following from *The Citizen*, a weekly newspaper published in Berea:

1. The first colored students were admitted in 1865. There has never been any occasion for lowering the standard of scholarship to adapt it to them.

2. Berea is not in any way peculiar in this matter. On the contrary, any college of high grade which excludes the negro is peculiar. Harvard, Yale, Chicago University, Columbia, and all great State universities admit negroes.

3. It is a matter of Christian principle with all these great institutions to treat a colored man exactly as they would treat a white man of the same character. If he is dirty or immoral—white or black—he is to be condemned; if he has made himself honorable and respectable, he should be respected. We should not despise or discourage a man because he is lame, or because he is black.

4. In fact, a true Christian will take pains to help and encourage any man who is lame or black, or who has any other misfortune for which he is not to blame. Jesus Christ taught us that *He* cares for all unfortunates.

5. The negro has abundantly earned recognition as a man. His mind develops under education, and even untrained often shows large ability.

6. This does not mean that we should favor intermarriage. We do stand for moral purity and virtue, and there have been fewer mulatto children born in the region which Berea influences than in any other part of the South.

7. The course which Berea has pursued for so many years has greatly benefited the whole commonwealth. The school has been of a strictly high grade. Negroes have been encouraged to improve themselves, and taught self-respect. White people have been emancipated from unreasonable prejudice. Peace and prosperity have been promoted. None of the bad results which were predicted have come to pass.

8. While these are the principles held by all the teachers at Berea, we do not require every student to see things exactly in this way. Each student is perfectly free to select his own company and to hold his own ideas.

Berea's way is sensible and Christian, and it is the way approved by the great majority of the best people in the world.

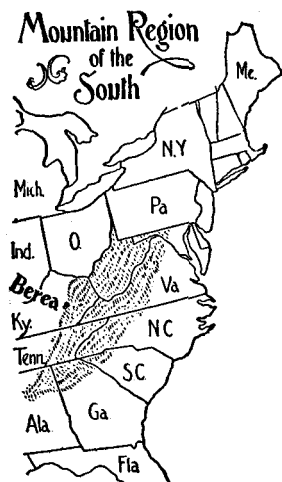
In what striking contrast to this is the spirit breathed in the remarks of Governor Vardaman, of Mississippi, in vetoing a bill to appropriate \$10,000 to aid a colored normal school in his State. He said in part:

Literary education, the knowledge of books, does not seem to produce any good, substantial results with the negro, but serves rather to sharpen his cunning, breeds hopes that can not be fulfilled, inspires aspirations that can not be gratified, creates an inclination to avoid honest labor, promotes indolence, and, in turn, leads to crime."

These statements can not be substantiated by facts. They have been refuted again and again. The colored educators all over the South are a standing proof of what the negro can become when given even a small opportunity. Kentucky has been glad to take every colored student Berea could even partially train and set them up as models and leaders for the freedmen. When the State sought for teachers for their colored normal school they went to Berea for them. The leadership of Governor Vardaman will tend to make the negro a beast; that of Berea will develop him into an intelligent, loyal Christian citizens. The college is a mighty force in helping to solve the great Southern problem—first, because it gives the negro an opportunity to “find himself,” and, second, because it enables the white man to understand and sympathize with his dark-skinned brother.

Berea and the Mountaineers

But Berea's greatest field is among the mountaineers, who come from the Appalachian range, stretching over the “backyards of nine States.” There are 3,000,000 of these hardy Americans—“our contemporary ancestors,” as they have been called; for tho the best of Anglo-Saxon blood flows in their veins, the ideas of two centuries ago course through their brains. It is a case of arrested development due to isolation. No whistle of the locomotive re-echoes in their hills, and their wagon-roads are, in many cases, the beds of streams. They date events from “the year the bear went through,” or, more recently, from “the year the bicycle went through.” In large districts tongues are the only news-organs, and papers and periodicals are chiefly useful to paper their cabin walls or stop the chinks between the logs. Even their preachers are lamentably uninformed and have very circumscribed horizons. Some who are too lazy to work and too ignorant to teach school, will undertake to “tend some churches.” Is it any wonder that when President Frost, on one of his mountain tours, asked a bright young hunter whom he met if he could write numbers, he received the guarded reply: “Reckon I can write some numbers.”



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On a piece of bark the questioner drew the nine digits. The young man read them all. Next came the combination of figures, including 1897.

“I don’t guess I can tell that thar.”

Dr. Frost explained it, and then asked:

“Do you know what 1897 means?”

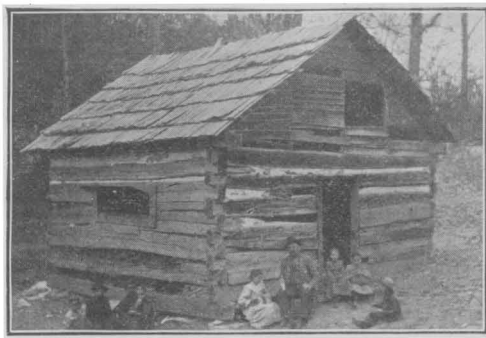
"Hit's the year, hain't it?"

"But why is the year called 1897? It is 1897 years since what?"

"I never heard tell."

But these people are made of sturdy stuff. If they can only be rescued from the limitations of their environment, and can be given the advantages of a modern Christian education, they may yet help to solve the present problems of our country as they once helped to save the Union. This is what Berea is seek-

ing to enable them to do, and with marvelous success. The mountaineers are awakening to the advantages of "book larning." They are no longer content with scratching a scanty substance from the soil, or with maintaining a precarious existence by means of a "moon-shiner's still." They have discovered that mind is worth more than muscle, and that to be quick at figures is better than to be quick at triggers. Teaching and other professions loom up before them as possibilities, and one lad recently walked one hundred and fifty miles to enroll as a student. Girls frequently ride many miles on horseback to Berea, and then by the modern alchemy of trade will transmute the horseflesh into cash and the cash into brains. They manage to com-



ONE OF KENTUCKY'S MOUNTAIN SCHOOLS—LUNCH TIME

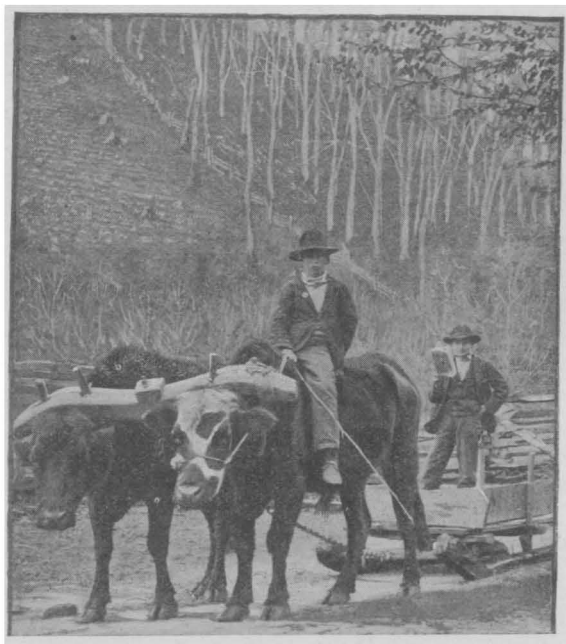


A HAND-LOOM IN A KENTUCKY MOUNTAIN HOME

plete their college course amid many hardships and often after much privation, but these trials only develop more fully the sterling qualities of character which fit them for responsible positions in business, State, and Church.

Some of Berea's Methods

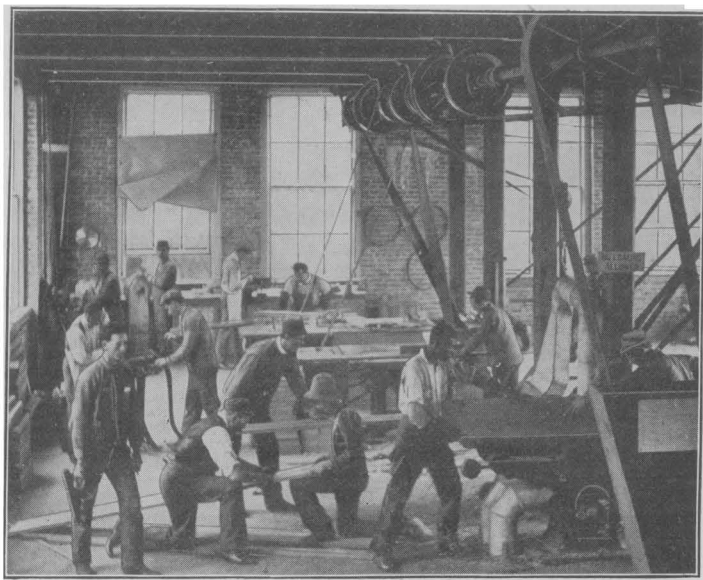
The peculiarities of Berea are those which best fit the college to fulfil its mission. The courses must be adapted to the needs of those who have had few, if any, early advantages, and at the same time must enable those capable of leadership to obtain a liberal education. Much attention is given to normal work, and a large number go out each



A MOUNTAIN SCHOLAR AND HIS "UPRIGHT FARM"

year to teach in the district schools, and thus spread the blessings of Berea in many an intellectual wilderness.

Industrial training is also a prominent feature of the curriculum, so that this college is beginning to do for the mountaineers what Hampton and Tuskegee are doing for the Indians and negroes. This department serves the fourfold purpose of developing character, enabling the students to pay a part of their way, increasing the college equipment by student labor, and preparing them for the life that awaits them in their mountain homes. For the young women, domestic sciences, nursing, and dairying are taught by competent and practical instructors. The young men learn the science as well as the practical part of farming and forestry, blacksmithing, carpentry, and other



MANUAL WORK IN THE MEN'S INDUSTRIAL BUILDING AT BEREA

trades equally important for pioneers of civilization. The new men's industrial building, when fully equipped, will offer rare opportunities for them to learn the most practical of modern mechanical trades. The brick-yard produces about twenty-five thousand bricks a day.

Perhaps a clearer idea of what Berea is undertaking may be had from a tabulated statement of the courses:

For those who can not come to school:

- I. Extension Work—Traveling Libraries, Lectures, Leaflets, Stereopticon—a work that touches five States.

For those NOT sufficiently advanced to get a teacher's certificate:

- II. Trade Schools, Carpentry, Housework, Printing, Brickmaking, etc.—two years.

- III. Model Schools—preparing for Normal and advanced courses.

For those sufficiently advanced to get a teacher's certificate:

- IV. Farming—Gardening, Stock-raising, Forestry, etc.—two years.

- V. Domestic Science—Sewing, Cooking, etc.—two years.

- VI. Normal Course for teachers—three years, with practise teaching.

- VII. Academy Course—four years, fitting for college and for life.

For those more advanced:

- VIII. College Course—Classical, Philosophical, and Literary.

Adjunct department:

- IX. Music—Reed Organ, Choral (free), Vocal, Piano, Theory.

- X. Berea General Hospital—care of the sick—two years.

One unique feature of Berea is the number of small cottages rented out at a nominal sum to families who wish to enjoy these privileges. The younger children may attend the model school, the older ones

the college, and even the parents are enlightened by the public lectures, and stimulated by the atmosphere of the place. A father who, twenty years ago, had been dissuaded from coming to Berea,

recently brought his whole family and settled under the shadows of the college. They support themselves by teaming and keeping boarders. One after another the nine children will be sent back to teach in the mountains.

The system of university extension, or "a Chautauqua on wheels," which is carried on from Berea, is another very important and influential part of its work. Not only are libraries of useful books loaned out to families of mountaineers wherever a reader can be found, but each year a number of professors from the college make long tours into the mountains, holding institutes, conducting religious meetings, and in general awakening the people to a sense of their need and the "glories of the possible" which are theirs. One result is seen in the increasing number of applications for admission to the college. In a recent letter President Frost says:

These are exciting days in Berea, as we have "overdone" the work of kindling a desire for education, and can not turn back boys who come in on foot one hundred and fifty miles! Last night twelve young men lodged in my house. I have just bought the largest dwelling-house in Berea, and shall turn it at once



A SAMPLE BEREA MOUNTAINEER

He is 6 feet 2 inches tall, and after 7 terms in Berea taught two schools of low grade. Then he returned to the college to fit himself for a higher grade of teaching

into a men's dormitory. A party of three young men and two young women arrived yesterday whose journey was interesting. They started from Letcher County, Ky., riding thirty miles on horseback to Stonega. There they found that a washout had cut off the train they had expected to take. They walked ten miles along the railroad track to Big Stone Gap, carrying their baggage. From that point to Berea

they came by rail—about one hundred and forty miles. Two of them had never seen the cars before, and only one had ever ridden upon them before!

The President and His Coworkers

It is, after all, the “men behind the guns” at Berea who have made the college effective in its campaign against ignorance and evil. No one can visit the institution and come into personal touch with them without being impressed with the high caliber of the men and women who are devoting their lives to this noble work. It has involved much self-sacrifice and faith for them to accept such a call to undertake large



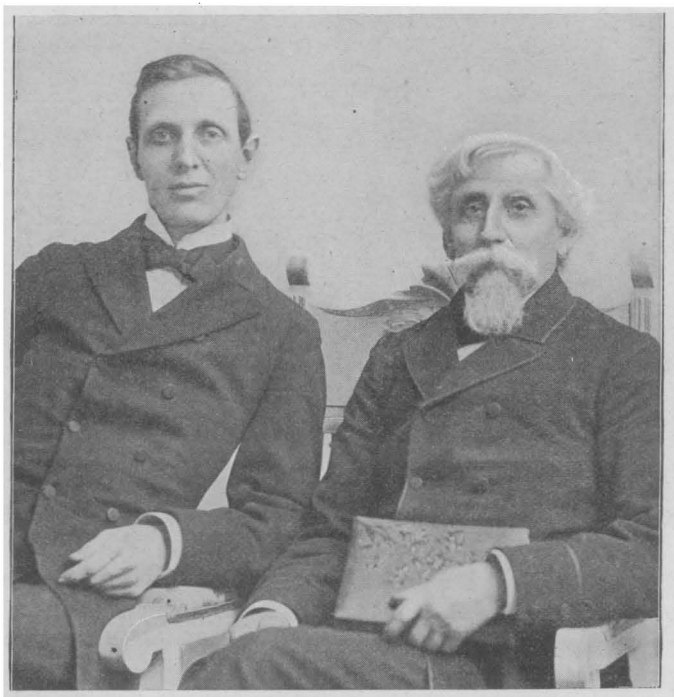
THE BEREA STUDENTS AT MORNING CHAPEL

responsibilities with meager salaries in an institution which has often been misrepresented and misunderstood. But they are Christians of high ideals and attainments, who delight to lay their talents at the feet of their Master in the same spirit that they would accept a God-given call to any other mission field.

When President Frost and his wife came to Berea from Oberlin twelve years ago they found the college burdened with debt and difficulties. He brought to his task rare ability as a teacher and organizer, and high talent as an orator and writer; she brought her peculiar graces and gifts, which have made her an ideal hostess to visitors and a true friend to the students. Both of them entered upon their work with self-sacrificing devotion and zeal which characterizes the other members of the faculty. The result has been a wiping out of debt, a broadening of scope, a deepening of impressions, and a widening circle of friends who have established the enterprise on firm and lasting foundations.

Some Results and the Outlook

As might be expected, the effects of such devoted and intelligent endeavors can scarcely be overestimated. Leaders of the colored race have been trained to bring their people out of the bondage of indolence and ignorance and sin into the liberty of industry, knowledge, and love. Multitudes of the mountaineers are beginning to take great strides in the seven-league boots of knowledge out of the seventeenth century into the twentieth. Better still, boys who went to Berea



PRESIDENT WILLIAM G. FROST AND PROF. J. A. R. ROGERS

with revolvers have come home with Testaments, for the religious influence of the college, while non-sectarian, is strong and deep. The graduates are noted for their intelligence, friendliness, thrift, and honesty, and the sections into which they return are steadily improving in industrial achievements, educational facilities, social purity, and the safety of life and property.

Another result, of tremendous import to the nation, has already been mentioned—namely, the better understanding and closer sympathy which has been developed between the two races. The one has learned that a white skin may not necessarily indicate a domineering prejudice. The other discovers that man made in the image of God

includes the colored race, and that education and fair dealing makes him not more dangerous but more useful. 'This is another case where "mixin' larns both parties."

The outcome of Kentucky's hostile legislation is still uncertain. The trustees of the college have resolved to have their legal and constitutional rights defined by the courts. A law which interferes with academic freedom seems a dangerous invasion of personal liberty and



A MOUNTAIN SCHOOL

vested rights. The question is not a negro question, but one of the liberty of all men to use their talents and their property as they please so long as they do not interfere with the rights of others. Whatever may be the outcome, the trustees declare that they will not move the college, and will in some way provide for continuing their good work for both mountaineers and colored students. It is a time for the friends of Berea to rally round her with moral and financial support,* so that the present crisis may be turned to her advantage and to that of the hopeful but neglected classes, to whom the college has a God-given mission.

* We earnestly hope that this may be a time when all will show their practical sympathy by helping to supply Berea's pressing needs. Among these are scholarships (\$40.00 a year), better industrial equipment, and money for general expenses. Donations may be sent to the REVIEW or to President William G. Frost.

AN EXPERIENCE IN INDUSTRIAL EDUCATION

BY REV. H. F. LAFLAMME, COCANADA, INDIA

Missionary of the Canadian Baptist Church, 1887-

The conditions that prevail throughout India in necessitating a more general industrial education were the conditions that led us as a mission, some nine years ago, to undertake the industrial training of as many of our Christian boys and young men as offered for the purpose. We found the community with which we had to deal lacked elasticity and self-help. Except in one direction, and that the very lowest, the people lacked any knowledge of how to do things. They had no handicrafts, no industries, no enterprize, and no invention. The utter absence of this last inspiring faculty from the minds of the people of India is one of the most amazing and lamentable drawbacks to their material prosperity. The faculty of imitation is most highly developed, but the faculty of original invention has altogether died out, if it were ever one of their possessions, as it surely must have been. The causes for this undesirable state of affairs are not far to seek, but the remedy lies in the direction of putting them in the way of doing, of stirring within them the impulse to accomplish and the power to do so, and with this will come the long-lost faculty of inventing the ways and devising the means.

This sameness of occupation and the strict limitations of what occupations there are already leaves such a narrow margin that if the fruit of that occupation fail then there is nothing but starvation before the people. All India's eggs are in one basket, and that the agricultural basket; and if a series of bad seasons upset that, then the whole land is undone, for her people have no knowledge or capacity, except in a very small way, for any other calling. With these convictions in our minds as to the needs of India, we opened a school for carpentry which is now running in this place. Into this school we admit boys of over twelve and under twenty-five years of age. The former limit is set because a preliminary education is a *sine qua non* of the highest success in the lowest possible calling, and the latter age limit was fixed to prevent the school from becoming the dumping-ground for a lot of men who had failed in other callings, and by desiring to enter this at a time in life when they were not capable of learning to advantage what the school might be able to teach, would thus stand in the way of other younger and more promising material. A number of the older men are married, and when a lad reaches the age of eighteen or twenty he is encouraged to marry a girl of his own age and standing. But the single men have their sleeping-apartments removed from the quarters of the married. All are accommodated in about ten rooms, the married men being under the head carpenter, and the single men under the oversight of the compound school-

teacher. These rooms are provided free of charge. An old woman does the cooking for the single men, who pay her once a fortnight, when their own pay comes. This amounts in the case of the single men to 2, $2\frac{1}{2}$, and 3 annas, and for the married men to $3\frac{1}{2}$, 4, and $4\frac{1}{2}$ annas for the first, second, and third years, respectively, and for only six days in the week, Sunday being given as a rest day.

Each boy on entering is supplied with an adz, a chisel, a plane, and some bits. These tools are increased as his capacity to use them increases, and when, after three or more years in the school, the man graduates regularly, he is presented with all those tools, and, in addition, a saw, a square, a brace, a hammer, a screw-driver, and a number of planes with the irons. Many of the tools he learns to make himself, and is made as self-contained as possible, so that when he goes out to face his village world he will be independent alike of his fellow craftsman and the town hardware merchant.

The benches, lathe, saws, drills, taps, and dies, and other tools, are supplied out of the annual grant from mission funds, which has for some time come to \$250. This also includes the erection of good tiled roof-sheds and the supply of timber that is inevitably spoiled by so many who come in without any knowledge of the work at all.

The work done comprises chairs, tables, boxes, doors, windows, house-roofing, bookcases, all kinds of household furniture, country carts, plows, wooden shoes, foot-stools, and repairs of all kinds, including carriages. They work chiefly in teak, egesu, kamba, rosewood, and mangoe. There is never any lack of work, and the order-book is always away in advance of the delivery-book.

The attendance numbers about twenty-five, over whom there are two master carpenters, one drawing a monthly wage of \$5.35 and free quarters, and the other a day coolie of about fourteen cents and no quarters. The work hours are from six to twelve and from two to six each day of the week except Saturday, when they get an hour off in the evening for sea-bathing. One hour of each evening, from eight to nine, is spent in study under the schoolmaster for five nights in the week. All of them know how to read, and some have studied as high as the second form.

Of the thirteen men who have taken a somewhat extended course in the school during its short history of eight years, eleven are following the trades there more or less fully mastered. One who spent four years in the school has become a noted plow-maker, and is now engaged in building a bungalow, and is said to be making about \$6.35 a month. One after eighteen and another after only nine months in the school now have steady employment, and are making good livings at sawing. Three others, with three years each at school, are now making from twelve to sixteen cents a day. Most of them have steady employment, and are in demand,

The school has been established to meet the needs of a small community, and its sphere of operations has been necessarily limited to that community. During the eight and a half years of the school's existence, mission funds to the amount of \$1,546 have been invested in it. Of this amount about \$546 represent the value of the school's belongings, of which \$217 are tools, \$133 buildings, and \$196 stock, and the increase of value in mission property. The remaining \$1,000 may be set down as the cost of producing twelve masters, or \$83 for each man. Is that man worth it? He has been raised by that sum from a wage-earning capacity of say six cents a day to that of twelve, which, in the working-days of a year, represent a total of about \$20. This sum, on an investment of \$83, represents interest at the rate of about 24 per cent., which, from a commercial standpoint alone, is a very good showing indeed. But then there is much more than just these twelve graduates of the school to be credited to that \$1,000. There are, besides, a large number of boys and young men who have taken a partial course, and tho not now following the calling for which the school is designed to fit them, have been immensely improved by the education they have there taken on—an education in regular habits and hours, in discipline and control, in handicraft and observation, that has altogether widened and helped them, and made them of much greater value than they ever could have been without it to the communities to which they return and to the mission which has thus helped them.

SIGNS OF PROMISE IN INDIA

THE MISSIONARY SPIRIT IN THE NATIVE CHURCH

BY GEORGE SHERWOOD EDDY

Secretary of the Indian National Y. M. C. A.

The object of our foreign missionary enterprise is to establish a Church self-governing, self-supporting, and self-propagating, so that we have ground for thanksgiving and for hope in the rise of the missionary spirit in the native Church of India and Ceylon. This spirit is certainly growing. In the older missions especially the demand for a larger share in the government of the Church, and the deepening sense of obligation for self-support has been accompanied by the growing consciousness of responsibility for the evangelization of the unsaved. Among the scattered peoples of India, divided by languages and customs more than the nations of Europe, there is at last beginning to appear a national consciousness, a sense of patriotism. Among the Christians this shows itself in a zeal for evangelization.

Almost all the older and stronger missions of South India have organized missionary societies in the native churches. In South Travancore, in the London Missionary Society, the native Christians them-

selves support three workers for the evangelization of the heathen, in addition to their efforts to approach self-support. In the Arcot Mission of the Dutch Reformed Church the "Gospel Extension Society" raises annually over \$300, and supports three evangelists and three colporteurs. In the Madura Mission of the American Board the native "Evangelical Society," now in its fiftieth year, raises annually some \$475, with which they help several weaker churches and take part in the support of eleven evangelists. A similar society in the Lutheran Mission at Guntur has been the means of establishing a number of Christian among the heathen. "The Indian Christian Workers Union," of Bengal, is an attempt at an indigenous interdenominational movement among the young men for the evangelization of their own land. Tho small in numbers, their work is voluntary, independent, patriotic, Christian. In the South, "The Malabar Syrian Christian Evangelistic Association," without connection with any missionary or mission, raises annually over \$300 for the evangelization of Travancore, and last year over \$1,500 was raised by special collection. They sustain some forty workers as evangelists and teachers among the Hindus, Roman Catholics, and others, carry on a high-school of their own, and urge voluntary work upon all their Christians.



SECRETARY OF THE INDIA MISSIONARY SOCIETY
OF TUNNEVELLY

Of still greater significance is the formation of missionary societies that have a wider horizon than their own local fields, and that feel the burden of evangelization for India as a whole. Among these might be mentioned the "Jaffna Student Missionary Society," established in 1901, which is supported and controlled by the Christians of Jaffna themselves. Its object is "to send the Gospel to Tamil-speaking peoples in neglected districts of other lands." It is distinctively a

foreign mission. The 2,000 members of the sixteen self-supporting churches in the American Mission of Jaffna, after raising \$3,400 (nearly \$2.00 per capita) among their own members in 1902, and having already an "Evangelical Society" which has for fifty years been controlled exclusively by the native Christians, and has given \$300 annually to the support of three workers in the neighboring islands, have now also established a distinctively foreign missionary society to send missionaries to India and other lands. This society grew out of the Student Volunteer Band of Jaffna College, and was formed among the present and past students of that institution. Their first missionary was a young native teacher in the college, a graduate of the Calcutta University, who declined more than one large offer as a teacher in order to go to Tondi, a neglected part of the Madura district, for \$10 a month. The work has now been carried on for several years, and four workers are supported by the society.

A Woman's Missionary Society has also been organized in Jaffna as an auxiliary to this mission, with its branches in all the churches, each woman taking a missionary box and contributing "a coin a day and a prayer." At the end of last year the women had some \$270 in their treasury, after supporting their workers in Tondi. The native women control the affairs of the society, and almost put the men to shame by their devotion and ability.

Of yet larger possibilities is the new "Indian Missionary Society of Tinnevely." Among the fifty-four thousand Christians in the Church Missionary Society Mission of Tinnevely, many churches are not only self-supporting, but pay the salaries of all the catechists and teachers working in their district. In addition to this there has long been a mission conducted by the Native Church Council, raising some \$270 a year for the support of a pastor, two evangelists, and eight teachers, some of whom have gone to the hill tribes in other parts of India. But in addition to all these, the new Indian Missionary Society, which has been organized by the young men of Tinnevely, "seeks to develop," as their constitution reads, "by an indigenous organization, the missionary spirit of the native Church, in order to spread the Gospel in India and other lands." All Indian Christians of Tinnevely contributing to the support of the society are considered members. Other contributors may become honorary members. The society is conducted by the officers and a committee of ten, composed exclusively of Indian Christians. The fact that the society is indigenous and independent has appealed powerfully to the native Christians, who have eagerly contributed to its support. One of the first to contribute is giving over \$3 monthly to the society, in addition to large gifts to the Church itself. Some of the strongest young men have volunteered for service, and are willing to go out into new districts, to learn a new language, and to leave all for Christ. They are to begin operations

soon in an unoccupied part of the Telugu field. If these men can successfully work in language areas other than their own, think of the possibilities of the evangelization of India by Indian Christians themselves!

A still bolder undertaking is that of the "Home Missionary Society" of the American Baptist churches in the Telugu country. This was started in 1898, and has already become a foreign missionary society. After supporting two workers among the unevangelized jungle tribes in their own district, sending a third to the hill tribes of the Kurnool district, and yet a fourth to learn another language and work among the hill tribes of the Nilgiris, this society has now undertaken the splendid project of sending one of their choicest men to South Africa to work among the thousands of Telugu and Tamil people in Natal. This young man felt the call to go in one of their missionary meetings, and after praying and struggling for some years, and at last obtaining the consent of his wife to make the sacrifice, he consecrated all to Christ and sailed for Africa, sent out by his Indian Christian brethren.

These are only a few of many missionary movements in the native Church of India. What these societies can do others will do. The missionary horizon is bright with hope in India. Let us not despise the day of small things. The great Baptist societies following Carey began with only a few shillings and fewer men. The beginning of the missionary movement in America seemed insignificant at the time. It doth not yet appear what these native movements may become. In their reflex action upon the native Church, and in their bearing upon the future evangelization of India and other lands, they must be reckoned with. Has not the time come to entrust more responsibility to the native Church? May not an advance in this direction be made all along the missionary line? The Church in foreign lands will rise to its responsibility and fulfil its high calling. Let us thank God and take courage!



JOHN RANGRAH
An India missionary to Africa

THE ETHIOPIAN MOVEMENTS IN SOUTH AFRICA

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To the question, "What are you doing?" missionaries in Africa are familiar with the native answer: "Oh, I am just staying, just sitting." This reply characterizes the physical and intellectual attitude of the African during untold ages. Three successive generations of missionaries found the native still satisfied with his favorite occupation of "just sitting." That this condition should continue forever in the face of the Gospel faithfully preached and lived was impossible. But a pronounced change has come only in the last ten or twelve years, and it has come with such suddenness and force as to surprise even those most responsible for the transformation. Instead of the don't-care, let-the-missionary-do-it-all spirit, there is now the disposition to say to the white brother: "Hands off; let us plan and do for ourselves." The result has been the formation of native churches independent of missionary control. The first of these named itself the "Church of Ethiopia"; hence the term "Ethiopianism," as popularly applied to all independent religious bodies under native management.

While the importance of this movement as affecting the religious, social, and political future of Africa is admitted on every side, of the inner working of these independent churches very little is known. The facts in hand relate almost entirely to externals, such as churches, congregations, ordinations, and schools—things not easily hidden.

The Original Ethiopian Church

The original Ethiopian Church was organized in Pretoria during 1892. Its founder, Rev. M. M. Makone, had been a native minister of the Wesleyan Church, and in doctrine and form of worship the new organization continued to be Wesleyan. Its distinguishing feature was that it is a *racial* Church, composed of and controlled by Africans. Several years later a man named Dwane also left the Wesleyans and joined the Ethiopian Church. This man soon came to the front as a leader. The movement did not attract much more than local attention until 1896, when the Ethiopians held a conference in Pretoria, where the question of seeking affiliation with the African Methodist Episcopal Church in America was raised. The outcome was the appointment of three delegates to visit the United States, in order to confer with the authorities of that Church, and, if possible, to bring about a union. Only Dwane went to America, but he was so far successful that early in 1897 he returned under appointment as General Superintendent in South Africa of the African M. E. Church. He immediately set about the task of bringing the Ethiopian constituency into the fold of this American negro denomination. The following

year the colored American bishop, H. M. Turner, visited South Africa, and toured the country from Cape Town to Pretoria. The seal of approval freely given by the bishop did much to remove the stigma of irregularity that had hitherto attached to the new movement. This gave great impetus to the cause, and before returning to America the bishop declared the union of the Ethiopian and African M. E. Churches to be complete.

But this union was more apparent than real. For scarcely had a year elapsed when, in August, 1899, Dwane made overtures to the archbishop of Cape Town, with a view to the reception of himself and following into the Anglican Church. This action, according to the Anglicans, was prompted by Dwane's discovery that the episcopate of the African M. E. Church was not valid. Perhaps a more likely reason is that Dwane's personal ambitions failed of the rapid realization for which he had hoped. Dwane stipulated that, tho received into the English Church, they should exist as a distinct order, with the right to hold property, with power to ordain priests and deacons for native work, and that they should keep the title "Ethiopian Church." The outcome was that in August, 1900, Dwane was received into the Anglican Church, and was appointed Provincial of the Order of Ethiopia. It had been agreed that the rank and file of the African M. E. Church should not be received *en masse*, but only as individuals should give proof of real conviction and apprehension of the truth.

Upon this issue of joining the Anglican Church, the African M. E. Church now divided—one section, reported to number 10,000, following Dwane, and the other section, numbering several thous and, remaining true to its adopted mother.

The African Methodist Episcopal Church

The origin of this Church is significant. In the preface of its Discipline we read: "In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees while in the act of prayer, and ordered them to the back seats." Several pages follow, narrating the hardships endured, the opposition encountered, and the litigation necessary before the persecuted secured their own house of worship and minister. This body assumed organic form in 1816. It soon began missionary work in Liberia and Sierra Leone, which is still continued. The Church in the United States has 5,000 ministers, 700,000 communicants, and holds property, church and school, to the value of over \$50,000,000.

This colored American Church was invited to South Africa to espouse the Ethiopian cause, and under the representations of the ill-

treatment of native Christians by missionary bodies, glowing accounts of the great missionary opportunity, it is not strange that the African M. E. Church should have given the matter serious consideration. But certainly the course pursued by that leading bishop who investigated the situation on the ground was not complimentary to either his sagacity or thoroughness. To go to a distant land, and in a six weeks' tour receive members into the Church by the thousand, ordain sixty ministers and deacons on their face value, and then to welcome into fellowship at a few hours' notice congregations and pastors seceding from societies long in the field, all savors of the grossly superficial. The general conference at Columbus, Ohio, May, 1900, to which the South African branch sent four delegates, endorsed all that had been done by Bishop Turner, constituted South Africa the Fourteenth Episcopal District, appointed Rev. Dr. Levi J. Coppin, of Philadelphia, its first resident bishop, and voted \$10,000 to aid in the establishment of a South African college. To-day this Church has eighty ministers and missionaries devoting themselves entirely to the work. The communicants number over 6,000. Their stations are scattered over all the Cape Colony, and many districts of the Orange River and Transvaal colonies.

From many quarters come bitter complaints that the African M. E. Church, like the Ethiopians, is building only upon foundations laid by others. Their houses of worship are often erected in close proximity to churches long established. Their "converts" are too often drawn from disciplined or disappointed applicants for admission to other churches, or from those who are ready for selfish reasons to forsake their first love. Bishop Coppin says: "In opening new work we prefer, very much prefer, to go to entirely unoccupied fields; but occasionally we are called to places where other churches are at work." Among such occasional places are: Cape Town, Worcester, Port Elizabeth, Uitenhage, Grahamstown, Graaf Reinet, and other centers long prominent for missionary activity. It is to be feared that the preference of the African Methodist Church for "entirely unoccupied fields" can not be very strong. When the missionary organ of this Church declares that it "sees no reason why in the next three years 50,000 members should not be added to it in Africa," it is evident that these numbers are not to be won from *heathenism*, but from the churches who, by lavish expenditure of life and treasure, have brought the natives to a knowledge of the truth.

The aspirations of the A. M. E. Church are only surpassed by its presumption. This same paper, *The Voice of Missions*, published in New York, and upon whose editorial staff are five bishops, advocates the holding of a conference of all mission boards, with a view to the transference of all their African work to the A. M. E. Church. It proposes this course on the ground of the acknowledged failure of

these boards to prosecute work in Africa. Moreover, it states that the founding of its South African college means the "solution of the great problem that has baffled the most astute missionary boards of the world."

Not so laughable or harmless were some articles in the *Voice* which touched on the South African race question. These spoke of the time when Africans would "whip" the British back to the Thames, as the Afro-Haitians whipped the French; of the time when the whites in Africa would be "bossed" by the Kaffirs, and of the founding of an African republic. Such sentiments, published during the war and widely quoted by the colonial press, not only intensified feeling against the independent native movement, but increased local prejudice against missions generally. In contradiction of the above statements, the African Methodists at the Cape publicly avowed their loyalty to the Crown, and the South African Conference passed resolutions begging the editors of the *Voice* to cease dealing with local, social, and political questions until after the restoration of peace.

While granting the African M. E. Church credit for pure motives, yet the course pursued since coming to South Africa in 1898 has not been such as to inspire confidence. Allying itself with a schismatic movement of doubtful character, exhibiting culpable ignorance with regard to all missionary endeavor in this land, and guilty of the folly of fostering race prejudice and disloyalty, the African M. E. Church must answer to a grave indictment against its boasted fitness for work in South Africa.

The colored Baptists of the United States also seem to contemplate beginning work in our midst—indeed, there is already work here that claims to be under these auspices. Several years ago their advance agent, Rev. Charles S. Morris, visited these parts, and in his speech at the great Ecumenical Missionary Conference mentioned that he received into the Baptist Church here one thousand two hundred members, representing seventeen different congregations. This statement carries its own condemnation. Mr. Morris might also have told his New York audience that he ordained to the ministry several questionable characters. Let the colored Baptists take up mission work in Africa and welcome, but let them strike for virgin soil. There is abundant room in one of those pestilential regions where Mr. Morris asserts the American negro is alone practically immune. But so far as we know, this gentleman himself carefully avoided the fever districts.

The African Presbyterian Church

A third movement, having headquarters in Cape Colony, is led by Rev. P. J. Mzimba, who was ordained to the ministry by the Free Church of Scotland at Lovedale. For twenty-two years he rendered faithful service as pastor of the Lovedale church, but resigned, with-

out warning, early in 1898. His ordination vow to "maintain the unity and peace of the church against error and schism" was deliberately broken, and he planned the disruption of the church while still its minister. He persisted in retaining properties with whose custody he had been entrusted, including buildings, title-deeds to land, £1,361, together with the records and documents of the church. Only by legal action were these restored to their owners.

Mzimba issued circulars, calling upon all members of the Free Church in South Africa to join his standard. Two-thirds of the Lovedale congregation followed him, and many other congregations also divided, so that promising schools were ruined. A year ago Mzimba claimed 6,500 communicants for the "African Presbyterian Church," a membership not gathered out of heathenism, but gained from a pioneer missionary church.

Joseph Booth in Natal

Let us now turn our attention to Natal, where Ethiopianism received an impetus from a most unexpected source. In 1896 Joseph Booth, an English missionary from Central Africa, appeared as the promotor of a scheme called the "African Christian Union." His prospectus was remarkable for its visionary proposals, coupled with consecrated ignorance. Mr. Booth's idea was to induce all of African extraction the world over to unite in the organization of a semi-benevolent joint stock company for the commercial occupation of Africa. Commercial power, he predicted, would eventually mean political control also. He estimated that if one-sixth of the civilized blacks of Africa and America gave one penny a day, there would be available £3,000,000 annually. This sum, invested yearly for ten years, was to purchase and work great plantations of sugar, coffee, and cotton; it was to buy and operate steamers not only on the African lakes and rivers, but also oceanic lines to England and America. Mr. Booth said: "Let the African be his own employer, develop his own country, establish his own manufactures, run his own ships, work his own mines, and conserve the wealth from his labor and his God-given land for the uplifting of the people and the glory of God. Let the call be long and loud and clear to every one with African blood coursing in his veins." The heading of the appeal was: "Africa for the Africans." Mission stations, schools, farms, and all industries were to be manned by Africans only. The one illustrious exception was to be—Joseph Booth!

Such was the astounding proposition with which an Englishman, in the name of Christ, sought to infatuate the native mind, and this, too, in that crucial year of South African missions—1896. It was in vain that missionaries warned and remonstrated. It mattered not to Mr. Booth that repeated attempts to establish even a sugar-mill run

by natives had all failed. In Durban he succeeded in gathering one hundred educated natives from all parts of Natal. At an all-night meeting these natives listened to Mr. Booth's proposals, and then proceeded to apply his principle, "Africa for the Africans," by demanding that he, too, should be excluded. Mr. Booth argued that without him the scheme would fail, and finally, at about dawn, most of the natives left the room. The disappointed visionary then resorted to the United States.

Tho this scheme was itself foredoomed, it can not be doubted that the attendant agitation acted as a powerful stimulus on the schismatic spirit. It was a wind fanning the flame. We would not unduly emphasize Mr. Booth's propaganda, for restlessness and discontent were already widespread. Nevertheless, previous to this date (1896) there had been in Natal no really serious disaffection. To-day there are some nine independent bodies whose boast is that in religion, at least, they are no longer "under the boot of Europeans."

The Zulu Congregational Church

One of the first and most prominent of these factions was that connected with the mission of the American Board. The storm-centers were Table Mountain (near Moritzburg) and Johannesburg. At the former the main point at issue was the refusal of the preacher to remove to another place at the request of the mission; at the latter the difficulties related principally to the holding of property to the purchase of which the people had contributed, and to the ambition of the congregation that the preacher rather than the missionary be their recognized head. The whole question was simply that of control.

Two years of prayerful effort looking toward adjustment seemed to show only a greater misunderstanding and an ever-widening breach between the native churches and the mission. During this period the Conference of Foreign Mission Boards in America issued a circular letter to the churches of various fields, urging them to undertake more fully self-support. The Zulu churches interpreted this appeal to mean not only *self-support* but *self-control*, with emphasis on the latter. They seemed to take the letter to be official notification from the board that the missionaries were no longer needed. These misconceptions naturally complicated the situation. Matters went from bad to worse until, in the latter part of 1897, the preachers at both Table Mountain and Johannesburg withdrew from the mission, taking with them fully half of both membership and constituency of their congregations. The seceders promptly organized the "Zulu Congregational Church."

In the questions at issue the seceders had the full sympathy and moral support of practically our entire constituency, and it is prob-

able that the secession was not undertaken without the sanction of the American mission churches. The peril of complete rupture between the mission and its churches which had been built up during sixty years was imminent. To avert this disaster God used at least three agencies:

(1) He gave the missionaries grace and patience, tho slandered and abused almost beyond belief, to discuss for days at a time the points of difference.

(2) The fact of so large a proportion of the people being dependent upon mission lands for a place to live, undoubtedly exercised a restraining influence.

(3) Perhaps more than all, an ill-advised move on the part of the two leaders of the Zulu Congregational Church thwarted their confident expectation that all the churches would soon join them. Early in 1898 these two seceders sought ordination, and obtained it in an irregular way. The Zulu has an inborn respect, amounting almost to reverence, for precedent, for law. The ordinations in question displayed so manifest a disregard for regularity in ecclesiastical procedure that our native leaders drew back. The secessionists then accused the pastors and churches of broken faith in thus forsaking them in midstream. Estrangement followed, and the time thus gained saved the day.

The Zulu Congregational Church had gone so far that there seemed no possibility of reconciliation. But at the earnest request of its native pastors, the mission appointed a committee to cooperate with the churches in a final effort to bring about reunion. After some hesitation the Zulu Congregational Church met this proposal half way, and the negotiations resulted in the reunion of the mission churches and the Johannesburg wing of the Zulu church. We regret that the less influential Table Mountain section held aloof, and still continues under the old name.

The immediate occasion of this movement in questions of property and discipline, the inability of our best native Christians to comprehend the aims and motives of the missionaries, the deliberate secession, the irregular ordinations, and the utter disregard of the principles of Christian comity, are all typical of the various Ethiopian bodies. The notable exception in the case of the Zulu Congregational Church was the reconciliation, and this was not attained without grave but inevitable concessions by the mission. From the *native* standpoint the agreement then reached may be well considered the Zulu Magna Charter in matters ecclesiastical. That agreement, with but slight limitation, conceded the right to autonomy in accordance with Congregational polity. It was the beginning of a new order in the history of the American Zulu Mission.

Other Ethiopian Bodies

In northern Natal the Free Church of Scotland has experienced serious trouble. The purchase by natives of thousands of acres in open competition with Europeans (thus perhaps giving a sense of superiority), the exemption of many from native law, tribal politics, questions of discipline and consequent friction with missionaries, were all contributing causes to the schism. This "Uhlanga Church" (the National Church) is charged with preaching political independence and with abetting the Boers during the war; some of its leaders are described as drunken and immoral, and quarreling and internal dissensions are rife.

In neighboring districts the Gordon Memorial Mission and the Wesleyans have also suffered by split-off parties.

In the Noodsberg region the followers of 'Mbiyana, an ordained man who left the American Mission in the early eighties, are still in evidence. But they make little headway. Their morals are so low that the heathen remark that such "Christians" in no way differ from themselves.

In the coast belt there is a body calling themselves "Ethiopians," who have their headquarters in Durban. Near the southern border may be found the "Amakusha" (Cushites), who are under the auspices of the colored Baptists of America. These Cushites have themselves divided, a number having left to form a sect whose distinctive tenet is the practise of foot-washing.

The Meaning and Influence of the Movement

What mean these phenomena in their relation to the Kingdom of God? Let us first recognize the ground for hope underlying the restlessness of which Ethiopianism is but the manifestation. This hope is that born of life, a life not superimposed but imbued by Him who came that they might have life and have it abundantly. The primary expression of this life may be crude. It is shown in the desire to be somebody, to do something, to initiate, to enjoy the sense of proprietorship in homestead, business, school and church, a desire which has seized Zulu, Xosa, Basuto, Bechuana, and Bamangwato—in fact, all such tribes south of the Zambesi as may be termed evangelized. Rip Van Winkle in Africa is awaking from the slumber not of decades but of centuries; he is feeling about for his bearings. The African blind man has only recovered his sight so far as to see "men as trees walking." Shall we not trust Him who has begun the cure to complete it? Tho this new life is to-day marred by excrescent growth, tho the distorted vision occasions many blunders, yet let us recognize that there is growth, there is vision. A great race hitherto content to grovel has at last begun to aspire. We emphasize this self-evident truth because the lamentable phases of Ethiopianism well-nigh constrain us to overlook it. Had missionaries been quicker to grasp its

real significance some of the evils might have been averted or at least mitigated.

A conspicuous lack in the whole movement is the absence of a genuine missionary purpose. Primarily the aim seems to be not to take the Gospel to the unevangelized, but to form new churches in the very fields long occupied by mission societies. Paul's ambition "not to build upon another man's foundation" is just reversed by all Ethiopian bodies. The very hope of existence is based on the expectation of reaping where others have sown. It is difficult to conceive what good can possibly come from the disorder, division, and destruction wrought by these independent movements. Yet there can be little doubt that henceforth Ethiopianism is to be one of the problems of missionary endeavor in all Africa, whether on old or virgin soil. In future, work begun in the remotest wilderness will not require two and three generations for the outcropping of independency. Tho' slow to lead, Ethiopianism is not slow to follow; witness its disquieting presence in the Barotsi mission, north of the Zambesi. This new ism threatens to be the parasite of African missions. The crying pity is that just as the Native Church has reached the position where it could be mightily used in pioneer evangelism, it should instead direct its new-born energies to the discomfort of those institutions to which its own light and power are due.

Ethiopianism must also answer to the charge that its influence is on the side of low morals. While the secession factions profess loyalty to the standards of the Church from which they withdrew, yet testimony invariably shows that there is little adherence to those standards in practise. Generally speaking, native churches have not yet that backbone which would enable them to perseveringly enforce high standards of discipline. To the native Christian weakness in discipline soon means license. Again, the leaders of secession in establishing their new cause have naturally been eager to secure as many adherents as possible. Strict discipline would mean the alienation of many coveted supporters, and would entail such financial loss as to threaten ruin. The result has been a compromise with heathenism. That *profession* and not *repentance* is the requirement for membership is somewhat indicated by the large numbers rapidly recruited under the Ethiopian banner. As nearly as can be determined, in the seven years since the movement became prominent it has gained a membership of about twenty-five thousand. Compared with the slow, laborious growth of mission churches in South Africa, this large number is a doubtful compliment to the Ethiopian type of Christianity. Remembering the scarcity of natives prepared for Christian service, it would be interesting also to know the intellectual and spiritual fitness of the more than seventy natives whom the African Methodist Church has within five years set apart to the ministry.

In the face of these facts, what shall be the attitude of mission churches to the Ethiopian? Shall they fellowship with him? Shall Ethiopian baptism be reckoned valid? Shall he be received by letter? What shall be the reply to those schismatic bodies which ask to be taken *en masse* into the fold of mission churches?

Ethiopianism and South Africa's Race Problem

The elements of this problem are three—religious, social, and political. The prominence given to the occasional seditious act or utterance is not merited as compared with the gravity of certain other considerations, as: (1) The most unhappy emphasis given to the color line, for Ethiopianism is nothing if it is not anti-white. In one aspect, it is the reply of the native to the unfriendly attitude of the colonist. Furthermore, the appearance of the American negro from the bitter scenes enacted in the Southern States will hardly help to allay the racial antagonism. (2) Then mark the aptitude of the native for politics. During untold generations his training has been in the line of turning every circumstance to political advantage. His life depended upon ability for intrigue. On the other hand, religion is with him a new graft. The characteristics of the old tree still predominate. Too often, trusted converts wofully confuse the things of Cæsar and the things of God. The oldest churches are rent by tribal politics. It is feared that the native, possessed of this genius and already estranged from the European in religion, is but a step removed from organized resistance in matters social and political.

When, in addition to these considerations, we recall the striking disparity in the populations of South Africa (in round numbers, colored, 4,000,000; white, 800,000) we need not wonder at the apprehension of the public on account of the spread of Ethiopianism. The effect on the colonial governments has been to look with still less favor upon mission work. In Natal this opposition was manifested, first, by an abortive attempt to prevent *all* native ministers from acting in the capacity of marriage officers. With such a restriction imposed upon the irresponsible and irregularly ordained preachers we would, of course, sympathize. In the second place, the government has definitely refused to allow the placing of native workers on the locations, and is disposed to close work already established on locations. This policy of the government not only seriously limits the field for mission work, but it defeats itself. Instead of acting as a check on Ethiopian spirit, the injustice of the ruling gives thoroughly loyal natives good ground for feeling aggrieved.

The fear of a native uprising is largely mitigated by a well-known defect in native character—*i.e.*, his inability to cooperate, to hang together. Even Ethiopianism, the native's most successful attempt in extended cooperative effort, has itself been repeatedly the victim of schism. The danger is that circumstances may arise which shall drive

the native populations to stand together in self-defense. The anti-black tirades in press and on platform on the one hand, and the anti-white agitation on the other, may some day be the furnace, the vacillating, blundering policies of governments may provide the hammer, and the struggle for racial supremacy may be the forge upon which the aboriginal tribes shall be welded. Repression of life is hazardous. Let the colonies withhold from the native the education and the opportunity for self-improvement and advancement in civilization which he craves and which are his right, let them try to suppress legitimate religious activity, and it will be not "Oom Paul" but John Bull who "sits on the safety valve" of South Africa's destiny.

The Future Policy of South African Missions

What light does the racial Church movement throw upon the future policy of missions in South Africa? Does it mean that they have so far reached their goal in establishing self-supporting, self-governing, self-propagating native churches that they can now wisely transfer their force to other fields? Has the appearance of the self-assertive, independent spirit hastened or retarded the day of the voluntary withdrawal of the missionary?

With all the manifestation of a new life, with its ambitions and aspirations, the native is, with noble exceptions, seeking for *privileges* while he shirks the accompanying *responsibilities*. He is grasping for the glory of achievement while he shuns the drudgery by which success can alone be won. He talks of building colleges and universities, yet neglects the repair of his district schoolhouse. He dreams of native doctors and lawyers, but has not the stamina to go through the grammar-school. He undertakes to buy a farm, tho he is not ashamed of an unweeded mealie patch. He has not yet learned to be faithful in a few things, but he confidently expects to be ruler over many things. If a youth going out to battle with the world still needs the tender but firm control of a wise father, what shall be said of the native Church in its present development? Is it not true of the native Christian, as of the headstrong lad, that the disposition to throw off all restraint only emphasizes his need of parental guidance?

Remembering the absence of a genuine missionary purpose, the influence for lax morals, the impulse given to the racial proclivities for schism and political intrigue, and it is evident that Ethiopianism already adds its current to the terrible undertow that makes for a carnal Christianity. Such are the forces active within; without, the vices of both civilization and heathenism are rampant. Left to itself, has the native Church enough vital Christianity to inspire it with that self-sacrifice which shall make it a life-giving fountain? Or will it not rather succumb to that self-centeredness which will make it as a death-dealing whirlpool?

The three years' war has cleared the way for the settlement of the feud between Boer and Briton. But woe to Africa if the far greater problem of white and black is ever settled by other agency than the Gospel of Peace and Good Will. The outlook for such an adjustment is not reassuring. Neither race is prepared or even disposed to seek a solution based upon the teaching of the Sermon on the Mount. On the native side, who is to lead the way in the application of the principles of Jesus to social conditions unless it be the missionary?

Such considerations seem to force upon us the question—not, How soon may we go? but, rather, How long can we stay? How long will the churches accept of our cooperation? Let mission extension be pushed to the utmost; but to relax our hold upon the present work would be not only to leave the churches to an uncertain fate, but it would also involve the loss to the advance movement of its base of campaign. That the churches still need missionary supervision will hardly be disputed. But it must be a supervision that is sympathetic, tactful, firm, ever considerate of the sensibilities of pastor and people, blind to slight, callous to rebuff, divested of self-importance, and infused with the spirit of the prophet when saying: "He must increase, but I must decrease." The Baptist spoke of Him whom he recognized as his infinite superior, but the missionary must exercise this spirit toward those who are beginners in the school of grace. A more difficult and deeply spiritual service never has the missionary in this field been called upon to render. For the helpfulness of such service the native Christian is ready and sometimes anxious. Despite the differences of the past and the independent spirit still prevailing, brotherly conference and Christian forbearance are in some quarters already resulting in the restoration of mutual confidence between mission bodies and the native churches. Once it was a blind following of the missionary, now there is something akin to intelligent loyalty to him as a friend and counselor. No doubt the posts of privilege are on the picket-line of the advance to the interior, but Ethiopianism has emphasized the importance of the rear-guard, which has a part to play quite as essential to the full coming of the Kingdom of God.

THE APOSTLE TO THE BAROTSIS

FRANCOIS COILLARD, THE FRENCH MISSIONARY OF THE ZAMBESI

BY REV. JAMES I. GOOD, D.D.

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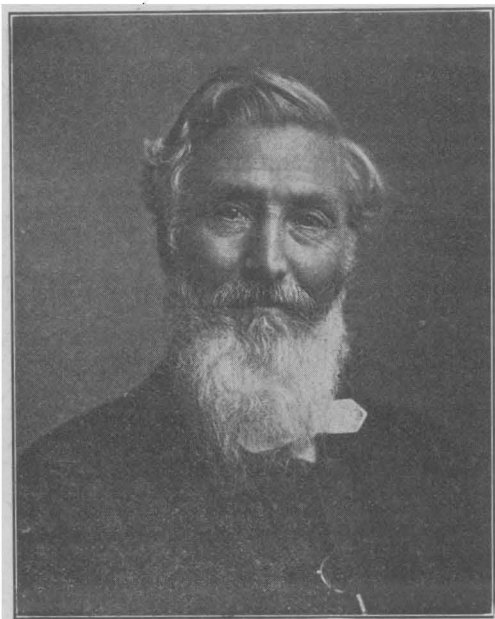
One of the greatest of living missionaries, and probably the greatest missionary ever sent out by the Paris Missionary Society, is Francois Coillard. He is now seventy years old, having been born at Asnieres des Bourges, in France, July 17, 1834. After being prepared

at Paris, in the mission house of the Paris Society, he was ordained and sent to South Africa in 1857.

Coillard began to labor at Leribe, among the Basutos in South-eastern Africa, where for about a quarter of a century he was greatly

assisted by his wife, one of the missionary heroines of the nineteenth century. Mrs. Coillard was a Miss Christina McIntosh, of Scotland, and her brave self-sacrifice was as notable as that of her husband. Most nobly she carried out her expressed purpose never to stand between her husband and his duty. "Wherever you have to go, be it to the end of the world," she said, "I shall follow you."

But altho M. Coillard was successful among the Basutos, yet his greatest success has been in the mission to which he went farther north, beyond the Zambesi River. The Basutos heard that there



Yrs cordially F. Coillard

was a tribe farther north, speaking their language, who were still heathen. The question arose: Was it not their duty to give them the Gospel? At first several evangelists were sent on a prospecting expedition. Among these was a prominent native Christian named Asher, who came back with a most eloquent plea for the sending of missionaries to the new field. "Ah!" he exclaimed, "why could I not cut off my arms and legs, and make every limb of mine a missionary to the Banyai?" His address was electric in its effect. The Basuto congregations began at once to collect money to found this new mission, and finally \$2,500 was raised. The council of the mission then decided to send a missionary, and a recent arrival named Dieterlen was set apart for the work. He started, but was arrested by the Boers and thrown in prison, so that the mission was broken up. Coillard's hopes, however, rose with the danger. "The Gospel entered Europe by a prison. Forward!" he said. Altho he and his wife had been expecting to take a much-needed rest in Europe, after an absence of about nineteen years, yet when the mission asked him to go on an exploring

journey to the Banyai, he gave up his furlough and started (April, 1877) on a perilous journey into the jungles, among wild beasts and even wilder men.

The first chief of the Banyai whom they met plotted to throw Coillard and his wife over a precipice. Coillard snatched his wife from danger, and with great difficulty they finally escaped. Another chief would have murdered Coillard had not one of the faithful evangelists thrown himself between the missionary and the knife. Then a king of the Matebele tribe carried them off and kept them prisoners for four months. He treated them with kindness, but forbade them to locate a mission in his territory. Thus, having been driven away from the Banyai and the Matabeles, Coillard went on to the Barotsi tribe. They received him kindly, since Livingstone had left the name of missionary in good odor among them. Coillard tells how he often felt not a little humiliated at being



CHRISTINE MCINTOSH COILLARD

continually called "Doctor" by them, as they had done to Livingstone. "Thus," he says, "the first missionary that comes along is invested with the boots of this giant." He did evangelistic work among them at Sheheke, but his evangelists died one after the other, and when they were about to penetrate into the Barotsi tribe, north of the Zambesi, the wet season came on, and so he and his wife returned to the Basutos, after an absence of two years.

The Paris Missionary Society felt itself unable at that time to undertake the great work which invited them beyond the Zambesi, so the noble missionary and his wife returned to Europe, and for two years traveled everywhere, pleading for money and men to found this new mission. With great eloquence, yet with great humbleness, he spoke to multitudes, while his frail body (apparently almost burned up by the terrible Zambesi fever) added force to his appeals. In 1882 Coillard and his wife returned to South Africa, and after spending some time in reviving his old mission at Leribe (during his absence devastated by a war) finally started for the north, and in October, 1884, arrived at Leshoma, south of the Zambesi. From this point he made a

visit to the King of the Barotsis, Lewanika. The following year they went farther north to Shesheke, and again visited the king, who had hitherto met only white traders, whom he had fleeced at his pleasure. He asked Coillard for all sorts of things, such as candles, coffee, medicine, etc. Eighteen months later they penetrated three hundred miles farther into the Barotsi country, and located a permanent mission station at Sefula, not far from the king's court at Lealui. Coillard at once began preaching, and opened a school under a tree. The first lessons in penmanship consisted of writing in the sand. The school began with twenty scholars, two of them sons of the king, and five of them his nephews. After the school had continued nearly a year, it was broken up by the pupils leaving to go out on warlike expeditions with the king. So great had been its effect, however, that the king, tho still a heathen, held religious services while on his expedition. Two of the first converts, however, who were forced to join the king fell again into heathen immorality. After a brief interval the school was again opened with forty-eight pupils, one of them, Litia, the son of the king. A girls' school was also started. Litia gradually lost his faith in heathenism, and showed great interest in his studies and in the Christian religion, but did not become a Christian until after he had gone to school in Basutoland. He was evidently influenced there by the example of the converted heathen, Chief Khama. His baptism (May 25, 1891) was a source of great joy, especially to Mrs. Coillard, whose health had been undermined by the severe sufferings through which she had passed in her travels and work. When Litia made his public confession at his baptism, another young man of the royal family burst into tears, and Mrs. Coillard said: "A Barotsi weeping, and weeping about his sins! I thought they had no tears to shed. It is a sight that I would have traveled three hundred miles to see." Before another Sabbath had come she had passed to her reward with the words: "I have at last arrived."

Mrs. Coillard's courage, endurance, self-denial, constant labors, buoyant faith, and cheering hopefulness combined to make her a noble wife and a great missionary. After her death, dark days came to her husband. Litia, alas! went back to the practise of polygamy, altho he was no longer a heathen in belief. The king grew hostile in spirit, and said, "What have I to do with a Gospel that gives me neither guns, nor powder, coffee, nor tea, nor sugar, nor artisans to work for me?" He also induced the first convert to leave the mission. Nevertheless, in spite of these difficulties, the mission grew, and after seven years of labor a church was dedicated. Six months later Litia surprised every one by publicly rising in worship and saying: "Henceforth I have broken the bonds of Satan to become a child of God; I have sent away my second wife, so as to obey God." He then made an earnest appeal, which resulted in one hundred and twenty conversions. Since that

time he has been a regular attendant at the mission services, and is its strongest supporter. His father, Lewaniki, still remains a heathen, but has introduced a number of reforms, having become a total abstainer, and of his own accord has forbidden the manufacture or use of beer. Christian nations might well learn a lesson from him in this respect. He has also attempted to put a stop to slavery and infanticide, and *has become a comparatively enlightened king.* His visit to England at the recent coronation of Edward VIII. awakened great interest. He wrote from Edinburgh to the Paris Missionary Society that he desired his country to be covered with a network of mission stations.

Coillard's continued ill-health led the Paris Society to urge his return to Europe, but he gave as a characteristic reply, "Send us first ten workers, and then I will come and help you find ten others." He was finally obliged to return in 1896, and again in 1899, but now, altho nearly seventy years of age, he is working without ceasing in this remarkable mission.

Many years ago a black minister had invited Coillard to attend the festival of his church at Kimberley. As he was about to leave, after a very enjoyable season, the minister put into his hand a number of small diamonds, saying, "These represent a day's work of my men; choose which you like." Coillard turned them over a long time (there were yellow, black, and white), and at last chose a black one. "Oh, but that is the least valuable," said the minister. "Perhaps so," replied Coillard, "but I like black diamonds; they are the jewels I am seeking for my Savior's crown."

A SUNDAY IN INLAND CHINA

BY MR. WILLIAM TAYLOR, KI-AN, KIANG-SI PROVINCE, CHINA
Missionary of the China Inland Mission, 1888-

Many an Occidental who has lived in the "Far East" may feel like saying, "There is no Sunday in China"; and it is true, especially of interior China. With the exception of the three great yearly feasts in February, June, and September, respectively, business and labor go on, day after day, without intermission. In most of the trades there is a tacit understanding that workmen may, if they desire, absent themselves from the workshop for three to five days a month, but there is no common day of rest. To the foreigner coming from a Sunday-observing locality at home, this unceasing toil and noise is tiring and oppressive. Many never get used to it. China as a nation has yet to learn that "lesson in Divine arithmetic," that seven makes more than six, and nine more than ten—a lesson, by the way, that some Western nations and communities, even with the historical proof before their eyes, seem forgetting.

Protestant missionaries in China are practically one in seeking to

lead the Chinese believers to abstain from labor on this day. In many of our churches, reception into membership is conditioned on the person concerned arranging to "rest from labor" on the Sunday. In others the rules are less strict, and the matter, while urged and commended, is not compulsory.

Clocks and watches are not in general use in inland China. Many of the wealthier class who have such use them more as ornaments than timepieces. As a result, the time of the Sunday services varies with the season of year and the condition of the weather. In June, and July we begin the services about 10 to 10.30 A.M. In December and January often as late as 11.30 A.M. to noon. On a bright day the people come proportionately earlier than on a dull one. Few churches have bells, gongs are occasionally used, and in one instance known to the writer a gun was fired off ten or fifteen minutes before the services began.

The men and women assemble in different halls, and sit about in groups drinking "unsweetened, milkless tea," learning catechism, Scripture, or hymns, or conversing socially, until the time for the first service. Some seven or eight members of the "Scripture Union" meet together before the general meeting for review of the daily portions read during the week, and for prayer on behalf of the members of the Union throughout the world. When the time arrives for the first service, a hand-bell is rung in the courtyard, and all sit down, the men in the church proper and the women in their own hall, adjoining the church. Then during the singing of another hymn the hand-bell is rung again, and the women, who have been led by the missionary's wife, or other lady worker, in a similar, tho still simpler meeting, file into the church—some of them, tho these are principally the non-Christians, "hobbling on their tiny feet."

The men sit on the left and the women on the right side of the church, all facing the platform, and between them is a railing some three or four feet high. This latter is in deference to Chinese custom which may take one or two generations to change. This united meeting is generally called the *Ta li-pai* (Big Worship Service), and lasts about one hour or a little more.

A box hangs in front of the pulpit, into which the Christians drop their money offerings. It is divided into three compartments, marked respectively, "Evangelistic Work," "The Poor," "The Local Church." Over all, in large prominent characters, are the words: "Give Cheerfully."

After about half an hour's intermission the afternoon meeting begins, the men and women together, as in the previous service. The intermission is purposely short, that those coming from a distance (some come five miles) and desiring to remain to the afternoon service may do so, and yet get away in good time.

The afternoon meeting, which lasts about one hour, is divided into two parts—prayer and then praise. About thirty minutes are given to definite prayer for specific objects. Such subjects as “The Ecumenical Conference in New York,” “The Indian Famine,” “The Transvaal and Philippine Wars,” or other world subjects, are briefly referred to. News or statistics are also discussed. Special prayer has been continually made during the last few months for a world-wide revival, according to the Keswick Prayer Circle suggestion. Our general plan, to “pray indefinitely for everything or nothing,” reminds us that our Chinese brethren are as human as Christians in other countries. There are often nine or ten short prayers offered. Following the season of prayer comes half an hour of praise in singing.

What often strikes a foreign visitor in these services, is what appears to be a lack of reverence. I say “appears to be,” for the Chinese are utter strangers to the form of public meeting in which one person does the talking and the others sit quietly and listen, and this fact needs to be kept in mind when judging their conduct.

After the afternoon meeting there are generally some Christians or inquirers waiting for private conversation and advice about some home matter or business difficulty. There are also, probably, some applicants for medicine, for whom a few simple drugs are kept. Some non-Christians present may also be willing to converse regarding the Gospel, and have a cup of tea with the Chinese helper or the missionary.

In the evening, shortly after sundown, at “the time of the lighting of lamps” (as the Chinese put it), a meeting is held for non-Christians—men only (respectable women do not come out after dusk). The church is well-lighted, and, after a short prayer, one or two hymns are sung, and the men begin to come in. Some sit only for a short time, and then retire. Interruptions such as our Lord had (Luke xii:13) are not uncommon. A pause to call the meeting to order and explain “church decorum” is sometimes necessary. Some may begin to smoke; some to parade listlessly up and down the aisles; some, on a warm evening, may “stretch out” on an empty seat for a doze. But a word or two is often all that is needed to assist the ushers to quietly right matters. Two or three speakers—one or two of which are Chinese—address the meeting for fifteen or twenty minutes each, emphasizing simply the main points of the Gospel—“God: His greatness, goodness, and nearness”; “the Lord Jesus: His deity, death, resurrection, and power ‘to save to the uttermost’ (Chinese translation is: ‘*save down to the very bottom*’),” and other topics.

Thus ends the work of a Sunday. The workers often retire tired out, but rejoicing in the privilege of being Christ’s messengers to those who know Him not, even when discouragement and sorrow press hard upon the spirit.

A NEW EGYPT *

BY REV. CHARLES R. WATSON, D.D., PHILADELPHIA, PA.

Secretary of the United Presbyterian Board of Missions

Coming back to Egypt after an absence of fourteen years, I find so many changes that I am compelled to recognize the existence of a "New Egypt" which was not known fourteen years ago.

Superficial and material changes are always those first to be noticed. English is spoken now quite generally, especially along the main highways of travel, where before French was the *passe partout* and English was but slightly used. The plain and unassuming little white caps, formerly worn by the street arabs and poorer boys, have quite given way to the more pretentious tarboosh, or head-cloth. The oriental dress is much rarer in the cities, and European races are a more familiar sight, even in out-of-the-way places, than they were fourteen years ago. Cairo has been so built up that entire sections of the city are literally new creations, and where "Old Cairo" was both a household word and a technical phrase, "New Cairo" has become a familiar idea and a literal fact. Cairo is no longer oriental, or is so only when it poses for the benefit of travelers in love with the romantic East.

Back of such superficial changes are deeper changes. Education has increased. An inspection of missionary work alone would lead to this discovery, for the mission school which would have taken the educational lead in a town or village fourteen years ago would to-day scarcely command a general patronage. The mission school has felt the influence of this educational movement, and has had to strengthen its course in order to hold its place. Thereby it has also been compelled to increase the cost of its educational operations.

The government schools, both by their increase in number and in efficiency, have contributed to this change, but the keenest competition of the mission school is not so much with these as with the private school. The youth of Egypt has become the prize for which rival organizations and faiths are competing. There has been at least a semblance of a revival of learning in the old Coptic Church, and this Church, seeing the inroads made upon its membership by the mission schools, has established schools of its own. The same is true of the Moslems, and there has been a great influx of Roman Catholic schools. The battle for the youth, and thus the future of Egypt, is keen as never before. A concrete illustration will give some idea of the forces which have entered the field. The city of Tanta has in it the following schools:

Government school of 500 boys (Moslems).
 Coptic school of 600 boys.
 Coptic school of 150 girls.
 St. Louis school of 150 boys (Jesuit).
 St. George free school of 250 (Jesuit).
 St. Mary school of 200 girls (Jesuit).
 Greek Church school of 50 boys; same of 40 girls.
 Moslem school of 120 boys.
 Sayydaïn school of 80 boys and 50 girls (Moslem).
 Union school of 96 boys and 70 girls (Moslem).
 Jewish school of 40 boys.
 Twenk school of 40 boys.
 Many Moslem primary schools.
 The great Mosque school of 4,500 (Moslem).
 Presbyterian Mission boys' school.
 Presbyterian Mission girls' school.

* Condensed from *The United Presbyterian*.

I think I am safe in estimating that more than half of these schools do not date back to 1889 or even to 1893. This estimate is more than borne out by the fact that throughout Egypt during the last ten years the candidates for the government primary examination, coming from private schools, have increased from 242 to 1,266, while those from government schools have only increased from 693 to 1,079.

The question may suggest itself, "Why not abandon the school as a missionary agency, in view of the increase in the cost of maintaining schools?" The reply is twofold. In the first place, so long as these other educational institutions are surrounded by strong hostile religious influences (as they are), and are not purely secular, the mission is compelled in self-defence to maintain Christian schools for the children of its Protestant community. The missionaries also regard the mission school, in spite of the increased cost of its maintenance, as still the cheapest and the most effective method of reaching the life of the non-Christian community for the purpose of evangelizing it. Street or bazaar preaching is not allowed in Egypt. Meetings in a rented hall are not attended to any extent by non-Christians. Personal work through colporteurs and visiting evangelists seems to afford very slight and slow access to the life of a community, and requires, in order to be effective, a tact and a training which can not be found in any great number of the workers now available for Christian service. The chief method left for coming into actual touch with non-Christian lives for purposes of evangelization would still seem to be the mission school.

The most startling change which the past decade and a half has wrought in Egypt is along the line of the increase of wealth and cost of living. Indeed, it would be difficult to find a parallel to this anywhere in our own country. A few figures, secured from an Egyptian land-owner and verified elsewhere, illustrate the new conditions.

Ten years ago you could buy 12 to 16 eggs for a piaster (5 cents); now you can get only six. Ten years ago, native butter was 2 to 3 piasters a pound; now it is five. Ten years ago meat was 1 to 2 piasters a pound; now it is three and three and a half. A cook's wages, a decade ago, were 1 to 2 L. E. (five to ten dollars) a month; now you pay just double. A common servant received ten years ago 40 to 70 piasters a month; now you must give him upward of 120 piasters.

The greatest rise, however, is in land. In the Delta good farm land sold a decade ago at about \$325 an acre. The same land sells readily to-day at \$600 to \$700 an acre. Nor is the reason hard to see. In 1897 a cantar of cotton sold for \$7.25. In 1903 the cantar sold at \$18 and the yield of an acre of land is ten cantars. The cotton demand of the world exceeds the supply, but, apart from this, the Egyptian cotton has no superior because of its silky texture and its long fiber. Other things have also contributed to the increase in price of land. In Egypt the middle class have become well-to-do, and the well-to-do have become wealthy. They have not yet learned to invest in foreign stocks; they wish to have their money invested in something visible and something within reach. Land is their preference, and because everybody wants land, the price goes up. If farming land has risen in price, building land in cities, towns, and even villages has risen still more. Where cost of living and price of land have increased, wages have necessarily increased also.

I have thought it worth while to emphasize these changes which

have taken place in Egypt in the past decade and a half, because it will be seen at a glance that these changes affect vitally our missionary enterprise. They increase the difficulty of our task, and they make it unreasonable for us to argue against enlarging estimates on the ground that at least the same amount of missionary work can be carried on from year to year upon the same amount of money.

Changing conditions, however, operate in another direction also. They increase the opportunity, and hence the need for missionary effort. Egypt is rapidly waking from her sleep of centuries. Intellectually and commercially a great revival is under way. Religious thought is undergoing great change. It is an opportunity to present anew the ever-modern and the all-sufficient Christ to this people.

THE BRIGHTER SIDE OF DARKEST AFRICA *

BY REV. MELVIN FRASER, ELAT, WEST AFRICA

Missionary of the Presbyterian Board, 1895-

Africa has a bad name. The country is spoken of as the abode of ills, forbidding, without a future as without a past. Notwithstanding the scramble of ancient Phœnicians, Chaldeans, and all modern Europe for some coveted gold fields and other favored spots of material resources, the land is relegated to the rear. It is said to be subjectively out of the race that nations run—the tag-end of the world, inhabited by the tag-end of humanity. “I would not go to Africa for \$10,000,” said an Illinois lawyer to the missionary. By common consent, the contents of the country is lumped, and labelled *Darkest Africa*—a large sign, that he who reads may run, and pass by on the other side.

The time may not be yet to pull down the sign, for this evil repute of long standing doubtless has some stubborn facts behind it; but we are bound to discriminate, for not all parts of Africa are alike, neither have the attractive, redeeming features always received due emphasis. It is a pity for our missionary interests to suffer through misapprehension.

Africa gets the credit of being torrid. When the writer was preparing to sail the first time for Africa, a lady in one of the cities said: “What are you going to that hot hole for?” As a matter of fact, this part of Africa (the Kamerun interior) is as unlike a hole as a mountain is, neither hot nor cold, but rather lukewarm, but deserves not to be spued out. The humid low coast is uncomfortable enough, and often at mid-day in the interior the sun is trying, and one would better keep out of it or wear a helmet to shield from the subtle power of the rays which seem to affect the brain more than the body. But at our interior elevations of about two thousand feet there is not excessive heat. The writer helped to keep a registering thermometer three consecutive years in the shade, and the highest point the mercury reached was 88° Fahr. Nights are always comfortably cool, sometimes uncomfortably so. The missionary on furlough in New York has been heard to say, “I never felt the heat like this in Africa.” Chicago, not Africa, is the hot hole in summer. The missionary whose heart is at all warm toward Jesus Christ, and who remembers that He was warm and weary when He sat by the well at

* Condensed from *The Assembly Herald*.

midday, and that He sweat drops of blood that night, has not been heard to complain seriously of heat even in exceptional places and times in this region of Africa.

Men tell us, too, that there are no possibilities for the black man, that missionary work in Africa is a waste of time, money, and life. So certain disciples spoke of waste when the alabaster box was broken and the precious ointment poured out. True, the Africa heathen are very far down in the horrible pit and the miry clay—there have been centuries of sinking. Pen can not tell the sin and the ignorance of them. Even the inspired penman in the first chapter of Romans did not overstate the situation for the Bulu. The native life by itself is shocking. The native unwritten law is eye for eye and tooth for tooth; at the death of any man of repute, the custom has been to require atonement for the occurrence by human sacrifices, especially of women charged with the crime of witchcraft; women and little girls are bought and sold as goats or gambled away. Aside from local restraints, governmental or Gospel, it is in the main true: every man is a liar, thief, murderer, adulterer, and every woman a slave and harlot by compulsion of circumstances and custom. Oh, the pity of this seething mass of helpless depravity!

But can these people be made anything of? Yes, if history can be repeated, and if first-fruits are any prophecy, and if the Gospel is the power of God unto salvation. The native is not a bunch of *avordupois* without brains or backbone in his intellectual and moral anatomy. Under the dirt and nakedness of these black skins there is much to appeal to and develop.

Observation of how the natives, shut entirely off from the world for centuries, and groping in the dim light of nature, meet some of the necessities of life, this begets hope for them. A man cuts down a plantain, extracts the fiber, dries it, and twists a strong neat cord; then he is potter, forming a symmetrical clay pot for water, food, oil; with a jack-knife he carves a cane of ebony or new gun-stock; without nail or saw, he builds a house with parts fitly joined together. He is blacksmith, constructing his bellows and making his charcoal and sometimes digging his ore, and produces an ax, a hoe, knife, pin, or spear. He sings a senseless ditty, and has made the instrument, less or more musical, on which he plays the accompaniment. The native woman weaves her fishing-net, and is at home cooking the many products of her garden. The children in the streets build playhouses, and throw the spear skilfully; they draw pictures upon the bark walls of the houses, or upon their own bodies, of all sorts of beasts, birds, reptiles, and have a keen sense of the ludicrous. The missionary who examines these products of the natives' hand and mind is probably amused, but impressed with the practical and artistic sense which they represent. If the natives can do so many things so well without training, what might they not do with instruction, with higher ideals and nobler motives and a broader field placed before them?

The average native is nobody's fool. The European learns, by humiliating experience, to look out for him in bargaining. He is a keen observer, has a good memory, and is not lacking in imagination, tho probably more imitative and mechanical than constructive and original. He loses his head in an emergency, and being of excitable temperament, quickly flies off on a tangent. He is full of surprises that delight or puzzle, and of disappointments that distress or amuse. But he can be taught,

and wants to be. He admits his ignorance, and is a docile learner and willing follower into new fields of thought and enterprise.

The native children in school learn quickly and retain well. Boys have been reading the Gospels within a year from the time of knowing that there is an alphabet. Many a boy can tell in his own words, with accuracy and fulness, many of the sayings of Christ, His miracles and parables, circumstances and purpose of birth, crucifixion and resurrection, as well as rehearse teachings and doings of the apostles. The boys and girls, in capacity and progress, compare well with children of similar opportunities in the home land. Many are diamonds in the rough, pearls in the mud—but they absorb like sponges.

The children have a desire to learn. Hungry people do not reach out for food with more eagerness than that with which the boys have been seen to scramble for a scrap of paper or fragment of book printed in their own speech. They are glad to work thirty-seven hours to buy a Primer. In this interior work the time is passed when pupils needed to be begged or bought to come to school, and thought they were doing the missionaries a favor by coming. The advantages of knowing how to read and write, and of decorum and manly character, have become advertised and recognized, so that a kind of love of learning has set in, and there is competition for a place in the ranks. By mere advertising, a school of four hundred came together at Elat the first term this year, and the records show an average attendance of two hundred and fifty-eight for the year, an average of two hundred and three boarders cheerfully paying in work for food and other necessary supplies. Boys came, and, finding the dormitories full, said, "Have mercy on us; let us stay; we will sleep in the saw-pit and under the house, and live on sweet potatoes," and more than a score did so. This desire and ability to learn, on the part of the youth, gives wings to the school work and promise for the new generation.

The possibilities to be counted upon, and test of the value of the work appear, perhaps, to best advantage in the religious life. The native has a broad, susceptible religious nature ready to respond to the ideals within his reach. He interprets whatsoever comes to pass in life as the expression of an invisible something. To him, nothing either good or bad occurs but by the intervention of a mysterious unseen power residing in witches, amulets, concocted "medicine." The native is constructively religious, and, knowing nothing else, worships fetish, with all its inconsistencies and hideous cruelties. When the ideals of the Gospel are plainly presented they appeal to his understanding and judgment, and take hold of his heart, and begin to command his obedience.

Since the opening up of the Kamerun interior work ten years ago, hundreds of people have come to tell of their desire to be Christians. By no means have all these proved steadfast or realized what they were doing. There has been a deal of chaff in the wheat. But out of these numbers, two churches have been organized, one at Efulan, one at Elat, and material is in sight for organizing at Lolodorf. Hundreds of others are in classes on probation and in course of instruction for membership. When the Kingdom of Heaven has been preached faithfully, many have pressed into it.

What kind of Christians do the natives make? The act of making a public profession of faith in Christ and of entering upon the new life involves an heroic break. A tremendous tide is to be stemmed of temptation—often of persecution and ostracism. Not a little of these has been

endured for Christ's sake. Women have been flogged by their male masters for attending meetings, and confined days without food for guarding virtue, and charged with murder by the occult power of a Christian witch. A young man recently put away two of his three wives, and received a brutal beating by his tribesmen because he would not add his little sister to the other's plurality of wives. Many a Bulu house is today divided against itself, rent asunder on the Rock Christ Jesus. There are those who have in them the stuff martyrs are made of, who know whom they have believed, and would die rather than yield under coercion and forsake their new-found Lord.

There are boys and young men and women whose records of years show that they will not lie or steal or break the seventh commandment, and this is saying not a little in recognition of the power of God's grace to keep that which is committed to Him in the slums of Africa. With this rising generation the groundwork of polygamy, with all its litter of vices, and which gives occasion to nine-tenths of Bulu troubles and sorrows, is beginning to crumble, and many a young fellow, tired of sin and its wages, is stepping right out of the ranks of heathen society, marrying one wife, and walking honestly in the marvelous light and liberty of the truth that has made him free indeed and happy.

How any one, while counting the cost, yet seeing the output, the quantity and the quality of it, can say that missions to Africa do not pay, is past understanding. If coming to Africa and being used for the production of such sturdy, intelligent, useful Christian lives as so many of them are, if this is being buried alive, then blessed be the burial.

We have not said that Africa is not dark; she is dark, and for the natives her unwritten history has been one long black night. But much of the darkness is of a kind that light will drive away, and the servant of God who brings that light can live here with all the comfort and safety he needs, and discovers a Kingdom to live for. Come over and help us. The missionary who comes with his lamp trimmed and burning in faith, hope, and love meets not a dismal task. Bearers of the torch of Divine Truth find that, in personal experience and actual outlook, even in Darkest Africa there is not more night than day.

LETTER FROM AN EX-LAMA OF TIBET *

Our readers will be interested in the translation of a Tibetan letter from the former Buddhist lama, Chompel. It is addressed to the members of the Moravian Congregation at Indianapolis, who support him as their Bible-reader, or Christian evangelist, to his Tibetan countrymen in Ladak. Owing to the breakdown in health of so many of the Moravian missionaries in the Himalayan field, Kalatse, where Chompel was working under Missionary Francke, has had to be left unoccupied during this winter, so Chompel writes—in part—as follows from Leh:

LEH, via KASHMIR, December 15, 1903.

MY DEAR BROTHERS AND SISTERS,—I am sending you a greeting of peace. By the mercy of God, I am in good health. I can not comprehend the guidance of the Lord in calling me from the interior of Tibet to preach His Word here. As it is very cold just now, it is really difficult to

* From *At the Threshold*.

go upon this errand. The river is frozen over, and the sheep and goats cross it on the ice. But our Lord suffered even to giving His life for us all, and I am pleased to suffer for my Tibetan friends.

Many of the people understand what the Gospel means, but they answer me like this: "We like your tidings about salvation in Jesus, but we also like the religion of our forefathers." I reply that a man can not ride on two horses. If he tried, one leg would be carried off in one direction and the other leg in the other direction. You can not side with the devil and serve the true God. Your gods are idols and they can not do anything. I am a Christian, and therefore I do not trust in them, nor in the Grand Lama, who professes to be an incarnation of Buddha. I believe in the Son of God, who dwells in heaven. God is not in need of riches or goods; what He wants is our hearts. If we love Him with all our hearts, we shall live in accordance with His Word, and then we shall love the poor, the widows, the sick, and also our parents. The greatest sin is to bow down before idols. You say you believe in God, but tho you may declare that you are clean, yet if you have not been cleansed by God from your sins, then you are like a dirty hand. You know that the hands will not keep clean; we have to wash them again and again. Just so is it with ourselves; we have to pray God again and again to forgive us our sins.

Now, my brothers and sisters, if I were alone in this work I could do nothing. But our Lord God has given you to me as my helpers in it, so I go and preach without fear. Altho I have neither home nor house, you are my friends—yea, my father and mother. Therefore I will gladly go out as an evangelist to tell the people the Gospel of our Lord.

Brother Stobgyes has been much abused by his father and mother. They said: "If you become a Christian, neither the field nor the house will be given to you. There are nine other men in the family to do the work, and they have to eat and drink. We can do without you." Altho they have treated him like that, he has not fallen away. Please pray to God for the new brethren in this country. This letter is offered to all my dear brothers and sisters (in America) with my greetings.

When Chompel writes that the love of God in our hearts will beget a true love to our neighbor, he enumerates not only the poor and the sick, but also the widows, who are greatly despised and neglected by his heathen countrymen. It is not many years since he himself lay, deserted, poor and sick, beside the road to a famous place of pilgrimage. There he was found by one of his countrymen, who was a Christian, and who became in every respect a "good Samaritan" to him. It will be noted that he adds that if we love God we shall love our parents also. Nobody in that Tibetan land would have more reason to thank God if a great wave of love to Jesus Christ came over the country, than the aged fathers and mothers, whose lot is only too often to be turned out of house and home when their children grow up. He has learned that God is not like the idols to be seen in those lamaseries, always demanding offerings and gifts, but that He is the great Giver, who spared not His own Son, but will with Him freely give us all things,

The man whom he names Brother Stobgyes is one of the candidates for baptism. Nowhere are our Lord's words more true than in Tibet, about the effect of His Gospel in dividing families until all are united in Himself. Stobgyes, being the eldest son of his parents, ought to inherit the house and the fields, or little terraces on the mountain side, which belong to it. But because he wishes to be a Christian his parents will disinherit him, and the other members of the family will be only too glad to get rid of him, so that they may have the more. No, it is no easy matter for a Tibetan to become a Christian.

AN UNOCCUPIED TERRITORY IN CHINA *

BY REV. WILLIAM DEANS, ICHANG, HUPEH, CHINA
Missionary of the Church of Scotland

In connection with the "Appeal" to the home churches for an increase of missionaries, formulated at Kuling, it may not be unwise to draw attention to many districts in China which might be called "unoccupied territory." If such an "appeal" be answered, the new missionaries should not concentrate in present occupied territory. Why not push out into new regions—some practically untouched, some very inadequately wrought?

The settling of missionaries in a district may be overdone. For example, when a few years ago Hunan was opened to missionary work, the cry was "To Hunan!" Existing missionary societies sent men into the province, and new societies determined to occupy the place also. Many important places were thus neglected, and Hunan possibly in danger of being overdone.

We would draw attention to three districts radiating from Ichang—southwest, northwest, and northeast. These three districts are unoccupied by any resident missionary, and are only partially reached by native evangelistic agency.

1. The Southwest District.—A glance at the map of Hupeh will show a triangular stretch of country with the Yangtse as base and Shi-nanfu as apex, with Sz-chuan and Hunan boundaries as lines of the triangle.

This triangular district is unoccupied by any missionary society, and to a large extent has no evangelizing agency. Protestant missions are only touching its borders, tho in some parts of it the Roman Catholics are strong. The district is mountainous and not very densely populated. Passing through it is a very important trade route between Sz-chuan and Hunan and Shasi. This route touches the city of Shi-nan, but does not come near Ichang. The imperial road from Ichang to Wan-hsien and the west is through this part of the country.

A missionary settlement in Shi-nan would reach a hitherto unoccupied and unworked country, and would be well worth the consideration of societies seeking a new field.

The following are the principal places in the district, with stages from Ichang:

Shi-nanfu, nine days from Ichang and seven days to Wan-hsien, a large town on the Yangtse in Sz-chuan. Wan-hsien is to be opened as a treaty port at an early date, so either it or Ichang could be made the headquarters and line of communication for the district.

Li-chuan, twelve days from Ichang and three days from Shi-nan.

The following hsien are under jurisdiction of Shi-nan:

En-shih, incorporated in Shi-nanfu.

Kien-shih, one hundred and twenty *li*; Han-feng, two hundred and forty *li* from Shi-nan.

Hsien-en, ninety *li*; Lai-feng, three hundred and sixty *li* from Shi-nan.

Besides these places there are Chang-yang, two days distant by road from Ichang. It can be reached in one day, going partly by water and partly by road. Chang-lo, another town, is distant two days south from Chang-yang, and Ho-feng five days from Chang-lo.

* Condensed from *The Chinese Recorder*.

It will be seen the district is of large extent, with abundant opportunities for work of all kinds. It is really virgin soil for any missionary society that cares to enter in. Supplies could be had from Ichang. The letter-carriers from Ichang to Chungking pass within sight of the walls of Shi-nan.

2. The Northeast District.—This district stretches from the Yangste to the Han River. The northerly part is hilly, the easterly a plain, with many villages highly cultivated. Considerable evangelistic work is done here by the Church of Scotland Mission and the Swedish Mission.

A very extensive district with abundant opportunities stretches from Shasi on the Yangste through a vast plain to the hills near the Han. There are large villages and towns in this part, such as Ho-yung, Tan-yang, Yuan-an, Kin-men, Yü-ki-ho, Kuan-wing-shih. Ideal places for residences and more permanent work under foreigners would be Tan-yang or Kin-men. Tan-yang is forty-five miles from Ichang, and can be reached by road in two days. It has also water communication with Shasi. Kin-men is two days farther on, and only one day from the Han River. It is a beautiful spot, surrounded by hills and with a supply of the finest spring water. The telegraph passes through Kin-men *en route* for Hsiang-yang and the north. We understand the Imperial Post is soon to be established in the district.

The Swedish Mission occupies, with native agents, Ho-yung, Tan-yang, Yuan-an. The Church of Scotland Mission crosses the line of Swedish stations and works a district by Yu-ki-ho, which connects with the Wesleyan Mission's outstations around Kin-men and toward An-lofu.

In our opinion, this large, well-populated district should have some resident foreign missionary, and if none of these societies intend settling foreigners, it is an opportunity for some new society to enter in and develop the field. Beyond Yuan-an and stretching northward to Hsiang-yang, on the Han, is a district literally unoccupied and untouched.

3. The Northwest District.—From Ichang to Kw'ui-fu, in Sz-chuan, is a stretch of the Yangtse, reckoned about two hundred miles, with towns and villages on the banks. This part is almost direct west from Ichang. No evangelistic work is being done over this area. Beyond the river to the northwest is an inland district, mountainous and sparsely populated, unvisited by any missionary. The China Inland Mission occupied Kwui-fu and Wan-hsien, and work the surrounding places, but from Ichang to Kwui-fu is a field open to any new agency. As usual, the Roman Catholics are progressive and Protestant converts are few.

A station could be opened at Pa-tung or Kwui-chow, both in Hupeh, and from these centers a good work could be done up and down the river and inland from the river. With the opening of new treaty ports beyond Ichang and a possible steamer traffic, the population in the river towns and villages will increase. It seems a pity that such a stretch of river is unworked by any mission. Present missions in Ichang can not undertake further extension for lack of workers.

It would be well if new societies hoping to send workers to China could have attention drawn to vacant, unoccupied districts, and thus, instead of overpopulating *one* district, and consequently overlapping in work, could occupy an unrestricted field.

EDITORIALS

HEDLEY VICARS read I. John 1:7, and, profoundly meditating on it, he said: "His blood cleanseth me from all sin. Then I will henceforth live as becomes a blood-washed man."

Mr. F. S. Arnot

At Bristol, England, March 10th, there was held a series of farewell meetings, in view of the return of Fred S. Arnot to West Africa, already referred to in the March issue. The exercises were of deep interest, but all else paled beside Mr. Arnot's simple, unpretentious narrative of his former experience in Jarenganze and West Africa. He told especially of his visit January 1, 1882, to the Bakuba tribe on the Kushibe River, never before visited by any missionary. They came together in thousands, and the chief, after hearing Arnot, declared he was ready to take the new *Feti* as his own, and burn all his own fetishes; and actually a large number of fetishes were destroyed. Yet this tribe has not yet *one* missionary! And there are fifty more in the vicinity, between the Kongo and Zambesi rivers, in the same destitution. There are 1,500,000 square miles inviting laborers, and no means of supplying them.

When King Lewanika was in Great Britain and met Mr. Arnot, he introduced to him his prime minister, and he proved to be one of Arnot's converts! Another instance of the fact that it is not the number but the character and influence of converts that tells on the heathen and the work of God.

It will interest readers to know that on the maps of the Royal Geographical Society, "Arnot's Route" is the only traveler's course officially marked, and for the reason that, before he went out, he pri-

vately qualified himself to take observations, etc.; and then as he moved inward he carefully kept notes of his journey and route and the places visited, so that his notes have been found exceedingly valuable scientifically, and the society gave him \$300 for a scientific outfit of the necessary instruments for further scientific purposes.

After some months spent in holding meetings on the continent, Mr. Arnot is to take leave of his wife at Lisbon, and will go to Africa to look after the work on which his heart is set. He will not return to his wife and family under two years. Let much prayer follow him.

The Effect of Russian Rule.

Many wonder that Christians who pray and work for the coming of God's Kingdom in Asia should be so strongly opposed to the spread of Russian dominion. Perhaps they will understand this more clearly when they read the following article from the treaty recently concluded between Russia and Tibet:

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. For this purpose the Grand Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably and by mutual consent, so as to guarantee the free propagation of both religions and take all necessary measures for avoiding religious disputes.

In plain words, Russia proposes to exclude all religions except her own and that of the country in question. She no doubt does this in the interests of unity, but not of liberty. Russia is intolerant, and acts on the principle that the State should control the lives and con-

sciences of the people. The result of her policy is seen in the ignorance of her common people, the dissatisfaction of her intelligent classes, and the wretched lot of her political prisoners.

Another Noble Testimony to Missions

There is force in testimony which comes incidentally. Many a noble British officer in India has certified within his knowledge to the excellence of missionaries and their work. An accidental, so to speak, word of endorsement of them came in October last from Sir Andrew Frazer, K.C.S.I., the present Lieut.-Governor of Bombay, on board a steamer in the Gulf of Aden. He had consented to preside at an extemporized social missionary gathering, and in his introduction to the occasion said, as reported in the *Bombay Guardian*:

I do not attach much weight—not to use stronger language—to the unfavorable reports of mission work brought to us by those who have no sympathy with it, who never have known a missionary, who have never visited a mission college or mission church, who have made no effort to understand those who have come under missionary influence. We Englishmen are not accustomed to listen with respect to judgments based on such want of knowledge and want of sympathy. For myself, I have had exceptional opportunities of seeing missionary work and of testing its value, and I honor the missionary body as a whole, not only for their purely religious work, but also for their medical and educational work and their cooperation in social improvement.

I also desire to confess my faith in the Lord Jesus Christ, in the Christian religion, and in that Holy Book from which an extract has just been read in our hearing. . . .

I sympathize with mission work because of the need that exists; people whom one learns to love, lack the consolations of Christ; because we should pass on to them the blessings which missionaries brought centuries ago to our own

island in the northern seas; and because this is in accordance with Christ's will so far as we can know it. I may add that in this promise of power from on high, I seem to hear an encouraging echo of that other saying of His, "Fear not, little flock"—despite weakness and mistakes—"for it is the Father's good pleasure to give you the Kingdom—for Me." **

Work for Educated Spaniards

Mrs. Charlotte Fenn, widow of Albert Fenn, a well-known missionary in Madrid, has been prompted to seek to reach the upper and educated classes in Spain. The essentials of her plan are the preparation and sending by post of a series of well-adapted and neatly prepared booklets, fitted to awaken the interest of the reader in eternal things, and lead to a clear understanding of the way of salvation. The manuscripts are first to be submitted to an educated Christian Spaniard for suggestions, both as to matter and style, and the booklets will be printed in Spain, and circulated from various centers, accompanied by slips printed in England, inviting confidential correspondence. Dr. Robert Fenn will be associated with his mother in the work. The booklets will follow one another at intervals, addressed to the same persons.

The classes sought in this effort have been but little reached by the ordinary means. Portions of Scripture are being already circulated by post, and this will open the way for other efforts. As the postage rate on printed matter is especially cheap in Spain, the expense of such work will be proportionately lessened.

Mrs. Fenn has the entire confidence of the editors of this REVIEW, and the body of referees in England whose names are attached to her circular is quite sufficient to inspire the firmest assurance that everything will be done according to the will of God and the Word of God. There will be no trifling with the Truth, and no lack of frugality in the use of the funds.*

* Those who feel led of God to assist in this work might send donations directly to Mrs. Charlotte Fenn, 44 Scarisbrick New Road, Southport, England. The editors of this magazine will be glad to act as mediators, transferring funds without expense.

BOOKS FOR THE MISSIONARY LIBRARY

A MANUAL ON MOHAMMEDAN OBJECTIONS TO THE CHRISTIAN RELIGION. By Rev. W. St. Clair Tisdall, D.D. London, 1908.

At the request of the C. M. S. Committee, Dr. Tisdall has prepared this admirable, practical, and concise manual for missionaries. The author is eminently fitted for the task. He is *facile princeps* among missionary students of Islam in its literature, and has had a large practical experience of the Moslem attitude toward the Gospel in Persia and India. Such a hand-book of apologetics fills a long-felt want not supplied by the history of Mohammedan controversy, as given by Muir and Wherry, nor by the controversial works in Arabic and other languages which deal with special phases of the vast subject. This book covers the whole ground fairly well, and is interestingly written in the form of a dialogue. In the Introduction the author shows the need, purpose, limitations, and abuse of controversy, and then follow eight chapters on the subject proper. The general objections of Moslems are first considered; then their contentions regarding the genuineness of Scripture, the Trinity, the Atonement, etc., follow in order. Even those miscellaneous objections hurled at the bazaar-preacher by ignorance or fanaticism find a place and a reply. The treatment is always succinct and to the point, but especially worthy of praise is the argument for the genuineness of the Bible. No place is given to destructive criticism, and the authority of the Word of God vindicated. The Appendix gives a useful list of weapons in the battle for the truth, and indicates further lines of study. The spirit of the book is not polemic nor dogmatic, but irenic and sympathetic. "Our aim is not to

silence our opponent, nor to gain a mere logical victory, but to win souls for Christ. The object that we have in view in controversy is merely to remove stumbling-blocks; we must not expect it to convert a soul; that is the work of the Holy Spirit." No one can get a better idea of the real nature of the Moslem problem than from this book. Every worker among Moslems needs it; by mastering it the novice will become almost a veteran.

Z.

SIEGE DAYS. By Ada Haven Mateer. 12mo, 408 pp. \$1.25. Fleming H. Revell Co. 1904.

This comely and fascinating volume relates to the nine memorable weeks of siege and semi-siege endured in Peking in 1900 by 71 men, women, and children. The plan of the work is quite novel and original. It is a book by, of, and (in many respects at least) for women, and is composed of a multitude of extracts from diaries, letters, and recollections, varying in length from two or three lines to several pages, largely taken from articles published in various religious papers and missionary magazines. The happenings of those days, passed in sore trial and peril, are given often by several witnesses, and so are seen from divers points of view. Tho the reader can not but realize what horrors unspeakable were endured, yet even more he is made acquainted with the abundant solace and comfort vouchsafed by the assurance that the great Friend and Father was continually present. Certain of the Psalms took on a new meaning, and the promises possessed a pertinence and power never before so fully tested. It is more than doubtful if the average reader can find a volume upon this theme which will impress him more deeply than this

one, or will picture more vividly the thrilling scenes attending this memorable passage in missionary history. ***

THE WONDERFUL STORY OF UGANDA. By J. D. Mullins. Illustrated. 12mo. 224 pp. 2s. Church Missionary Society, London, 1904.

The story of Uganda is indeed wonderful, but this account of it is somewhat disappointing. It is too brief, and omits too many interesting facts and incidents which help to make the story marvelous. We believe that there is a great opportunity for a larger history of Uganda missions which will combine the best features of the many books that have been written on the country, its people, and missions.

"The Story of Ham Mukasa, Told by Himself," is appended, and furnishes a concrete account of how one man found the light, but even his story does not prove especially unique or remarkable. It gives, however, the picture of native life, and the transformation of one character which is always instructive and encouraging. *

CHILD-LIFE IN MISSION LANDS. Edited by Ralph E. Diffendorfer. 16mo, 180 pp. 50c. Jennings & Pye, Cincinnati. 1904.

These stories of children of other lands are excellent, and the book is valuable from a missionary standpoint. It was prepared by several writers as a text-book for the Forward Mission Study Course, and while all the fields are not covered, enough are presented for the purpose. Two of the children whose stories are presented are Chinese, one is Mexican, one African, two live in India, one in Italy, one in Korea, and one in Japan. These delightful pictures of child-life also show how much is lacking in their surroundings and training which is essential to right development and a preparation for eternal life. *

DR. BARNARDO. By J. H. Babb. S. W. Partridge & Co., London.

This is the life story of the great friend of orphans and waifs, who *never turns away a needy case*. He began in a most humble way, already set forth in these pages. He, by a sort of accident, came to know that poor boys were sleeping out in the streets, in winter weather, without a covering. This led him to undertake to provide shelter and food—at first for a few, then more and more, until he has cared now for over 52,000 boys and girls, established over 100 separate homes, sent out 15,000 emigrants to Canada, and is maintaining and fitting for service over 7,000 daily. His great resort is prayer, and his life story abounds in singular answers and providential interpositions.

THE LIFE OF JAMES CHALMERS. By Richard Lovett. 8vo. Religious Tract Society, London. Fleming H. Revell Co. 1908.

This is one of the most inspiring of all modern missionary books. It is full of a strong, sensible, virile piety. He was fully absorbed in his work. His courage was exceptional and contagious. It emboldened disciples while it made cowards of foes. We have seldom met any narrative so full of exposures and signal deliverances. He impressed even cannibal savages as a prince among men, and strange chiefs obeyed him like slaves. We recommend the perusal of this book to all who love missions.

THE HYMNAL. Prepared by a Union Committee, Tokyo, Japan. 1903.

This large Japanese hymnal of nearly 500 hymns marks a decided step in advance in the work in Japan. It was published by a committee through the cooperation of the Protestant missionaries of various denominations, and can not fail to impress the Japanese with the essential unity of the Christian Church. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Beneficent Giving for Eleven Years In the *Review of Reviews* for April, G. J. Hagar gives this table of American benefactions since 1893:

1893.....	over	\$29,000,000
1894.....	"	32,000,000
1895.....	"	32,800,000
1896.....	"	27,000,000
1897.....	"	45,000,000
1898.....	"	38,000,000
1899.....	"	62,750,000
1900.....	"	47,500,000
1901.....	"	107,380,000
1902.....	"	94,000,000
1903.....	"	95,000,000
Total.....	"	\$610,410,000

If the omitted items could be gathered accurately, it would be quite reasonable to assume that this aggregate for eleven years would be swelled by at least \$250,000,000; but the known amounts, while doubtless far short of the real total, are monumental. The annual average of givers was not far from 400.

Railroads Ten railroad companies, centering at **Fostering the Y. M. C. A.** St. Paul and Minneapolis, have united in aiding in the establishment of a Railroad Young Men's Christian Association for their employees at Midway Yards, between the two cities. A \$30,000 building, erected for a stock exchange and never used, has been turned over by the railroad companies to the association and opened recently. The General Manager of the Great Northern Railway, in a speech at the opening, said: "I look for the rapid extension in the northwest of railroad associations." The building was furnished from a fund raised by railroad men and citizens.

Anti-Lynching Crusade in the South It is exceedingly pleasant to be able to record that an anti-lynching crusade has been inaugurated by the W. R. Barksdale Camp, United

Confederate Veterans, of Grenada, Miss. The following significant resolutions were unanimously adopted at a recent and largely attended meeting of the camp:

1. That we are unalterably opposed to the lynching of a human being, save perhaps for the one unmentionable crime.

2. That as Confederate veterans and law-abiding citizens of Mississippi and of the United States, we are violently, vehemently, and eternally opposed to the practise of burning a human being for any crime whatsoever.

3. That we appeal in thundering tones to all Confederates, their wives, and daughters, and to that great and glorious organization, the Daughters of the Confederacy, one and all, to arise in their might, and by precept and example, voice and pen, moral force and influence, help put a stop to this diabolical, barbarous, unlawful, inhuman, and ungodly crime of burning human beings.

The Gospel of Cleanliness for Negroes Not thousands but millions of colored people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact with intelligent, sympathetic helpfulness. Where can this touch be given and where felt as in the home? A missionary among the colored people, when asked, "What are you doing?" replied, "Caring for immortal souls in ebony houses." Yes, and they are also caring for the houses of these souls, for multitudes sin and suffer because they know so little about their bodies. The teaching of some of the missionaries was characteristically emphasized by the woman who exclaimed: "I will, honey, I will look up to God and clean up my house." She had the right conception of the order, Godliness, then cleanliness; as inseparable as faith and works. The influence of a growing plant helped to get one home in better condition;

the introduction of a pretty picture wrought a change in another. In view of such facts, how numerous are the opportunities of Southern Baptist women to extend a helping hand, and to influence for good those who are at our doors, looking to us for help!—*Foreign Mission Journal*.

A Fund to Educate Colored Preachers The John C. Martin Educational Fund was established to help colored preachers, teachers, and

Christian workers in the South. This is done by means of Bible conferences and lectures at central points. Mr. Martin hopes by this means to train true leaders by drawing them from politics to church work.

From June 1, 1900, to November 1, 1903, the following excellent results have been achieved: 90 Sunday-schools and young people's societies have been organized, distributed as follows: Texas, 6; Louisiana, 16; South Carolina, 36; Georgia, 28; Arkansas, 4; 77 lectureships have been maintained, 19 in Texas, 8 in Louisiana, 37 in South Carolina, 9 in Georgia, and 4 in Arkansas; 659 lectures and sermons have been delivered; 1,639 preachers, 1,742 teachers, and 24,550 other people have attended the meetings; 11 libraries, 1,029 Bibles, and 549 other religious books have been sold. Nearly 300,000 tracts were distributed. Twelve libraries were sold in other States. *

The Approach to Christian Unity The numerous divisions of the Christian Church are steadily and rapidly approaching unity and federation. Not to name other similar movements, the Congregationalists are earnestly canvassing the question of organic union with the United Brethren and the Methodist Protestants; and the Presbyterians with

the Cumberland Presbyterians; while the two great branches of the Methodist Episcopal Church seem more than likely soon to adopt a common order of worship, a common hymnal, and common catechism.

How One Pastor Took His Offering The Rev. J. B. Lawrence, pastor of the Baptist Church at Brownsville, Tenn.,

had printed and distributed among his members the following card, in order to help him in his foreign mission collection. The result was a pleasing surprise to his members. The church went up from \$85.32, their contribution in 1903, to \$210. Others to hear from makes the church fairly sure of \$250. This is another illustration of what can be done when there is "a definite aim and a live pastor":

It takes \$600.00 to pay the salary of a foreign missionary. This divided into months, weeks, and days, is as follows:

One year.....	\$600 00	Two weeks.....	\$25 00
Six months.....	300 00	One week.....	12 50
Three months.....	150 00	One day.....	1 78
One month.....	50 00	One hour.....	17

How much of his time do you wish to pay for?

How many days do you wish to work in the foreign field?

I will pay \$....., which employs a worker in the foreign field for.....days,weeks,months.

Four Years' Growth in Methodist Missions The total membership in the foreign conferences of the M. E. Church (including probation-

ers) has grown from 182,104 in 1899 to 216,476 in 1903—an increase of 34,372, or 17 per cent. The regions most fruitful in accessions to membership have been: Korea, from 3,897 to 6,915; the Philippines, from a handful to 7,842; Northwest India, from 34,469 to 42,672; Gujarat district, Bombay Conference, from 3,443 to 10,985. The number of Sunday-school pupils has grown from 191,917 to 230,158—a gain of 38,241, or 19 per cent.

An Alaskan Evangelist

In the latter eighties, Edward Marsden, a Tsimpsean, was brought to the Sitka school, where he forged ahead of all his companions in all his studies. From Sitka he went to Carlisle, Pa., where he tarried only a short time, passing thence to Marietta College, Ohio, then under the presidency of the Hon. John Eaton, former United States Commissioner of Education. Passing through the college, he went to the theological seminary at Walnut Hills, Cincinnati, and while taking a theological course, in order that he might be more useful to his own country, he studied law. In the same season he was both ordained to the work of the Gospel ministry, and, I believe, admitted to the bar. Returning to his own people under a commission from the board of home missions of the Presbyterian Church, he secured, through the contributions of friends, a small steam-launch, of which he is captain, pilot, and engineer, and with which he is visiting 18 villages along the coast of Alaska, teaching and preaching the Gospel of the Lord Jesus Christ.

Walked One Thousand Miles to School

Two young men from the northern part of the State of Sinaloa, Mexico, walked more than 1,000 miles, between their home and Guadalajara, in order to join the mission training-school. One of these is a full-blooded Indian of the Mayo tribe, and is now in preparation for Christian work among his own people. Ten other students have come from the State of Sonora, most of them walking over the mountains for several hundred miles to reach the railroad. At the beginning of the present year two boys, who had walked 100 miles to come to the school, were compelled

to walk back again, discouraged because the school was too full to admit more and with no funds to enlarge. *

Brazil's Christian Army

Writing in the *Herald and Presbyter*, Rev. E. Vanorden states that

there are 10,000 native Christians belonging to the Presbyterian Church, divided into 6 presbyteries fully equipped for the work, organized after patterns of the mother churches, and having their boards of home and foreign missions, church erection, education, and publication. And there is another powerful army corps of 5,000 Methodists, and perhaps another division of similar strength of Baptists, Episcopalians, and smaller sects. In Rio de Janeiro and Nichteroy, across the bay, there are 3 Presbyterian churches which support their whole work and need no help from abroad. The pastor of the First Presbyterian Church publishes a weekly religious paper, and is the author of several pamphlets. The Young Men's Christian Association has a building of its own and does good work.

EUROPE

A History of a Hundred Years

William Canton, of London, has put the world under obligation by writing the marvelous history of the British and Foreign Bible Society in two large volumes. Concerning this volume, the *British Weekly* makes this suggestive comment:

Most salient is the impression produced from the beginning to the end of the providential nature of the long high labor. The Bible Society was not a mere human conception, but a divine inspiration. Like the wall of Jerusalem, it was built in troublous times. In the vivid and graphic introduction Mr. Canton reminds us that when the Bible Society was started in 1804

there was dire need for a protagonist who should cope with the fury of the revolution and shatter the colossal power of Napoleonic tyranny. In November, 1793, when the Goddess of Reason, garlanded with oak leaves, was being enthroned on the High Altar of Notre Dame, William Carey was sailing within sight of the coast of Bengal. In the following year, when Robespierre was giving legal sanction to the "existence of the Supreme Being," Samuel Marsden, the apostle of New Zealand, had begun his labors among the convicts of Botany Bay. Just at the time when Christian missions on a large scale were being established, there sprang up the auxiliary that they needed. Yet nothing could have been more apparently uncontrived than the commencement.

The Recent Anglo-French Treaty Not many events in recent years mean more for peace and the general progress of the Kingdom than the signing, a few days since, of a treaty by these two great world powers, whose projects and interests have hitherto so often come into collision. The mutual concessions relate to Egypt, Algeria, Morocco, Western Sudan, Madagascar, Siam, and the New Hebrides, as well as the Newfoundland fisheries. There was just and generous yielding on both sides, and as a result divers bitter disputes, some of them existing for centuries, have been brought to an end.

Some Centenary Donations During the week ending March 12 over 2,000 remittances were received at the Bible House, and when the April *Reporter* went to press the payments and pledges to the Centenary Fund exceeded \$500,000, *with these incidents attending:*

A gentleman called at the Bible House March 4, and left a Bank of England note for £1,000 from his wife and himself, declining, however to give their address. A vice-president March 7 sent £2,000. The

Upper Canada Bible Society, March 8, sent £2,000 by its president, Dr. Hoyles, as "a special birthday present to the mother society from her biggest daughter." March 12 a woman sent £1,000 to be acknowledged under the heading "The Word of the Living God." The inmate of a home for reduced gentlewomen sent 10s. A gold bracelet and a gold scarf-pin were sent anonymously. A boy sent 3d., his "lunch money." Mr. R. A. Gorell, of Norwich, who was born in the same year as the society, sent a cheque for £100, while 100 farthings were received March 7 from "an elderly and poor woman, as a thankoffering for the blessed Bible."

New Medical Missionary Problems In a recent issue, *Medical Missions at Home and Abroad* says: The progress of evangelization in Eastern lands is raising, of necessity, ever new questions and problems for the Church of Christ. All these are provided for in the infiniteness of the wisdom and power of the Church's Head. It is for the Church to recognize from step to step her Lord's will, and to lay herself alongside of the new conditions and claims. Recently, within a few *days of each other, two papers came to us, one bearing on the education in medicine of the Chinese—shall it be, in any sense or measure, in Chinese hands? The other on the future of medical missions in the East—shall the native Christian Church in due time take over the mission hospitals and work them as a permanent Christian agency?* In either case, of course, the alternative is secularization; that medical education, and that the divine gift of healing shall be wholly secularized.

More Anti-Clerical Action in France The struggle between the government and the Church of Rome reached a further stage a few weeks since, when, after the entire sup-

pression of teaching by the religious orders, it was further ordered by the Chamber of Deputies that from every court-room all religious pictures, crosses, symbols, etc., should be removed. It remains to be seen whether these radical revolutions will make for the advance of Protestantism, or merely for the furtherance of secularism and infidelity.

Church Fellowship and Cooperation in Germany Rev. Paul de Schweinitz has recently given us an account of the plan established by 14

German missionary societies for practical cooperation in mission work. The movement started in 1895, and has now attained to a standing and influence which are of great value in avoiding friction at home and abroad, and in promoting harmony and fraternity. It has also enabled the societies to act as a unit in all negotiations with the government in the German colonies in establishing the rights of missionaries. An executive committee of 5 constitute the working force of the organization.

Russian Foreign Missions The history of modern missions in Russia may be said to date from about the year 1825. Much had been done before this time among the Siberian tribes and others, and as early as 1714 a mission had been sent to Peking (without permanent results); but the eighteenth century, as in England, had been a period of stagnation, and it was not till the end of the first quarter of last century that a revival took place. About that time the Archimandrite Macarius founded a mission to Altaï, in Western Siberia, and by his literary and educational labors built a strong foundation for his successors. This mission is now the largest of the Russian Ortho-

dox Church, and numbers 25,000 converts. Work is carried on in many parts of Siberia and the adjacent countries, in Alaska, Kamtchatka, Astrakhan, Kazan, etc., and in China, Korea, and Japan. The number of Chinese converts before the Boxer troubles was only 700, and of these 400 perished. In Japan, where the work was begun about 1860, there are now 34 Russian missionaries, with 152 catechists, and more than 25,000 converts. The latest financial statement available is that for 1899, in which year the expenditure on the missions was \$141,980.

Y. M. C. A. in St. Petersburg According to the *Springfield Republican*, the cordial feeling which many Americans hold for Russia as the traditional friend of the United States is expressed in an offer of \$50,000, which James Stokes has forwarded the society for the moral improvement of young men in St. Petersburg. One of the conditions named by Mr. Stokes is that \$100,000 more be raised in Russia for this building. There is little doubt but that this will be done, as many of the leading men of Russia are backing the organization. The head of the society is Prince Oldenbourg, who is closely related to the Czar. Prince Hilkoﬀ, minister of the Russian railroads, is a deeply interested member, and proposes to organize railroad associations at the division points on the Russian railways. The Chamber of Commerce and banking institutions of St. Petersburg subscribe liberally each year to the association's support.

Conference of Christian Students in Italy Last January 22-4 the first conference of Christian students was held in Rome, and both in the number in attendance and in

the enthusiasm it surpassed all expectations. There were in attendance about 200 professors, students, pastors, and Christian leaders from all parts of Italy and Sicily, making it unquestionably the most representative assembly of Christian young men that has ever been held in this country. Among the delegates were students from 14 of the 17 government universities, and from as many more of the state lycæums, technical institutes, normal schools, and theological colleges. The universities of Rome, Naples, Florence, Pisa, Genoa, Bologna, Turin, and Milan were represented by students, as well as those at Palermo and Messina in Sicily. Steps will be taken to secure a strong man, to be selected from the Italian students, who will serve as a national secretary.

**Pray for
Bulgaria and
Macedonia**

The condition in Bulgaria and Macedonia remains most unsettled. Sam o-

kov and several border cities in Bulgaria are under martial law, and Bulgarian guards are placed along the frontier to prevent insurgent bands from passing from Bulgaria into Macedonia. In the meantime the Turks are gathering troops on the Turkish side of the line. It is not yet evident whether the two countries, Bulgaria and Turkey, will use their best efforts to prevent a clash of arms. In the meantime relief work has been carried on by the missionaries and their associates, funds for the same having been supplied from both England and America. While the people are disturbed by the political situation, opportunities have been many for the missionaries to put themselves into close, sympathetic touch with the people in both countries, proving by their lives and work their desire to be a real help to them in times of peril. *

ASIA

**Concerning
One Turkish
Mission**

President C. C. Tracy, of Anatolia College, reports that the original 4

churches of Asiatic Turkey have increased to 120, with a membership of 13,409. They contributed \$93,000 last year, in proportion to incomes equivalent to at least \$500,000 contributed in America. The colleges and the lesser schools of the missions are the controlling influence of the region. There has been a great revival in the central mission, and 871 have been added to the churches on confession. The hospitals are another great source of influence and helpfulness. Four thousand children orphaned by the massacres are cared for by American, English, German, and Swiss missionaries. There is a total of 424 schools, 7 of them colleges, 3 of them theological seminaries, having a total of more than 20,000 pupils.

**The Release of
Professor
Tenekejian**

A dispatch from the United States Legation at Constantinople reports the

termination of the trial of Prof. Nicholas Tenekejian, of Euphrates College, at Harpoot, followed by his release. This professor was thrown into prison last May, upon a charge that he was an active member of a revolutionary organization. The trial was greatly delayed, and in the meantime effort was made by force to compel him to confess to the crime. Some thirty others were arrested at the same time. As he was an employee in an American college, our government requested that an early trial be had, and that a representative from the United States consulate be present to see that justice was done. The English consulate at Harpoot was also represented at the trial. No condemning or even

compromising testimony was presented, while it was clearly shown that the professor on trial had been among the foremost to discountenance any revolutionary ideas among students in the college and elsewhere.—*Missionary Herald*. *

R. M. Labaree Rev. Robert M. Offers to go Labaree, a successful pastor of Doyleston, Pa., comes forward to take the place of his brother, Rev. B. W. Labaree, the young missionary murdered in Persia a few weeks ago. Particulars of the cruel death are just coming to hand. Rev. Mr. Labaree in his ability and consecration resembled Horace Pitkin, the hero of Paotingfu, and tho the former's death was not due to an outbreak of heathendom against Christian missions, it was practically a martyrdom, and he will have an honored place in missionary annals. The government is following up the murderers vigorously, and the officials seem to share in the general sympathy and indignation of the community. Mrs. Labaree writes as only a true Christian woman could. She says:

God is very close to us, and, oh! His help is so real and so wonderful, and, as I realize more and more what He is to me, it makes my whole heart yearn to teach these people of this poor, wicked land to know Him. Do not mourn and grieve too much for us, but pray that we may be able to bear it, and that this overwhelming sorrow may be to the glory of God.

Mrs. Labaree reports a wonderful and widespread sympathy not only in the Christian community, but among Moslems, Armenians, Syrians, Englishmen, French, Russians, and Germans. In the nearly seventy years of this mission no foreign-born person has ever been killed in that part of Persia, and many who heard of it were stunned. In two days Mrs.

Labaree and her aged father-in-law, Dr. Benjamin Labaree, had more than 250 calls of sympathy. The day of the funeral was one of almost universal mourning in the city. Nearly 2,000 people sought to attend the services in the college chapel, and as the bodies were carried six miles to the place of burial, they were accompanied by many all the way on foot, while crowds from the villages *en route* fell in with the procession. This genuine outpouring of grief can not fail to bring the mission workers and the populace closer together, and especially to cement the bonds between the native Christians and the foreigners.—*Congregationalist*.

The Number of Missionaries in India By a typographical error in our April number, the number of missionaries in India was stated to be 18,000. According to Rev. H. P. Beach the number of male missionaries is nearly 1,800, and the total foreign missionary force is about 3,700, and native helpers number nearly 2,500. In Dr. J. P. Jones' recent volume on "India," the statistics given for India, Burma, and Ceylon are: Foreign ordained, 1,113; lay, 201; women, 1,373; and natives, ordained, 1,089; lay, 17,433; women, 6,555. *

The Christian Women of India Increased appreciation of the moral blessings of Christianity and the ethical excellence of its devoted missionaries is a great and ever-widening fact. Take, for instance, this description of the Indian Christian women, culled from a non-Christian paper: "She has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat, and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few out-

siders can have an adequate conception. As these sentences are being written there rises before the mind's eye the pictures of scores of tidy, gentle girls, trudging hot and dusty streets, barefooted, under a scorching sun, to carry the light of knowledge to homes where they will not be admitted beyond the ante-chamber, and where they can not get a glass of water without humiliation, yet never complaining, ever patient. To these brave and devoted women, wherever they are, friends of education all over the country will heartily wish 'God-speed.'"

A School for the Blind In February was held the annual exhibition of Miss Millard's Blind School at its home, Love Lane, Magazon, Bombay. This school was established by the American Mission in October, 1900, to provide for children made blind from the prevailing famine. It opened with a boy and 2 girls; the number has now grown to 26 boys and 19 girls, ranging from two to thirteen years of age, and from one room to the present accommodations of two bungalows, one for boys and the other for girls. Industrial work has an important place in the course of instruction, basket-making and the caning of chairs being taught both boys and girls. The exercises included songs in English and Marathi meters by the children, and an exhibition of their skill in reading and solving mathematical problems. The school band played on native instruments, to the delight of the audience. Many of the children have been received into church membership.—*Congregationalist*.

Concerning Things in Tibet Interesting things about Tibet are told in *The Strand Magazine* by M. Tsybiko. Commissioned by the Russian Imperial

Geographical Society, he visited Lhasa, and, strange to say, returned to Russia unharmed. He was struck by the lowness of wages. An ordinary laborer receives three halfpence a day; an expert spinner, 3½d.; and a Lama, 5d. for a whole day's praying. If well-to-do, a Tibetan invalid engages a Lama to read litanies to him; if poor, he gets along with a grain of barley which a lama has blessed—he has more faith in it than in medicine. On account of the immense number of celibate priests in Tibet, women play a greater part in business than in any other country of the world. "I can recall no occupation that is carried on in the country in which women are not actively engaged, and they often conduct great undertakings quite independently of men."

The First Newspaper in Tibet Bishop La Trobe writes, in *Moravian Missions*: "The first newspaper ever published in Tibetan lies before me. It is a little quarto sheet of four pages with double columns. The title at the head—*The Tibetan Newspaper*—stands out in bold Tibetan characters, such as are employed in religious books, both Buddhist and Christian, as also on the stones inscribed by the lamas with the sacred formula: *Om mani padme hum*, and bought by the peasantry to lay on their mani walls near every village. The lithographed matter of the eight columns of this paper is written in cursive characters, such as are used in Tibetan letters. On the first first page, the editor, our missionary Francke, tells his Ladaki readers what is the purpose of this paper, and what it designs to bring them: 1. News of other lands and peoples; 2. Short, instructive tales; 3. Specimen letters, as a

guide to letter-writing; 4. Passages of Holy Scripture, important for this life and for the life of the soul beyond the grave. Explanations are added."

Union in Educational Work The American Presbyterian and the English Baptist missions in Shantung Province have agreed to unite in organizing three colleges: an arts college at Weihsien, a theological college at Chingchou fu, and a medical college. The following provisions are agreed upon:

The aim of the United Colleges shall be first and foremost the furtherance of the cause of Christ in China.

The purpose of the arts college shall be to give a liberal education of a distinctively Christian character to young men chiefly from Christian families.

The purpose of the theological college shall be to provide theological training for pastors and evangelists. The instruction shall be in accordance with evangelical truth as commonly taught in the Presbyterian and the Baptist churches.

Denominational instruction on the subjects of church government and baptism shall be separately provided for by the respective missions.

The colleges shall be under the management of one board of directors, who shall be elected by the two missions, and responsible to them.

All the acts of the board of directors shall be subject to the review and control of the Baptist Missionary Society in London, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

The two missions shall be, as far as possible, equally represented on the teaching staff of each college.

The college plant at Weihsien shall remain the property of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

The college plant at Chingchou fu shall remain the property of the Baptist Missionary Society in London.

Any endowment shall be vested in the Board of Foreign Missions raising it, and the income thereof shall be applied to the expenses or equipment, for which that board is responsible.

In the event of either mission desiring to withdraw from the union, notice of not less than two years shall be given to the other mission.

What One Mission Has Wrought The first missions established by the American Board in China was at Canton in 1830; but the oldest mission now in operation is at Foochow, opened by Rev. Stephen Johnson and Rev. and Mrs. L. B. Peat in 1847. Foochow is estimated to hold 1,000,000 people, and is more

slightly, or, rather, less hideous, than most Chinese cities. It is on the Min River, about 25 miles from the sea. The mission now has more than 100 churches and chapels, with a membership of 3,082, and 7,000 more attendants. There are 11 native pastors, 150 assistants, and 100 teachers. Eight churches are self-supporting. A Christian Endeavor Society, a Young Men's Christian Association, a theological school, colleges for boys and girls, 4 boarding-schools, a training-school for Bible women, kindergarten, women's classes, 90 schools, 5 hospitals and dispensaries, all within this mission, show how missions grow and the great work they are doing. There are 36 American missionaries in this mission.

The Future of China and Korea Dr. William Ashmore suggests: What the final map of Northeast-

ern Asia is to be is yet undecided. What Russia's position is to be in relation to the governments of China and Korea is now under furious consideration. A smaller nation has suddenly risen up to challenge Russia's presumption, and has thrown itself across her path with a navy superior to her own, and with an army of 200,000 men, and more to follow. It is almost a certainty that China will rise up to save her own Manchuria. And now all the world is looking on wondering how it will turn out, and holding in abeyance movements of their own till they see how it is likely to end. Meanwhile, Japan is fighting not only her own battle but the battle of Korea and the battle of China, and the battle of England, and, to some extent, the battle of America, and the battle of civil and religious liberty in Asia, and indeed the battle of mankind outside of Russia and France—and possibly Germany.

Bibles in The Bible Society
Japanese Army obtained permis-
 sion before war was
 declared to distribute Scriptures
 among the Japanese troops who
 were likely to be sent on active ser-
 vice, and 50,000 Japanese Gospels
 and 5,000 Testaments are now in
 possession of soldiers at the front.
 A similar work is being done in the
 Russian army. The society makes
 no distinction between friend and
 foe; in the Crimean War 204,569
 copies of the Scriptures were circu-
 lated among both the Russians and
 the Allies; over 1,000,000 copies,
 costing over \$100,000, went to
 French and German soldiers in the
 war of 1870; and during the South
 African war over 133,000 Bibles,
 Testaments, etc., were given to
 British and Boers at the front, in
 the concentration camps, and on
 the troopships.

Japanese Baron Maejima, an
Statesman on ex-Cabinet minister
Christianity of Japan, says of
 Christianity: "No
 matter how large an army or navy
 we may have, unless we have right-
 eousness at the foundation of our
 national existence we shall fall
 short of success. I do not hesitate
 to say that we must rely upon re-
 ligion for our highest welfare. And
 when I look about me to see upon
 what religion we may best rely, I
 am convinced that the religion of
 Christ is the one most full of
 strength and promise for the
 nation." Viscount Watanabe, a
 prominent statesman and a Budd-
 hist, warns Christians against the
 idea that Christianity must be
 modified to meet the needs of Japan.
 One reason for the deterioration of
 Buddhism, he says, has been its
 modification to suit Japanese ideas.
 His conclusion is a striking testi-
 mony to the religious decay of his
 own faith: "I do not say that Budd-
 hism is not a religion, but when I

ask myself how many modern
 Buddhists there are that have relig-
 ious life in their souls, I answer,
 None!"—*Illustrated Missionary*
News.

AFRICA

A Recent Tangier has been
Revival in worked for twenty
Tangier years as a station
 of the North Africa

Mission, but has proved hard soil
 and yielded few conversions. For
 years no native convert has been
 baptized, and there has not been
 even the smallest gathering of
 native Christians. Moslem con-
 verts thus far have not had courage
 to confess Christ openly, or have
 been scattered to other parts of
 Morocco. The number of conver-
 sions has been small, tho the num-
 ber of people dealt with both
 physically and spiritually has
 numbered not a few thousands
 every year.

During *Ramadhan*, last year,
 the missionary band in Tangier,
 having a little more leisure in the
 mornings, arranged for a daily
 prayer-meeting, at which several
 converts were remembered by
 name. Within a few days some
 remarkable cases of conversion
 occurred.

One Sunday evening a Moor,
 dressed in European clothes, came
 up after the service and said that
 he wanted to become a Christian.
 He knelt in confession of sin and
 profession of faith in Christ. He
 went home, and having told the
 message of life for the first time to
 the man with whom he was living—
 a Berber from the Sûs country—he
 brought him to the missionary,
 and had the joy of seeing him enter
 the Kingdom. Next day these two
ex-Moslems brought a Jew, who
had heard a good deal of Christian
teaching before and had been im-
pressed. Jew and Moslem forgot
their bitter hatred, and became
"one in Christ Jesus."

Four Algerian women living in Tangier and able to read have been converted, also three men who were known to be murderers, several who had been for years under Christian teaching, and others to whom the Gospel was a new story. In all about twenty-five Moslems have professed faith in Christ during the past three months. The same number of Jews and Spaniards have also accepted the Gospel message.

On January 20, 1904, a little company of missionaries and natives wended their way on donkey-back or on foot to a tank a few miles from the town, and five Moorish men and one Jew confessed Christ by baptism. Such is "the beginning of harvest" in Tangier. Let all who have prayed for the conversion of the Moslem continue to pray with new vigor and with new faith for still greater blessing in this most difficult but by no means impossible work ! *

Nigeria and the British A band, calling themselves "The Silent Ones," has been making trouble in the southern part of this British protectorate. The native Christians, because suspected of sympathy with foreigners, have suffered somewhat and some mission property has been destroyed, but the missionaries made their escape. It is the intention of the authorities to make the insurgents rebuild the properties they have destroyed. Nigeria contains about 500,000 square miles, and its population is estimated at 20,000,000. Over this vast area and population there are but 170 white men, and this number includes non-commissioned officers and civilian administrators. The British troops are natives under white leaders. Perhaps the British Empire never made so great a conquest with such small means as was done in this

case under the energetic, aggressive Sir Edward Lugard. But it was accomplished through the divisions of the natives. Nigeria is a country of large potentialities, according to reports, and, if Great Britain's hands were not so fully occupied in other fields, we might expect to see a rapid development of this new estate.—*Presbyterian Banner*. *

Dark Places in West Africa A missionary laborer connected with the English Church Missionary Society in the Niger Mission writes from Onitsha, an important center of missionary work on the west coast, as follows:

Even within sight of our mission house at Onitsha on a clear day are towns which are in a very real sense "dark places of the earth, full of the habitations of cruelty." At one, Ozobelu, scarcely 10 miles from us as the crow flies, I have heard from a reliable source that more than 30 persons have been caught and killed, and in many cases eaten, during the past few months. At another town, Nnewu Otolo, some 7 miles to the east of Ozobelu, I myself had to sleep some months under a circlet of 43 human skulls, strung together and hanging from the roof above my head, and the chief would only appear to greet me surrounded by some 150 young men all well armed.

The Kongo Horrors Proved We have referred to the grave charges brought against the administration of the Kongo State. These charges appear to be so well substantiated that the British government communicated with the Belgian government on the subject, but only received a general denial of any ground for interference. Before taking any further steps, the British government directed Mr. Casement, the British Consul in the Kongo State, to make a tour through the State, and ascertain from personal observation the condition of the natives in the Upper

Kongo. The tour was to have lasted six months, but a two months' tour rendered further investigation unnecessary, as it supplied conclusive evidence of the most horrible outrages, and the maintenance of slavery in its most revolting forms under the present régime. It will rest with the Powers who constituted the Kongo State under the government of King Leopold to say whether a trust which has been criminally abused is to be suffered to continue.—*The Chronicle*.

Fruit in Rich Abundance The Presbyterian Church, South, continues to receive most encouraging and inspiring reports from the Upper Kongo. The report of the year at Luebo states that there have been more than 500 additions to the Church, that several new outstations have been opened up, with great increase also in church and day-school attendance. Besides, Mrs. Sheppard writes from Ibanj:

I wish the friends of the homeland could realize the vastness of the work out here. If they could only have looked into Lapsley Memorial last Sabbath morning to see the 1,200 people that crowded and jammed the church, it would have been an inspiring sight. The Bakuba people are taking great interest going regularly to the catechumen class and church. Last month 150 were received into the church, 120 on one Sabbath, besides baptizing 30 children. Of the 120, many of them were elderly men and women. If I had been a shouting Methodist, I am sure I would have startled the congregation with a loud "Praise the Lord!"

The Cause of Sleeping Sickness The Tse-tse fly has been discovered to be a cause of the mysterious sleeping sickness of Africa. Mrs. H. T. Stonelake, of Monsembi, Upper Kongo, was bitten by one of these flies three weeks ago. A recurrent fever resulted which, after four

months, compelled her to return to England for treatment. She was for two years a patient in the Hospital for Tropical Diseases, London. The microbe of the sleeping sickness was found in her blood. Sir Patrick Manson and his colleagues did all they could to extirpate it, but in vain. In spite of bacteriological skill the attacks of the fever persisted till languishing lethargic attacks ended in heart-failure and death. Tho Mrs. Stonelake was withdrawn by this disaster from a work on which she had set her whole heart, she felt that a wise and good heavenly Father had arranged it all, and hoped that her case, thus submitted for a long time to the highest medical skill, armed with the best apparatus known, might be the means of leading to such discoveries as would alleviate or even obviate the disease so prevalent and pernicious on the Kongo. **

Chinese Coolies in the Transvaal We can not think that the members of the House of Commons who voted for the introduction of Chinese labor into the Transvaal really expressed their deep convictions upon the matter. If they did, so much the worse for them. The voting looks like a party matter, with no conscience behind it. White labor, under humane conditions, is now definitely rejected, and the Chinaman is to be imported under regulations which resemble slavery as nearly as anything can. The conditions of his work in South Africa are specifically fixed. They provide that he must serve the master who imports him, or the master into whose hands he is lawfully "assigned." He can not trade or hold any license whatever, or have any economic rights. He is bound to reside on his master's premises, and he must not leave them without a special

permit. If he wanders away from these premises any policeman can arrest him without a warrant. It is humiliating to think that a British Parliament has sanctioned this order. New Zealand has vehemently protested against it, and has been snubbed for making the protest. We join our voice to the chorus of indignation which has been aroused over this matter. It is a stain upon British honor.—*London Christian*.

Self-support in South Africa

Rev. E. H. Richards, of the North-cien Methodist Society, says that 22 years ago he spent his first Sunday at a mission station in Natal, South Africa, and that at that time every one of the native pastors was drawing his salary from an American treasury. Three years ago he visited the same church and found every pastor supported by the natives themselves. "Little outstations begun here and there by some untutored but energetic and Christian youth had now become a hundred strong." Other outstations were multiplying indefinitely, and natives by the thousands were eager to learn of God. In his own mission station of Inhambane, the entire mission field has doubled 6 times within the past 5 years.

Criticism of Missionaries in Africa

A Basel newspaper has availed itself of the rising of the Hereros in German Southwest Africa to fall furiously upon missions and missionaries. All the evil came from them, say these equally charitable and enlightened publicists. The missionaries had not the least notion of what to teach savage in order to civilize them; they do not know how to teach them either decency or neatness or orderliness. This means they have the audacity not to make of them the docile servants of the white settlers, and the ac-

complices or the imitators of their vices.

M. T. Iselin, in the *Gazette de Lausanne*, rejoins:

Have you not heard that the revolt was provoked by the exploitation of the natives by the settlers? Has not a high German functionary lately been found guilty of gross cruelty toward the blacks? Is it not common to impute these excesses of Europeans to a pretended "tropical rage" or "Africanitis?" Has this strange disease ever been observed among the Basel missionaries? . . .

Has not the international Brussels conference declared against the importation of spirits and firearms into Africa, and against the sale of them to the blacks? Is it the missionaries or the settlers that are hit by this action?

Did you not know that long before the Brussels conference the Basel Missionary Society had opened, on the West African coast, establishments where the sale of spirits and firearms were vigorously forbidden, but where the blacks are taught various trades, so that it is, in this region, mainly to our mission stations that you look for blacksmiths, joiners, carpenters, and masons—for artisans who know their business?

Were you ignorant that the missionaries have been the first, and thus far the only ones, to study the native languages to the bottom, and to fix them in writing, so that they have made possible the intellectual culture of the blacks? That a number of Basel missionaries have, on account of those labors, received academic honors from various universities? How shall we reconcile with these facts the contemptuous estimates which you have reproduced teaching the civilizing and educating work of the missionaries? †

The Testimony of a Heathen Chief Lesotholi, the King of the Basutos, lately attended a Christian service, held by M. Ramseyer, and after the sermon spoke as follows:

All which the missionary has spoken is true. All these threatenings of God apply also to me—yea, I have deserved that they

should be fulfilled on me. I am your chief, and yet a heathen still! I have heard the word of God, but have not received it. I am on the false way. Perhaps you will say I had no right to talk with you of God's word. And so it is indeed. But just because I am a heathen, I can and must say to you that this is the false way. When I was going I might have become a servant of God, but I would not; and you see me here as a dead man, wretched and sick. Therefore, I say to you all: I rue it, do not as I have done. From my heart I wish that you all to-day might so think as I, for I see my wrong, and would gladly become another man. I beg all Christians to pray for me. Oh, that Jesus would have compassion on me, forgive me, and convert me! I have lingered too long; I can no longer convert myself. Oh, pray for me!—*Calver Missionsblatt*.

He has asked our prayers. Let us not refuse them to him. His fellow-chief Mofoka has lately been baptized, and he is a centenarian!

†

Madagascar The attack of the
and French home government
Education of France on the
Roman Catholic
"Congregations" and monastic orders is now affecting this colony of the republic. The various Protestant missions laboring in the island have made great efforts to comply with the government requirements with regard to higher education, and at considerable expense have fitted up workshops with complete appliances for teaching carpentry and cabinet-making, and also laid out *jardins d'essai* for instructing the scholars in agriculture and horticulture. This has been done so that large high schools may be maintained, where religious instruction may be imparted and Christian influence be exerted. For two or three years the government has given grants in aid of such schools, where their educational standards are observed, as it is evidently unfair that missionary so-

cieties should bear all the cost of what, after all, is secular teaching, and advances the material interests of the colony. But the educational department has lately notified the various missions that after this year all such grants will cease, nor will any more help be given to school-teachers who have obtained the government *brevet*. It is openly avowed that the authorities do not look favorably upon the large number of scholars now learning in high schools, and that they do not see the need for a widely spread system of education among the mass of the Malagasy. J. S.

French The missionary
Protestant work of French
Work in Protestantism in
Madagascar Madagascar is the most interesting, and, perhaps, the most wonderful one undertaken by the Paris Missionary Society. When in 1897 France came into complete control of the island, the 700,000 French Protestants inherited a great part of the work of the powerful English and Norwegian missions. They had to provide 500 schools and 500 churches with teachers and missionaries, to prevent the loss to Protestantism of that immense field that the Jesuits were coveting and seemed near getting. The Protestants have succeeded thus far in holding their own, but they need all the help they can get, not merely from home, but from such Christians who are interested in the triumph of the Protestant Christianity over Romanism.

ISLANDS OF THE SEA

Heard the A Sikh, a retired
Gospel in jail army and police man, a wealthy man, got into jail while on the police force in Singapore. There he heard the Gospel. On coming to Penang he borrowed a Bible from

a student in the Anglo-Chinese school and studied it. He sought out the presiding elder and received instruction, and was baptized by Bishop Warne. He has now gone to the Punjab, India, his native land, and there he is to visit our churches, and he hopes to bring back two teachers whom he will support, to teach his own countrymen, of whom there are great numbers here. This is a noble example of a man recently converted from heathenism making a sacrifice for Christ. He has met with some persecution, but being a wealthy man he is not inconvenienced much by it. He is very enthusiastic in spreading the Gospel among his own people. With his knowledge of English he has acquired a great deal of information, and in debate he can answer arguments with ease, as he knows the principles of Christianity well and the teachings of Sikhism even better than most of the priests.

REV. J. E. PYKETT.

A Missionary Agent Rev. H. L. E. Leu- as a Colonizing ring, of the Perak district, writes in *World-wide Missions*: "In May, 1903, I was asked by the Perak government to proceed to China at government expense to introduce a colony of Fuchau-speaking agriculturists into Perak. The government promised to pay the steamer passages and to give free grants of land to the cultivators. With the permission of Bishop Warne I undertook this mission, and as the outcome of the voyage we now have the Sitiawan Agricultural Colony, with 2,500 acres of excellent land, which is ready for the occupation of the colonists. Of the 363 colonists 50 are church members. Our church has a beautiful plot of land (10 acres), centrally located, and I hope to be enabled to build a suitable church in place

of the thatched house which we at present occupy. I have just organized a quarterly conference, with 4 local preachers, 2 exhorters, class-leaders, and stewards."

Episcopalians in the Philippines J. B. Devins has these excellent things to say in the *Observer* about

Bishop Brent and his doings:

Soon after reaching Manila in August, 1902, on looking over the field, the bishop decided that the first thing to do was to secure a building site for a cathedral not far from the Luneta. Here three and one-half acres have been purchased, and it was expected to lay the corner-stone early last fall. The cathedral, exclusive of the organ and other furnishings, is to cost \$100,000, and the organ is to be one of the best that the bishop can procure. When this structure is dedicated it will not be possible for natives to speak of the 'Five-cent Church.' The bishop went, a few months ago, into the central portion of Northern Luzon, scores of miles from civilization, and hundreds of miles from the regular lines of communication. Here he found thousands of people, whose outward appearance suggested a washing as much as he knew their inward condition needed regeneration. As soon as he reached mailing facilities he wrote to a soap firm in America, telling what he had seen, and asking for a ton of soap. As quickly as steamers and express trains could cross the ocean and the continent, the bishop had an order for the soap. He wants the outward cleansing as well as the inward change of heart and habits."

Fiji Islands Official announcement is made that **Christian and Self-supporting** the Fiji Islands are no longer to be cared for by the Wesleyan Missionary Society, since they have become nominally Christianized and civilized, education, commerce, and worship being carried on according to Christian ideals. They contributed for missionary purposes last year \$25,000, and are doing

very much to carry the Gospel to the other islands of the South Seas.

that is sincere and Christlike, but not before."

MISCELLANEOUS

Distribution of the Jews According to a rough census made by Professor Haman, there are 19,000,000 Jews in the world. Of these, he figures that the United States has 1,000,000; Europe, 11,000,000, and countries outside of Europe, 8,000,000. He gives this distribution of Jews in Europe: Russia, 5,000,000; Austria-Hungary, 1,860,000; Germany, 568,000; Roumania, 300,000; Great Britain, 200,000; Turkey, 120,000; Holland, 97,000; France, 77,000; Italy, 50,000; Bulgaria, 31,000; Switzerland, 12,000; Greece, 6,000; Servia, 5,000; Denmark, 4,000; Sweden, 3,500; Belgium, 3,000; Spain, 2,500, and Portugal only 300.

Chaplain McCabe as a Mine Owner Some one wrote to Chaplain McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason the writer said: "Much of the profits will be consecrated to the cause of missions." The chaplain said: "I am working two good mines now. One of them is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Peniel. There are riches enough in these two mines to convert the world."

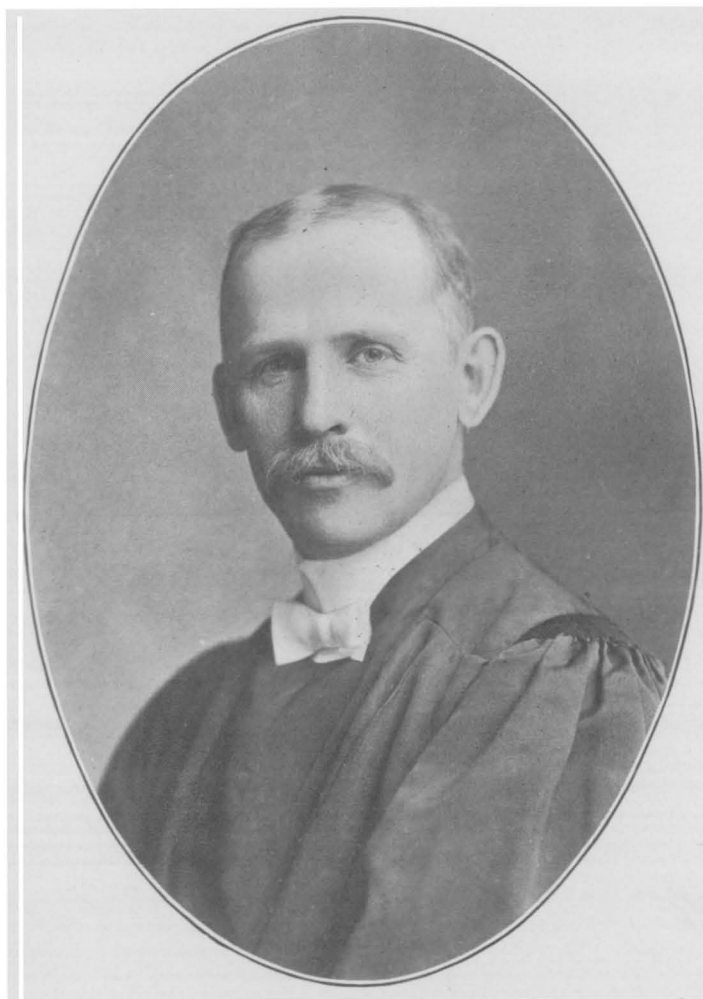
Revival Needed for the "Saints" Dr. W. A. Bartlett, of the First Congregational Church, Chicago, says: "Let us have a revival among church members who love clubs more than church; who make Sunday a holiday and not a holy day; who never come to the meeting of prayer; who have plenty of money for themselves, but little for the Lord. Then will sinners come to a church

NOTICE

A Missionary Summer School of the Interdenominational Conference of Women Under the auspices of the Boards of Foreign Missions for the United States and Canada, a summer school for women's missionary societies will be held at Northfield, Mass., July 11th to 19th. Each day at 9 A.M. students will have the privilege of attending in the auditorium the Bible study class of Rev. G. Campbell Morgan, D.D. The Committee on United Study, who have issued 4 of the contemplated 7 courses of study, will have charge of an hour each day in Stone Hall, where "Via Christi," "Lux Christi," and "Dux Christus," will be presented as far as possible by the several authors of these studies. The study of "Dux Christus"—subject for the coming year—will be presented by chapters under the direction of inspiring leaders.

An hour will also be devoted to a training class for leaders of missionary meetings. The subjects will include: duties of officers, programs, Bible readings for the year, place of prayer, literature, current events, Christian stewardship, systematic giving, proportionate giving, thank offerings, memorials, legacies, and self-denial. One morning there will be a model session of an interdenominational missionary meeting with "Rex Christus" for the subject.

An hour will be given to the study of methods, including work with the girls' organizations, their talents and how to use them; work with the children, through the cradle roll, primary classes, junior societies, bands, and circles; and one period a model junior missionary meeting.



THE REV. WILTON MERLE SMITH, D.D.
Pastor of a church that supports two mission stations

(See page 498)

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JULY

{ New Series
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THE CALL TO A NEW MISSIONARY CRUSADE*

BY THE EDITOR-IN-CHIEF

There is great danger, in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back, and going home with a profound self-complacency, when we ought to be humiliated before God in penitence and shame. The Christian Church, at its best, has *never yet done its utmost to help on the cause of missions*; and in the name of God, and with profoundest solemnity of conviction, I would press upon the readers the necessity of beginning at the foundations and building the structure of Church cooperation with the missionary work upon a very much more solid basis.

Christ said: The first commandment is: "Hear, O Israel! the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself" (Mark xii: 30). He taught, in those words, one of the grandest lessons in mental philosophy and moral philosophy and the philosophy of spiritual life, to be found in any part of the Word of God. The ripest results of the study of the human constitution have been found in the formula that man consists of intellect, affections, sensibilities, and will; and we have never been able to get beyond that fourfold aspect of man's nature. Is not that exactly what the great Master teacher taught, nearly two thousand years ago? It seems very plain that in this remarkable command, which is the Divine résumé of the first table of the law, Christ has taught us that true love to God must be the joint product of the intellect or mind, the affections or heart, the sensibilities or soul, and the will or strength. That is to say, the intellect should furnish the intelligence and the conviction; the affections should supply the sympathy and the love; the sensibilities should stimulate the conscientious sense of duty and obligation; and the will should add the necessary element of resolution and energy of action. If the work of missions is ever to rise to its true level, and to be prosecuted with a true, aggressive spirit, we, in the Church at home,

* Substance of an address before the Baptist Missionary Society in London, April 26, 1904.

must make an entirely new beginning. The ignorance that prevails, even among the more intelligent class of disciples, concerning the cause and progress of missions is a shame to them. We have observed, in society, that ignorance and indolence are the handmaids of vice, as intelligence and industry are the handmaids of virtue. Just so, in all church life and church work, intelligence is the invariable companion of all true zeal, and ignorance, of all apathy and lethargy. Intelligence must awaken and nourish conviction, or there is no true starting-point in any self-denying and aggressive service for God or men. How few, even in the more intelligent gatherings, are familiar with the history of missions, or even of their own denominational missions! There is not one in ten, perhaps, who could answer twenty primary and fundamental questions as to the history of missions. I was myself early led as a minister of Jesus Christ to take a deep interest in missions by the fact that the church of which I was then pastor *was a most active and aggressive church in the department of missions, having its own missionary in the foreign field, and keeping up a living contact with him and his work by correspondence, gifts, and prayer.* I felt thus constrained either to resign my pastorate or to *lead my people in the matter of missions; and my education in foreign missions began in a church far ahead of myself both in intelligence and in enthusiasm about the work of God.*

Let us all, then, ask ourselves the question, "What do I know about the great campaign of God throughout the world for its evangelization?" Most of us, I venture to affirm, know more about the late South African war, or the present Russo-Japanese contest, than we know about the history of God's world-wide war against the tremendous foes that are massed in front of the Christian Church. *Those who carefully study the whole history of modern missions find it to be God's great "milky way," which floats its starry banner across the firmament of history. There is no land where Christianity has gone, where the Gospel has had a fair chance, where it has had a fair fight in the field, where missionary operations have been properly supported by the Church at home; where Christianity has planted the truth, and the native Church, and the Word of God in the vernacular language; where God also has not wrought, over and over again, the miracles and wonders of the apostolic days! Let any devout disciple read the story of William Johnson in his "Seven Years in Sierra Leone," or of the Neronian persecution in Madagascar for a quarter of a century; or of William Carey's forty-three years of grand and glorious work in India, giving to two hundred millions of people the Bible in forty languages and dialects; or of Titus Coan's three years' camp-meeting in Hilo and Puna, or of William Duncan's Metlakatla among the North American Indians, or of Robert W. McAll's work among the French Papists, or Joseph Neesima's Doshisha, the "Single-*

Eyed" Institution, in Japan, or of Judson's great career in Burma, or the history of the Lone Star Mission among the Telugus. The largest church of the world is not in the metropolis of the world, or in the great City of New York in America, but in that same Lone Star Mission; for, belonging to that church to-day, there are from forty thousand to fifty thousand Christians! Let any child of God go systematically through the great fields of missions; read the story of James Chalmers in New Guinea, or that remarkable book of Amy Carmichael Wilson, "Things as They Are in India," or Mrs. Howard Taylor's "Pastor Hsi," or "The Wonderful Story of Uganda"—books which are more fascinating than any fiction—and, when the readers have got intelligence and conviction, both as to the need of these peoples and as to the willingness of God to bless the work of missions when prosecuted in His name, then they will be prepared to respond with their whole heart to the call of God.

Our Gifts to Missions

And how about *the giving* of which we have all heard? We are doing comparatively *nothing*! It is only, relatively, a mere pittance that we bestow upon this grand world-wide work for God and humanity.

George Müller estimated that there were perhaps fifty millions of Protestant Christians—or communicants—in America, Great Britain, and the continent of Europe. By this time there may be, perhaps, *sixty millions* of actual communicants. Now what were the average contributions of the last year towards the direct work of foreign missions? About three millions of pounds sterling, or about sixty millions of shillings sterling, an average of only *one shilling per year for every one of those sixty millions of Protestant Christians*—a shilling a year, or a penny a month (2 cents)! I think they could afford that! they might even *double* it; they might, *under great self-denial, even treble it*! Of course, we all know that comparatively few of these sixty millions are habitual givers; but if only *ten* millions of them are contributors, it is still a yearly average of but six shillings, or sixpence a month (twelve cents)! This is contemptible dealing with God! I do not myself believe in the "*healthiness of a debt*;" at any rate, I have preserved my own health best without any. But while I deprecate *debt*, I can understand that where there is a growing work for God there may often be a temporary *deficit*. When I was a boy I grew so fast that it was all my mother could do to keep me in clothes! But that was the fault not of weakness but of vigor. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency*. Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit!

If any are inclined to find occasion for fault-finding in the fact that the work of our missionary societies expands so as to exceed its income, I could take such to see a mother, whose boy, tho twenty years old, is still an infant, and can wear the same garments as ten years since! But what mother would not gladly exchange such a poor cripple, half-idiotic, for a healthy, roystering boy that it is impossible to keep in trousers and shoes! Never let us complain because God's work perpetually demands larger supplies: that is the grand evidence of its Divine progress and success. We must read the newspapers less, and the literature of Christ more; we must interest ourselves in the biographies of heroic men and women that have gone to the field in the name of Jesus Christ, and in the whole history of this great world-wide campaign. Then our intelligence and conviction, stimulating sympathy and affection, will reach down to the conscience and awaken a new sense of obligation and duty, unloosing our purse-strings and stimulating greater self-sacrifice and far larger gifts—gifts that *cost* us something, and are the expression of self-denial, before Almighty God. We must do, also, mighty praying as well as self-denying giving, and thus *keep up the line of communication* between our friends who go abroad and the Church that stays at home. Let us not forget that that same great work, among the Telugus, owed its grand impulse to the prayers of five disciples—a missionary and his wife and three natives, who, on January 1, 1865, ascended the hill overlooking Ongole, and earnestly prayed God to make it the center of a great light to the whole country—a prayer so gloriously fulfilled twelve years later.

What would be thought of a nation that should let a general lead an army into the heart of an enemy's territory and lose his line of communication with the people that sent him forth, so as to prevent his having supplies of men and the *material* of war! and what would become of such a general and his army, when he was thus in the heart of an enemy's country, if those at home should fail to keep up this *line of communication* upon which depend all these new supplies of men and money? So must we who stay by the stuff share the work with those at the front; and when the Church, intelligent in her conviction, warm in her sympathetic affection, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the Gospel to the ends of the earth! Let us all seek to inform ourselves of the whole history and progress of God's mission campaign; then intelligent information will incite us to sympathetic praying and self-denying giving; and, when God calls, to the surrender of ourselves, *going* as well as giving and praying, or *sending* those who can go!

PAST AND PRESENT IN THE PHILIPPINES

BY REV. HOMER C. STUNTZ D.D., MANILA, PHILIPPINE ISLANDS

Author of "The Philippine Islands and the Far East"

The most striking difference between the past and the present in the Philippines lies in the fact that *the rule of the friars is broken*. The Philippines were nominally Christianized by the efforts of the friars. The work began under the leadership of one Andres de Urdaneta, an Augustinian friar, who was sent from Mexico in 1564 with the expedition of conquest under Legaspi. These Spanish members of religious orders were chosen as evangelizing agents because of their inexpensiveness, and their pledged obedience to any command of their order. They worked for nothing, and hesitated at nothing which was set for them to do. Within fifty years practically all the *idolatrours* Filipinos—fishermen, pirates, agriculturists, and mechanics—had accepted Christianity, tho the Mohammedans, or Moros, were unaffected. Their conversion was accomplished by the substitution of beautiful images of the Virgin and saints for the rude idols of the Filipino tribes. Seen in the blaze of dozens of candles, and through drifting wreaths of incense, the gaudily dressed images of Rome seemed almost Divine "to eyes unfed by splendor." When the worship was further enriched by the booming of sweet-toned bells, and the rich harmonies of European church music, the conquest was complete.

For religious instruction the "converts" were given Spanish catechisms to learn by rote, understanding no whit of the truths or errors contained in them. Catechisms in the vernaculars came later, but learning them by rote was still the demand, and no Catholic was taught "to give a reason for the hope that was in him."

Over a people so "converted" and so "taught," the rule of the educated foreign priest was certain to be well-nigh absolute. Add to this power which he had (1) as a foreigner, (2) as an educated man, and (3) as priest, the power which the priesthood claims to possess, and the fact that he was a member of an order and was bound by the most solemn of oaths to carry out without reservation the will of its superiors, and you have a man who is as certain to lord it over God's heritage as that human nature in priest and people is what it is. Then add the appointment of this man as the representative of a tyrannical government, and his power becomes such as should never be committed to the hands of a mortal.

The rule of the friar became complete as generations passed. Governors crossed the path of archbishops at their peril. The friar in the village ruled the village. If he were a good man, as was sometimes the case, the village was blessed. If he were a bad man, as, alas! was too often the case, the lot of the people was a hard one.

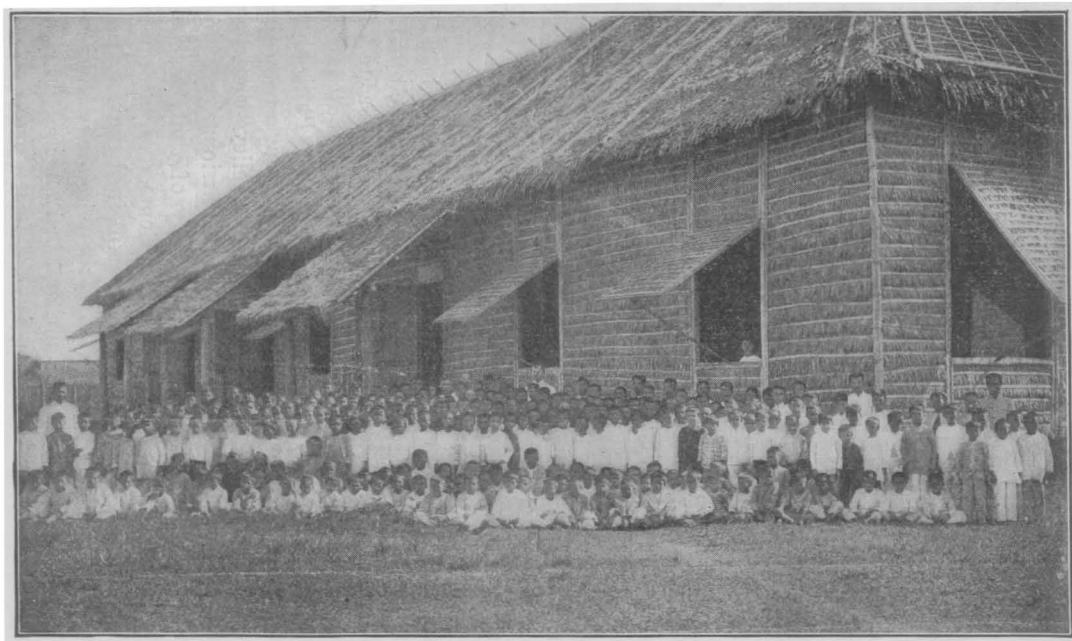
When the insurrection of 1896 broke out, there were eleven hun-

dred and eight Spanish friars in the Philippines. After the awful punishment wreaked upon them during 1896-7, and by withdrawals to Spain and South America, that number was reduced by December 1, 1901, to four hundred and fifty-six. On December 1, 1903, there were but two hundred and forty-six friars left in the Philippines, and of these about eighty were to leave soon, and thirty-two were aged men, too infirm to endure the raw winters of their native land. With American bishops at the head of every diocese, and an American archbishop over them all, the number of Spanish friars is certain to grow less and less. Their power is broken.

They used this power in three ways most oppressive to the people. *They were savagely intolerant.* All the furious bigotry which made the Inquisition a bloody possibility, and ordered *Te Deums* over the awful work of the Duke of Alva, was instinctive to them. Section 226 of the Philippine Penal Code gave statutory form to this implacable hostility to every form of heresy. That section makes it a crime against the government to perform any act of propaganda of any doctrine contrary to, or different from, that established by the state. Whether it was a lad in school or a professional man in the privacy of his own home, no one must hold any opinions not sanctioned by the Holy Roman Apostolic Church. Deportations, imprisonments, death by poison, or by mixing pounded glass with the food of the heretic—these were commonplace means taken by friars to stamp out heresy.

In 1889 Señor Lallare, an ex-friar, and a Spanish companion, Señor Castells, came to Manila to distribute the Scriptures for the British and Foreign Bible Society. Their books were held up in the custom-house. Their lives were threatened. Señor Lallare was poisoned at his hotel (the Oriente) within a week from the day he landed, and his body lies buried in the English cemetery, while Señor Castells was thrown into prison, and only liberated on his giving a pledge to leave the islands and never return. Pages could be filled with the names of men who were deported for the crime of having a Bible in their possession. Rome boasts that all Filipinos are loyal Catholics. It is not true, as witness the tens of thousands daily attending Protestant services; but if it were true it would only mean that "by force and cruelty" a whole people had been dragooned into slavish submission to Rome. The element of loyalty is lacking where liberty is not allowed.

This friar rule was politically oppressive. The friar was the chief civil functionary in the city in which he served as parish priest. Election returns were valueless without his *visé*. No man could remove to another town without his consent. He was *ex-officio* at the head of half a dozen boards, and had the welfare of every family in his hands. If there was a man in his parish whose conduct gave the government uneasiness, the friar made a secret report to the Manila



Courtesy of Fleming H. Revell Co.

ONE OF THE AMERICAN SCHOOLS IN THE PHILIPPINES

authorities on his character and conduct. He struck in the dark. He used this power to wreak his petty vengeance on fathers, husbands; brothers, and property owners who stood in the way of his desires. No man knew what moment he might be stricken down, and only by a fawning attitude toward the friar could he ever hope for immunity from persecution.

This absolute rule over the people was used to extort money. Rivalry between the orders put every friar under whip and spur to secure the last copper for his particular treasury. Marriages yielded immense sums. Tens of thousands could not marry because the fees were so high. Funerals gave rich pickings. Every stroke of the tolling bell cost a *peso* (fifty cents). Prayers at the house ran from three pesos to a hundred, according to the wealth of the family. If the body were taken half-way up the aisle toward the altar it was half as expensive as to have it placed at the front. If the friends wanted a "very solemn" service read, the charge was in proportion to the prayers used and the robes worn, etc. Masses, shrivings, the sale of candles, indulgences, relics, and domiciliary visits of toy images of saints at a fixed rate per hour spent in the home—these and a hundred other means were used to extort money from the people. But that was in the past. In the present this absolute rule is broken. Protestant clergymen are authorized to solemnize matrimony (our own mission has married over two thousand five hundred couples within three years), and their gratuitous services are freely sought by the poor for the reverent interment of their dead; while the Treaty of Paris guarantees, and the constabulary and new American courts secure, religious liberty from one end of the islands to the other. The friars rage, and the religious orders imagine vain things as to a future resumption of the powers they so grossly abused, but the people rejoice, and the wheels of God's new order for the Philippines will not turn backward. Liberty of conscience is so great a boon that the poorer and more ignorant classes find it hard to believe that they may freely enjoy it. An old man drew one of our missionaries aside after a service a few months ago, and pulled a copy of the Gospel of St. John in Tagalog out from under his garments, and, after assuring himself that no one saw them, he eagerly explained that he had been reading in that book just such words as the missionary had preached about. He had worn the binding out, and had rebound it with bark sewed with thin threads of rattan, but he feared arrest every hour, and carried it under his outer garment, suspended from his neck by a bit of bark. Poor old soul! With what inexpressible gladness he heard that he could read it openly, and that while the Stars and Stripes waved over his head he would not be molested.

When one sees how the friars ruled these poor people, the words of Ezekiel to "the shepherds of Israel" come with singular force: "Ye

eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them " (Ezekiel xxxiv: 3, 4).

Spanish and American Officials Contrasted

In the past the Philippines were ruled by a set of short-term officials, who looked upon public office as a source of private profit. Bribery was almost universal. Offices were filled with "favorites." Taxes were "farmed out," or the right to collect sold by auction to the highest bidder, who proceeded to cover his bid by shameless extortions. The governor-general who did not "clean up" a million or so in his two or three year term was deemed "slow." Provincial funds raised for road-making, bridge-building, staying the ravages of epidemics, or furnishing police protection to the people, went into the pockets of a horde of officials and clerks, while diseases swept the people off by thousands, and officials, already enriched by plundering the funds raised for police protection, connived at thievery and protected it for a share of the gains. The judiciary was, with a few notable exceptions, utterly corrupt. It was either the tool of the friar administration, prostituting its functions to the petty ends of the religious orders, or a means of gain to those who sat on the bench. There was a public-school system (since 1863), but it was a farce. Friars controlled the system, and in so far as it was carried out at all, it was for ends and in ways subservient to friar ambitions.

Now all this is changed. A civil service board sits in Manila, and no one can be employed under the government until he has run the gauntlet of a severe examination and proven his fitness for the desired post; and while such a system has its vulnerable points, it is unspeakably better than the old spoils system which it has displaced, both here and in the United States. *

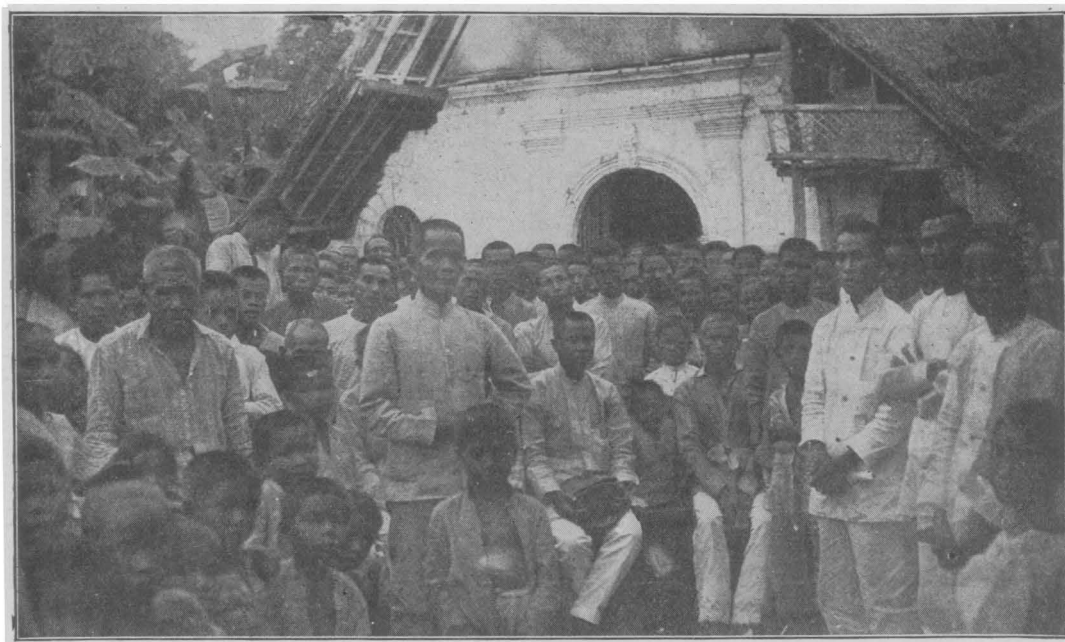
No more perfect accounting system can be found in America than that which the auditor and treasurer of the Philippines have devised. Every check and safeguard which is thrown about the custody and administration of the public money of the nation is also provided here. Not only the accounts of the insular government, but the smallest detail of provincial and even of municipal expenditure, are scrutinized by expert auditors sent to each provincial capital once a quarter, and then the entire account so audited passed in review in central auditor's office in Manila. More than a dozen American officials, in various positions of trust, have been tried and sentenced to from one to twenty-six years' imprisonment within the last two years on evidence brought to light in such auditing of accounts. Every centavo

raised for road-making must be spent in making roads! Every peso raised for police expenses must be used to fight ladrones. Our governors are above the faintest suspicion of corruption; the very idea of it in connection with the names of William H. Taft and Luke E. Wright is repugnant to any one who has the smallest acquaintance with the men themselves. The judiciary has been recreated. At least a dozen judges have been brought from the United States, and the administration of justice in the Philippines is as honest and efficient as it is in Maine or Wisconsin. Over eight hundred American teachers, assisted by three thousand one hundred Filipinos, all of whom have been raised up within three years, are now giving free educational advantages to two hundred and forty thousand native children and youths, and all this in the English language!

Manila harbor is being fitted for the immense shipping business of a near future at an expense of over \$5,000,000. A sewer system that will cut the Manila death-rate in two a second time since American occupation is being installed at an expense of \$7,000,000. A thirty-six mile electric street-car line is being laid in Manila streets by an American firm. A six-hundred mile system of railways on the Island of Luzon is planned for, roads are being opened, bridges built, and the system of postal and telegraph communication perfected. Improvement is the order of the day, and that in all departments. Of course, criticisms can be made upon some of the projects. Much cheap criticism is being expended upon the establishment of a summer capital by government in mountains north of Manila. But such wit is ignorant. It is not acquainted with the tropics. It does not reckon that dollars should never weigh against life or even against working efficiency on the foreigner who comes to the Philippines to help solve the great problems of the Far East.

Christian Work in the Islands

Seven churches, two Bible societies, and the Army and Navy Branch of the Y. M. C. A. are engaged in Christian work here. It can not but be a mistake that so many denominations have rushed in. Four or five well-manned missions would cover all this field, and do it easily. The four principal missions are well manned, and seriously grappling with their work. Two of the missions have one missionary each, and one only three workers. But thus it must be, I fear, until some comprehensive plan of church federation is wrought out and accepted. Named in the order of their *missionary* occupation, the churches at work in the Philippines are: Methodist Episcopal, Presbyterian, Baptist, United Brethren, Disciple, Protestant Episcopal, and Congregationalist. All these are at work at the task of evangelizing the Filipinos, properly so-called, except the Protestant Episcopal and Congregationalist. They have gone past the Catholic Filipino, and be-



Courtesy of Fleming H. Revell Co.

AUDIENCE AT A PROTESTANT SERVICE IN THE PHILIPPINES

gun the task of evangelizing the aboriginal races, the former in Northern Luzon and the latter in Southern Mindanao. At the last meeting of the Evangelical Union, January, 1904, the number of ordained missionaries and of *Filipino* converts were as given below. This gives very little idea of the work which is being done. It entirely overlooks the work carried on among Americans in Manila and Iloilo, and the work of the two Bible societies, both of which are doing splendid foundation-work in translating and distributing the Scriptures.

<i>Church</i>	<i>Missionaries</i>	<i>Filipino Members</i>
Methodist Episcopal	10	6,842
Presbyterian	14	1,000
Episcopalian	7	....
Baptists	5	527
Disciple	3	(No report)
United Brethren	1	....
Congregationalist	1	(No report)

Beside these workers, both the Baptist and Methodist Episcopal missions have opened work for women by women, with good results so far as the work has been tried.

Such ripeness for evangelism has never been seen in any Roman Catholic field. The deep hatred of the friars, the natural curiosity to hear for themselves what Protestantism really is, and the real hunger for a better spiritual life, combine to make the people eager to hear the message. It is not exactly a thirst for the Gospel. It is simply thirst! They are restless, discontented, and ready to listen to the story of a satisfying religious life begotten in the soul by the Holy Spirit.

In our own mission we have about twenty-five thousand hearers every week. This total could easily be ten times as great if we had the speakers. Many hear and go away as soon as they find that they must put away their mistresses, cut off their cock-fighting, and "put away lying" if they come with us. But the earnest souls cut off the right hand indulgences, and pluck out the right eye vices, and enter into the peace which passes all understanding.

A most gratifying feature of the work is its spontaneity. We have never begun work in a city until we had been invited there. We always find a little band of men and women who have been communing together and praying together for more spiritual light. In Malolos, the provincial capital of Bulacan, we had prayed for months for an opening. At last our Mr. Goodell heard of an old lady who was ready to have Protestant services in her house. When he called at her humble home, she received him "as an angel of God." Services were opened at once, and within five months a membership of one hundred and eighty-five had been gathered, and a church seating two hundred had been built with only \$50 help from Church Extension funds. Before this place was opened people who lived eight miles away were converted in the house-to-house services, and by the

time the missionary visited them several had accepted the new faith, and in less than three months a larger membership and an equally large church grew up in this new place. Within one year this second church "swarmed off" and the most flourishing church of all has grown up with little help from the missionary in charge.

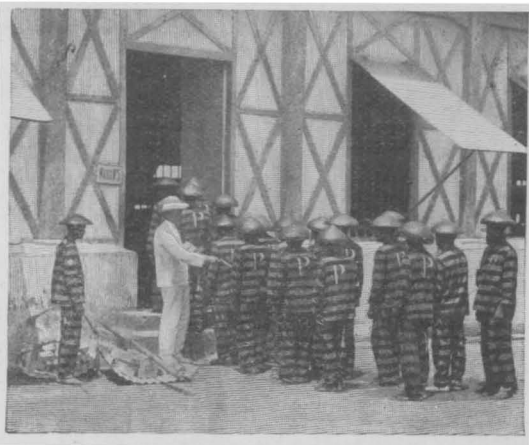
Sacrifices are cheerfully undergone for their new-found faith. A month ago I addressed an audience in Northern Luzon, and over twenty of those present had walked twenty miles across rice-fields, coming past six large stone churches (of Rome) to hear the Gospel in a poorly lighted bamboo-and-thatch building.

One of our members near Manila gave up his cock-pits, which were yielding about \$50 *net* income monthly, and is now cheerfully preaching for nothing but the love of the work.

The eagerness of the people to read the Word of God and pure literature is pathetic. A fair percentage are literate, and we are using our best endeavor to create a literature for them.

It is truly a great contrast that presents itself when one thinks that our lives would have been forfeited if we had attempted such work in the Philippines seven years ago. God has a great work for governments to do. Iniquitous laws must be repealed; righteous legislation must be enacted; abuses gray with age and fenced about with custom must be broken up, and all police power exhausted, if need be, to break up the robber bands which have terrorized the provinces for a century.

God has a great work for the churches to do. They must give the people the Living Word. They must train converts in rational piety. For both government and the churches let all readers of the REVIEW make their prayer unto God, that they fail not.



GIVING BIBLES TO FILIPINO PRISONERS

DOROTHY, THE COMANCHE MAIDEN

BY REV. FRANK H. WRIGHT, OKLAHOMA

Choctaw Missionary Evangelist of the Reformed Church in America

Dorothy was an Indian girl, the niece of Nahwats, a Mexican Comanche. At the time this story begins she was about sixteen years of age, and was a pupil in the government school three miles south of Fort Sill, Oklahoma. Through the influence of the Sunday-school which she attended and the religious services held by various clergymen she was led to the Savior. When I asked her how she came to accept Christ, she simply said, "Through another girl."

The Comanches are a most picturesque and attractive tribe, but until recently seemed to be indifferent to the claims of the Gospel.* Among the pure-blooded Comanches there were at that time but few Christians—probably not over one hundred in the whole tribe of from thirteen to sixteen hundred members. I had the privilege of holding a series of services with these Comanche children at the government school, and Dorothy wanted to be baptized, so I appointed a day to receive her with two other girls, Leora and Taweta.

In order to make the ceremony impressive and permit other Indians to attend, we built an arbor—as an impromptu church—out in the open prairie, between the school and the agency. Rev. and Mrs. Walter C. Roe came to assist in the service. When the Indians had gathered, Rev. Roe rose to explain the ordinance of baptism. After he had finished, Nahwats, the uncle of Dorothy, rose and desired to speak a few words. This old Indian chief presented a most striking figure. He was dressed in true Indian style, with leggings of white muslin with wide flaps running down the outside seam. He wore also moccasins and a shirt, while his long, black hair was parted in the middle and braided in two braids which fell across his shoulders and over his breast. One braid was wrapped in red flannel, with charms attached at the end. His face was painted, part a bright red and part a sickly green, while a dark line of India ink was drawn diagonally across each cheek, with a circle of ink on one side and a cross on the other. A handsome red blanket was drawn around him and an aigret was inserted in his hair attached near the scalp-lock. After a moment of silence he said, with an expressive gesture:

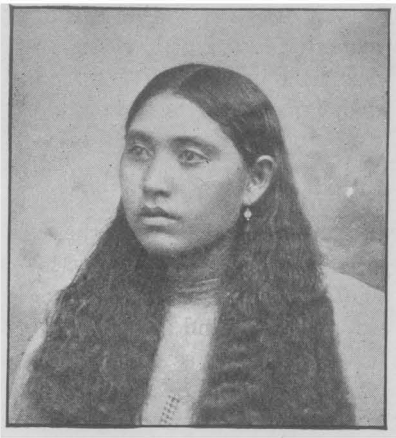
"Dorothy is going one road and I another. It is not good. I go with Dorothy."

Coming forward, he presented himself as a candidate for baptism. Then the aunt, who is a full-blooded Indian, seeing her husband take his stand, arose and joined them.

Nahwats had been a gambler, a leader in the Indian religion, and

* Rev. Carithers, of the Reformed Presbyterian Church, has been one of the most successful missionaries among them. Also the Methodists had a good work among the little Washita Comanches, where there are a number of Mexican Comanches.

a mescal eater. The mescal bean is brought from Mexico, and, according to tests by scientists, intoxicates the imagination. It is a deadly poison if taken in sufficient quantities, but the Indians gradually accustom themselves to its use. The mescal eating is accompanied by the beating of the tom-tom, which can be heard for miles. Their worship generally begins on Saturday afternoon, about an hour before sunset, and lasts the live-long night, closing about ten o'clock Sunday morning. Nahwats has told me since that he had determined never to accept Christianity, but, as he says, "he was in the dark pit until the missionaries lifted him out and planted his feet upon the solid ground." The step which he took that Sabbath morning was a difficult one. It cut him off from the past and isolated him from his friends.



DOROTHY AT THE TIME OF HER DEATH

After the baptism of Dorothy and three other Comanches we went to Nahwats' house, where we talked with the other members of the household. These were Dorothy's stepfather, her own mother, her two little sisters, and her three grandmothers. We found them all ready to accept Christ. It seemed like a sudden decision, but we found the secret was that Dorothy had been reading the Bible to them. A Mexican servant said that "far into the night her voice could be heard as she read the Bible aloud to the family." In her quaint English she said to me: "I do not know much, but what I know I try to tell them." Only a little Indian girl, recently converted, and yet she was doing what she could to bring others to the Savior! As I baptized the old grandmothers I could not help wondering if they understood the meaning of the step, but their subsequent lives have been a great rebuke to my lack of faith. Two have passed away to be with their Lord, while the other one still remains. She is a little, old, wrinkled woman who speaks only Comanche, but claims to be white and was probably captured when a child. Whenever she hears of my arrival in the neighborhood she borrows a pony and rides six miles to the mission. She makes a little shelter of poles, throws over it a sheet, strews long grasses on the ground for her carpet and bed, and her home is complete. On Sabbath she attends service, and generally says to me:

"I heard you were coming and I wanted to come. I pray to Pabbi (Brother) Jesus. I love him,"

One day when we were holding a testimony meeting at Nahwats' house, Dorothy said that she had many sore temptations which she was trying to overcome and asked our prayers. *Some time later I saw Dorothy and her aunt driving the big wagon going to the woods for fuel. Dorothy seemed very sad and downcast, and I said to her: "I want you to know that we are your friends, and if you need help, come to us."* Not long afterward, one Sabbath morning when there was no opportunity to preach, I had gathered my Bible and books about me preparing to refresh my own soul, when my former helper rode up to the tent and said in his Western way: "Dorothy is about to make a die of it. Come at once." So I dispatched my helper for a physician, and drove to the post for Miss Adkisson, a trained nurse. When we arrived where the sick girl was we found the family gathered around her. She was very ill, and Miss Adkisson had little hope, but we did what we could to relieve her agony. The doctor soon arrived, *and after working for an hour or two over her, he gave up the struggle, saying that it was of no avail.* She suffered intensely with pains in her side.

After the physician had given up the fight, Nahwats said: "Mr. Wright, has the doctor done all he can?" When I answered in the affirmative, he requested us to retire and let the Indian medicine men try their skill. I loathed to have them practise their miserable acts on the poor girl, but as protests were useless, and they could not hurt her, we reluctantly retired.

The medicine man took her in hand. He applied his mouth to the sore spot, and by suction and expectorating—crying like some wild beast—he pretended to extract the cause of the pain. It was more than I could bear, and we left for the mission grounds.

But Nahwats sent for me again, and I came the next day. I hastened in to find her gasping for breath. The medicine man sat at her head kindly folding her hands, closing her eyes, and altogether dealing very gently with her. The mother and aunt gathered her things, and as they came across some cherished article they broke out into uncontrollable fits of wailing. I asked her if she still trusted in Jesus, and I can hear the plaintive answer still, as she gasped, with a half sob, "Ye-e-e-s!" We prayed, and soon, with a gentle breath, she passed away. Then the Indians broke out into the most terrible wailing I ever heard.

A rude wooden coffin was made which we upholstered as best we could. The Indians prepared Dorothy for burial—first a white dress, then an Indian suit. When all was ready, Nahwats knelt beside the coffin, *and, bowing down, spoke a few endearing words, and gently kissed the cold cheeks of his beloved niece. Calling the little sisters, Jocksi and Sanookooy, he bade them kiss her, and then, amid heart-breaking scenes, we covered the coffin, and, forming a procession, wended our way*

across the valley to the hill that rises on the coast. The Indians who were hostile to Christianity claimed that baptism was a bad medicine, and had brought death. Would Nahwats now turn back? This was a question. At the grave I spoke of the resurrection hope, and we sang one verse of "In the Sweet Bye and Bye." Then the coffin was lowered, and all her belongings were cast into the grave, except her Bible and watch. When all was over I stood looking westward across the darkening valley, so desolate now. Nahwats approached me, and said, in Comanche and the sign language: "Mr. Wright, Dorothy is dead and I am blind. Dorothy is dead, but I will not throw Jesus away; I will hold on to Him." Pointing to his house and lands and cattle, and with one all-embracing sweep of his hand, he said: "All this is nothing to me; Jesus only."

Now the sequel. Through his sins and failures Nahwats is "coming up," as the Indians say. He is growing in grace—praying and laboring for his people. It is now about seven years since Dorothy confessed Christ and four years since her death. During this past year we have baptized some thirty-two Comanches. All this I attribute to the influence of this one life. I have long prayed and sought an entrance to the Comanches, but thus suddenly the work is growing, others are thinking, and what the Lord has still before we can not foresee. Those, once so hard, now seem to be awakening as from a deep sleep. Remarkable answers to prayer and the continued spirit of prayer characterizes the work. Those who are saved are now praying and working for the others. Those who were converted last summer are standing firm and are anxious to serve, others are coming, and what seemed so hard to accomplish before now seems easy because God is working.

All the missions must feel the impetus of this work, and I pray and hope this is the beginning of a work of grace that will extend throughout the tribe. Back of this work is the humble effort of one of God's little one's. What wonders might be accomplished the coming year if we all had the spirit of Dorothy, who said: "I do not know much, but what I know I try to tell them."



NAHWATS AS HE WAS BAPTIZED

A CHURCH THAT SUPPORTS TWO STATIONS

THE STORY OF THE CENTRAL PRESBYTERIAN CHURCH, NEW YORK, AND ITS MISSIONARY WORK

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Holding the Ropes," etc.

On Sunday, April 29, 1900, while the Ecumenical Conference was in session in New York, it was the privilege of the writer to attend morning worship at the Central Presbyterian Church, on Fifty-seventh Street. The preacher was the Rev. J. Hudson Taylor, founder of the China Inland Mission, the sermon a never-to-be-forgotten one; yet neither preacher nor sermon made a deeper impression than the offering made at the close—the annual offering of the church for the two mission stations it supports: one in China, the other in Kentucky. In the pews were printed statements with detachable subscription blanks, giving the requirements for both fields during the coming year, the whole aggregating \$5,200. After a brief word of explanation by the pastor, the Rev. Wilton Merle Smith, D.D., the collectors passed down the aisles. When they returned the great basins they carried were filled to overflowing with subscription papers and crisp new bank-bills. It was a goodly sight, one of the most inspiring witnessed during the conference. When a count was made, it was found that the basins contained \$4,400 in pledges and money, and during the day additional subscriptions brought the sum up to the required amount. A few belated gifts afterward raised it to \$5,444.72.

Since that day, which marked an epoch in the missionary history in the church, the work at both stations has grown so rapidly that no less than \$10,000 will be needed for the coming year. Fortunately, the growth of interest in the church has so nearly kept pace with the expansion on the field that it will not be much more difficult to secure \$10,000 now than \$5,200 four years ago.

Ten years have now passed since Central Church began the experiment of maintaining its own stations and supporting its own missionaries under the auspices of the Presbyterian Boards of Home and Foreign Missions, yet entirely without cost to them for salaries or running expenses. The total amount expended during the ten years aggregates \$45,000, and the experiment has proved eminently successful. At Hyden, in Leslie County, Kentucky, two men, one an ordained minister, and five women, are at work among the mountaineers, and at Hwai Yuen, China, three ordained men, one physician, and four women are breaking the Bread of Life to the unsaved millions in the province of Anhui.

Meanwhile the church has not been unmindful of the heathen at its doors. True to the Divine program of missions laid down by the Master in Acts i : 8, it began at Jerusalem, endeavoring first of all

to give the Gospel to the unsaved masses in its own home city. The mother church on Fifty-seventh Street not only reaches out to those in its own vicinity who have no church home, but conducts missions at two points in the city where the need is great and the opportunity wide. One of these, Mizpah Chapel, the oldest child of the church, works among self-supporting, self-respecting bread-winners; the other, Wilson Memorial Mission, begun about twelve years ago, is a Gospel rescue mission with a service every night in the year on West Forty-second Street, near "Hell's Kitchen." The former is maintained at a cost to the church of from \$3,000 to \$3,500 a year, while the annual expenditure for the latter amounts to from \$4,000 to \$4,500.

Notwithstanding the great interest in the special work on the home and foreign field, nothing connected with the mother church has been allowed to suffer. The regular benevolent contributions, including the annual offerings of from \$2,500 to \$3,000 each for the general treasuries of the Home and Foreign Mission Boards, have steadily increased, and there has been no lack of money for running expenses. Not long ago, when it became necessary to make alterations in the church edifice, the amount required for the purpose—\$28,000—was secured without difficulty. Thus, Central Church is conclusively proving that "religion is a commodity of which the more we export the more we have remaining."

The Inception of the Special Work

The forward movement for home and foreign missions which has been so blessed in Central Church had its inception in the Christian Endeavor Society, and owes its success in large measure to the indefatigable work of Mr. W. L. Amerman, widely known in Christian Endeavor circles as the originator of the Tenth Legion and many other novel schemes for advancing the cause of missions.

During the first four years of its existence the Christian Endeavor Society did nothing for missions because the work of the women's, young women's, and children's organizations, together with the Sunday-school, was supposed to cover the ground. In the autumn of 1891, however, a missionary committee was appointed, with Mr. Amerman as chairman. The first work attempted was the raising of funds by the "five-times-two-is-ten" plan, in which each one who participates agrees to give two cents a week himself, and collect two cents from each of four friends, making a total of ten cents a week. During the first year nearly \$500 was raised in this way, and a great deal of interest in missions resulted.

On April 29, 1892, at a missionary rally conducted by the committee and addressed by several notable speakers, Miss Margaret W. Leitch, of Ceylon, suggested that the society support its own missionary. This aroused great enthusiasm, and in the autumn, when pledge-

cards were distributed, monthly payments for the support of "our own missionaries" were promised, aggregating more than \$400. This fund was popularly known from its object as the "O. O. M." (Our Own Missionaries) Fund.

Shortly after this the idea was conceived of asking the entire congregation to join in the work. The plan met with the approval of many, and in the summer of 1893 Mr. Amerman began to push for definite action on the part of the church. Members of the session were visited, one by one, and the facts laid before them. Finally, in November of the same year, the session took formal action sanctioning the plan of the church supporting its own missionaries under the auspices of the mission boards, and authorizing the appointment of a general missionary committee representing all sides of the church life to take charge of the work.

Here for a time the matter rested. The needs of other work were so pressing that it seemed impossible to find an opportunity for launching the new project. At length, however, the way opened, and at the midweek prayer-service on March 14, 1894, a circular letter signed by the pastor having previously been sent out, the whole matter was thoroughly discussed by the congregation. Tho the plan had assumed far larger proportions than at first, and now included the sending out of missionaries to a definite center in both the home and foreign fields, for which the church should ultimately become wholly responsible, it met with hearty and enthusiastic support. Before the meeting closed the sum of \$866 had been subscribed. This was subsequently raised, without solicitation, to \$1,500, which, with the O. O. M. Fund of the young people, made a total of \$2,000 available for the first year's work.

The Home Mission Station in Kentucky

The selection of a home missionary field, adapted to the development of a new work distinctively their own, proved at first a difficult matter. But God, who had planted the purpose in the hearts of his children, was preparing a field for them, and by and by the call came to enter it.

In 1894, while the committee of Central Church were earnestly seeking for guidance, the Rev. Donald McDonald, D.D., Presbyterian Synodical Superintendent for Kentucky, visited Hyden, a little mountain town sixty miles from any railroad, in the southeastern part of the State, near Hell-for-Sartin Creek. For ten years the locality had been the storm-center of one of the bitterest of Kentucky feuds, and malice and revenge burned in the hearts of the people. Neither life nor property were safe, and the prospects were that there would be bitter strife for years to come.

With indomitable courage and rare tact Dr. McDonald began at once to preach to these people. So greatly were his efforts blessed of

God that nearly the whole town came to hear him, and many signified a desire to lead a better life. Ere long a little church was organized with twenty-five members, and there began to be a desire for a church building and a school. At the end of a few weeks Dr. McDonald left them with a promise of assistance, but, alas! the Board of Home Missions was heavily burdened with debt and could undertake no new work whatever. But not long was the little mountain flock to be left without a shepherd. In the good providence of God, Central Church heard of the need and came forward with offers of assistance, which were at once accepted.

At first it seemed impossible to find any one willing to go to so difficult and isolated a field, but at length the services of the Rev.



THE MOUNTAIN MISSION FIELD IN HYDEN, KENTUCKY

Alexander Lindsay, a young Scotchman about to complete his course in Danville Theological Seminary, were secured. Early in January, after a wedding journey of twelve hours' duration over rough mountain roads in a mule wagon, he and his bride arrived in Hyden and entered upon the work with vigor. Preaching services were at once begun, a Sunday-school and Christian Endeavor Society organized, and a little day-school opened by Mrs. Lindsay, who was an experienced teacher. Ere long the battle waged against violence and crime by the Bible and the spelling-book was on in earnest, and as the months went by evidences were not wanting that the forces that make for righteousness would ultimately triumph.

By 1896 the work had progressed so favorably that Central Church undertook the erection, on ground furnished by the people of Hyden, of a commodious chapel-school containing a large audience-room and two good-sized classrooms. In October, Dr. Smith, pastor of the

New York church, made the long and tedious journey to Kentucky to dedicate the new building and conduct special services in it. The erection of the chapel marked a new era, not only in Hyden, but in



THE CHAPEL-SCHOOLHOUSE AT HYDEN, KY.

Central Church as well. The visit of the pastor resulted in a sympathetic knowledge of the needs of the field that greatly strengthened the tie between the church and its mountain station. When Dr. Smith gave his report on his return it created great enthusiasm, and the bell, organ, books, and furniture required for the complete equipment of the building were quickly promised.

On October 13, 1896, two days after the dedication of the chapel, another step was taken in advance by the opening of a school in one

of the new classrooms, and the employment of a competent lady teacher to take charge of it. At first there were many hindrances to success, but at length the work came to be regarded with such favor that in September, 1897, the local school trustees asked Mr. Walton, the missionary then in charge of the station, to assume the care of the public school. This he agreed to do, and since that time two schools have been held, the free school from August to January, the church school from January to May. The latter, known as Hyden Academy, is a pay school, a small tuition fee being charged for each pupil.

Both schools are often crowded to their utmost capacity, and are deservedly popular. In 1900, to meet the growing demands for



SENIOR STUDENTS IN THE HYDEN ACADEMY

education, Central Church found it necessary to enlarge the chapel by the addition of a wing, providing extra class room. It has been neces-

sary, too, to increase the teaching force, so that instead of one lady assistant there are now three busily at work, besides the principal.

One sad incident connected with the school work was the death of Miss Anna C. Giddings, a devoted member of the Christian Endeavor Society of Central Church, who volunteered for work at Hyden. Tho in perfect health at the time of her departure from New York, she was stricken down with typhoid fever and died after three months' service in the field. Her work, however, has not been in vain. So keen was her interest in the neglected mountain girls that next August a boarding-school for training them in domestic matters will be opened in Hyden, bearing the name "Anna C. Giddings Memorial Home."

Another important work undertaken by Central Church in connection with their mountain station is that of itinerating in the districts surrounding Hyden. Since February, 1901, a special missionary has been employed for this purpose. During the week he devotes his time to carrying the Gospel to the people in their mountain homes, and on the Sabbath to conducting services at the little hamlets around Hyden—Wooten, Flacey, Dry Ridge, Cut Shin, Hell-for-Sartin, and Bull Creek.

The ten years' work carried on at Hyden by the devoted workers of Central Church has literally transformed the little mountain town. Through the influence of church and school a great change has been wrought in the tone of public opinion, and the once lawless community has gained the reputation of being "one of the quietest towns in the mountains." There have been marked changes, too, in a material way. A long-needed bridge across the creek, built during the first year at the suggestion of the missionary, new board walks put down soon after, the advent of steam-power, the manufacture of bricks, the issuing of a weekly paper, *Thousand Sticks*, and the erection of a substantial new court-house are all indications of material prosperity. Hyden is proving that the "Gospel has a promise for the life that now is, as well as for that which is to come."

The Foreign Station in China

Less than a year after the work was inaugurated at Hyden under the Board of Home Missions, Central Church entered upon a similar work in China under the Board of Foreign Missions. The field chosen was Peking and the Rev. Charles Otis Gill and bride were commissioned as the church's representatives. A solemn farewell service which deeply stirred all hearts was held on September 29, 1895, after which the young missionaries, followed by the prayers of the church, set sail for their distant field. On November 22d, just as the gates of the city were closing for the night, they entered China's capital, to assist in the stupendous task of evangelizing China's millions. Little did they guess that one year later, to the very day, they would again pass

through the gates of the city, this time to begin the long journey of ten thousand miles toward home.

On their arrival at Peking they entered zealously upon the study of the language, and endeavored to assist the missionaries there in many ways. All went well with them until the summer of 1896, when Mrs. Gill contracted typhoid fever. Her life was spared, but her nervous system so completely shattered that recovery on the field was impossible, and there was nothing to do but return to America.

It was a great blow to the church at home, this sudden reversal of



CENTRAL CHURCH MISSIONARIES IN CHINA
Rev. and Mrs. James B. Cochran, Rev. E. C.
Lobenstine, Miss Lobenstine, Rev. Du Bois
Morris, Dr. and Mrs. Samuel Cochran.

their plans, and many friends of missions who were watching the experiment wondered anxiously whether the interest was strong enough to stand the strain. But the hand of God was in it all. There was a great work to be done by his servants in Central Church, but before they could be entrusted with it, the stability of their purpose must be fully tested. It was necessary for them to learn, thus early, that in every mission station there are times when God says "Stand still" as well as when He says "Go forward," and that missionary money must frequently be used in caring for broken-down missionaries in the home land as well as for supporting active workers on the field.

Most nobly did the church abide the test. Tho their missionaries had been returned to them, and the future of their foreign enterprise was completely hidden, they felt that the great commission had neither been modified nor withdrawn, and patiently waited for the guiding hand of God. Ere long their faith received a rich reward.

At the end of six months, Mrs. Gill being still too ill to return to China, and Mr. Gill being unwilling to have their furlough extended, these two devoted workers severed their connection with Central Church and the Board of Foreign Missions, and took up home missionary work in Vermont, where eventually Mrs. Gill was almost completely restored to health.

Meanwhile continuous prayer was ascending to God from earnest hearts in Central Church concerning the future of their foreign work. At length, early in 1898, the pillar began again to move forward, and certain providential indications led to the selection of two young men

to represent the church in China—the Rev. Edwin C. Lobenstine and the Rev. DuBois S. Morris, who purposed to go out unmarried, and agreed to place themselves in the field if the church would sustain them there. Owing to political complications, it was thought best to send the new missionaries to Nanking, a station of the Presbyterian Board in Southern China, rather than to Peking in the north, the idea being to have them remain in Nanking until they had mastered the



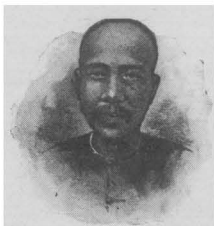
THE CENTRAL PRESBYTERIAN CHURCH OF HWAI YUEN

language, and then push on to Hwai Yuen, an unoccupied field in the province of Anhui, where the foreign station of the church could be established.

On September 12, 1898, Messrs. Lobenstine and Morris, accompanied by Miss Rose Lobenstine, a sister of the former, who went out at her own charges, set sail for China, and were soon busily at work acquiring the language at Nanking. As the months passed by, and the time approached for opening the station at Hwai Yuen, the church began to feel that for the safety of the missionaries and the good of the work, a competent physician should be added to the force. For this purpose an additional \$1,200 was raised, and the services of Dr. Samuel Cochran, a gifted and godly young physician, were secured. Through the liberality of Mr. William C. Lobenstine, father of two of the missionaries already in China, Rev. James B. Cochran, a brother of Dr. Samuel Cochran, who also desired to go to the foreign field, was added to the little band.

On August 19, 1899, the two young brothers and their brides set sail for China. In October, shortly after their arrival at Nanking, Messrs. Lobenstine and Morris made their initial visit to Hwai Yuen, where a beginning was made by leasing a chapel in which services could be held. After their return, native helpers were sent out from time to time to preach in this chapel and prepare the way for its permanent occupancy by the foreigners.

Early in the year 1900 a most notable event occurred—the baptism of Mr. Liu, the first convert from Hwai Yuen. This man, who was a leading apothecary of the place, had asked for baptism when the missionaries were there some months before, but knowing how disastrous it would be for the first convert to prove unworthy, it had been deemed best to defer it for awhile. At length, however, when he came to Nanking and passed a searching examination before the native church, they decided to grant his request, and on April 29, 1900, the memorable Sabbath during the Ecumenical Conference, while the church at home was dedicating its offering for the work, Mr. Morris



MR. LIU

First Hwai Yuen convert

was receiving the first-fruits of the mission at Nanking. Accepting it as the seal of Divine approval, the little group upon the field and the godly workers in the church at home, with glad hearts thanked God and took courage.

It was hoped that by the autumn of 1900 Messrs. Lobenstine and Morris, accompanied by Dr. Cochran, might make an extended stay in Hwai Yuen, but, alas! once more the faith of the church was to be tested. The summer of 1900 brought the siege of Peking and peril to the life of every missionary in China. Fortunately no harm came to the representatives of Central Church, tho, in company with many others, they were obliged to withdraw for a time to Japan. The anxiety at home concerning them was very great, however, and the church was moved to pray as never before, learning lessons that it could have been taught, perhaps, in no other way. Toward the close of the year the entire party returned to Nanking, and settled down again to a season of work and study.

From this time on the work has progressed most favorably. In October, 1901, the opening of the new station having been authorized both by the Central China Mission and the Board in New York, Messrs. Lobenstine and Morris arrived at Hwai Yuen, and took up their permanent residence there. Not long after they were joined by the Cochran brothers.

In the autumn of 1902, under the escort of Dr. Cochran, the Cochran ladies and their three little children, who had remained in Nanking until the work was fully established, embarked on two house-

boats for Hwai Yuen. A sad incident of the long and tedious journey was the death of little Harry, son of Rev. and Mrs. James B. Cochran, who was stricken with dysentery as a result of the drinking-water becoming infected while their boat was caught in a jam on the Grand Canal. Outside the city of Ching-kiang Pu, in a small bamboo-fenced plot, already hallowed by the burial of the little daughter of another missionary, the body of the beloved child was laid to rest, there to await the resurrection dawn. Sore as the sorrow was, it served to form another link binding the home church more closely to the workers in the field. The lonely little grave in inland China has preempted the territory for God and given a new incentive to effort.

At the present time the work of the station is in a most prosperous condition. From the very beginning there have been many evidences of Divine favor resting upon it. In February, 1903, the medical work, which has been most successfully carried on by Dr. Cochran, received a valuable reinforcement by the arrival of Miss Rose Hoffman, a member of the Christian Endeavor Society of Central Church, who resigned her position as head nurse in charge of the operating pavilion of the Presbyterian Hospital in New York City to take up work in China.

The greatest needs of the station at the present time are a permanent building for the hospital, and comfortable, hygienic houses, within a walled enclosure, for the missionary families. The entire cost of the hospital—land, building, and outfit—has been promised by Mr. William C. Lobenstine, and Central Church has been slowly accumulating money for the missionary houses, but owing to the great difficulty of purchasing real estate in China but little has as yet been accomplished along this line. One piece of land has, however, at length been acquired, and during the coming year the first residence will be erected on it.

How the Interest is Maintained at Home

In the church at home, information has been the key to interest; "prayer and pains through faith in Jesus Christ," the secret of success. The details of the work at both stations are kept constantly before the people, and every item of interest at once reported to them. This is largely accomplished through the monthly missionary concerts, where letters are read from the missionaries, and stereopticon views shown, illustrating the work both at Hyden and Hwai Yuen. In addition to this, an annual report, most beautifully illustrated, has been issued in April each year since the beginning, telling of the work at both stations in detail. During the summer months, when the congregation is scattered, interest is kept up by the sending out of a bulletin supplementing the annual report, and taking the place of the monthly concert.

As far as practical, the church is brought into direct personal contact with the workers in the field. With this end in view, Messrs. Lobenstine and Morris spent six months with the church before going to China in 1898, and three at least of the missionaries at Hyden have been brought to New York by the missionary committee of the church, to tell the people about their work. Twice, also, representatives of Central Church have gone to Hyden—Dr. Smith in 1896, and two delegates returning from the Nashville Christian Endeavor Convention in 1898.

Great stress has been laid upon prayer. In every report sent out the church is urged to be instant in prayer, and the people are constantly reminded that the success of the work largely depends on their faithfulness in the ministry of intercession. Prayer cycles are issued from time to time, specifying definite objects for which to pray each week, and small cards containing prayer topics for daily use are given to the supporters of the "Our Own Missionaries" enterprise, with the request that they be kept in the Bibles and used daily "when thou hast shut thy door."

The remarkable financial results have been attained largely through constant emphasis laid upon the matter of systematic beneficence. Money has been raised by the methods already referred to—the monthly pledge system ("O. O. M. Fund") and annual subscriptions. As a result of systematic effort to secure something from every one, the giving has not been confined to the wealthy few, but almost every family has had a part in it. This is one of the secrets of successful missionary finance.

THE MISSIONARY OUTLOOK IN NORTH JAPAN

BY REV. CHRISTOPHER NOSS, SENDAI, JAPAN

Missionary of the Reformed Church in the United States

Tohoku, as the northeastern part of the main island of Japan is called, has been little visited by tourists, being too far away from the ordinary route of travel through the Far East. To reach Sendai, the principal city of the north, requires a tiresome journey of twelve hours by rail from Tokyo, and there is really little to attract visitors, unless it be Matsushima, a group of beautiful, pine-covered islets in a quiet corner of the Bay of Sendai. The comparative seclusion of Tohoku and its consequent inaccessibility to the reader of missionary literature may justify the appearance of this sketch.

Going north from the capital, the "Japan Railway," at a distance of about one hundred miles, crosses a watershed, and brings one into the first of the six prefectures which constitute Tohoku; a hundred miles farther it approaches the east coast and passes through the metropolitan city of Sendai, whence it goes on still two hundred miles

farther to reach its terminal at Aomori, the port at the northern end of the island. North Japan is, accordingly, three hundred miles long, or about as long as Pennsylvania. It is rather more than half as broad, and its population, about five million, is about as dense as in the southern part of that State.

The climate is damp and chilly. In the interior snow falls to an extraordinary depth in winter, so that the peasants, both men and women, have to wear trousers over their *kimono*. In summer there is more rain than sunshine, and if the rice crop fails, as it did in 1902, it is for lack of warmth, not for lack of moisture. Silk is a great staple, and where the silkworm thrives best there the people are most prosperous, and the church makes most rapid progress. The fishermen along the coast are a degraded class, and very difficult to reach.

As compared with the south, the economic development of this region lags behind. Politically, too, North Japan has suffered for its obstinate loyalty to the old régime in the revolution of 1867. The northerners speak a wretched dialect, hardly understood by the brilliant southerners, who have made new Japan. They seem slow and dull, but are characterized by remarkable constancy and perseverance. There is reason to believe that the north may yet produce the finest type of Japanese character.

A residence of eight years in this region has convinced the writer that in some important respects the Japanese government has surpassed its models. It is not necessary here to speak of its diplomatic and military successes abroad. But at home, in sanitation, in education, and in postal organization it has been no less successful. The black plague, which even in British India claims half a million of victims in a year, has been stamped out more than once in the heart of Japanese cities, and other preventible epidemics, which even in America cause us such immense loss, are effectively quarantined. The postal system, including universal free delivery, all telegraphs and telephones, and the express business, serves the public better than we are served by our limited postal facilities and our warring corporations. In



"THE KING OF OSHU"

A statue of Lord Date, of Sendai, who sent an envoy to Pope Paul V. in 1615. The image was made from life

Japan the government has the best of everything and attracts the ablest men to its service. But too few capable men engage in productive business. The peasants, artisans, and tradesmen, working, as they do, seven days a week, are, as a class, stupid and shortsighted, despite all the schooling the government provides. They have no spiritual resources, except the effete idolatry and superstition to which their Buddhist guides have abandoned them. The Japanese themselves have noted that where Buddhism is most flourishing immorality is most rife. The only thing that holds the nation together at this time is its intense patriotism, which prompts a desire to win the respect of the most advanced Western nations.

In the last few years a great wave of ethical discontent has passed over the country. The revival of moral feeling has been helped by the educational scandal. When it was discovered, two years ago, that high officials had been systematically bribed by the publishers of textbooks used in the public schools, the government proved its efficiency by punishing them without fear or favor, while the public, taught to regard educators as the guardians of the national code of morals, and influenced by the traditional contempt for money, was profoundly shocked. It happened that many educators who had insisted on the sufficiency of the nationalistic principle and conspicuously opposed Christianity were disgraced, while Christian officials and those who had shown sympathy with the Christian cause stood unscathed. This has deepened the impression, produced by the conduct of missionaries and converts, that Christianity is the greatest of all moral forces. It is not necessary to tell the people that Buddhism and Nationalism have been found wanting. The positive preaching of the Gospel brings out more responses than the Christian worker can properly attend to.

The first Christian missionary movement to reach the north in the present era was that of the Greek Church, which is now stronger in the vicinity of Sendai than anywhere else in the empire. The Russian missionary, Nicolai, has not sought the assistance of other foreigners, but has chosen to work entirely through his native clergy. The result is that the spiritual tone of his flock is low. The war with Russia naturally involves distrust of the Greek Christians, but Bishop Nicolai's sagacity has minimized the loss. He has instructed the believers to pray for Japanese victory, but told them frankly that during the war he would not attend services in the Tokyo cathedral, because as a loyal subject of the Czar he could not join in their prayers. The Japanese are chivalrous enough to admire him all the more for this. We are all indebted to him for the object-lesson he has given. The government, in an order issued on February 19th, warns the [Buddhist] priests that while it is at war with a foreign government it is not at war with foreigners as individuals, or with their religion. The

implication is that they must refrain from agitation against the Greek Christians.

French priests are well distributed among the principal towns, and their self-denial wins the admiration of many; but the traditional suspicion so persists that the French mission has not been as successful as the Russian. A few nuns conduct an excellent school for girls at Sendai.

The Protestants are divided among eight or nine missions. Of these by far the strongest is that of the [German] Reformed Church in the United States, which denomination concentrates the greater part of its foreign missionary effort on North Japan. Since this is the writer's own mission, in regard to many points he will make a



A GROUP OF WORKERS OF THE REFORMED CHURCH OF NORTH JAPAN

brief description of its work and prospects do for all. This does not mean disparagement of the very similar work being done by the foreign and native evangelists of other missions, or of the very valuable services of the Methodist and Baptist ladies in the education of girls.

The prefecture nearest Tokyo, that of Fukushima, seems ripest for the Gospel. The provinces on the west side, fronting the Sea of Japan, have been most inaccessible, and, partly on account of the missionaries' neglect, partly on account of the people's conservatism, remain up to this time practically unevangelized. But the city of Sendai, on the east side, is probably more under Christian influence than any other city in Japan.

This city, which is not much older than Boston, has had Christian associations from the start. It was founded about three hundred years ago, on the edge of the great plain of Miyagi, by a famous chieftain named Date, who, as "King of Oshu," had diplomatic correspondence with his contemporary, Pope Paul V. That was just before Ieyasu put an end to the intrigues of the Romanists and sealed up the coun-

try. Among Sendai's treasures are found a beautiful oil portrait of Pope Paul V., an illuminated document giving the freedom of the city of Rome to Date's representative, crucifixes, etc.

The city now has a population of about eighty thousand, not including the suburbs, a garrison of many thousands of conscripts, and thousands of students in public and private institutions of all kinds.

The missionaries and three or four teachers employed by the government are the only foreign residents. When, in 1899, the treaties granting foreigners the right of residence in any part of the country went into effect, the people expected a great inrush. The fact that not one foreigner came to do business convinced them that their country was not coveted as much as they had imagined. It may be more than a mere coincidence that the revision of the treaties was so soon followed by a Christian revival. Anything that diminishes the dread of being overwhelmed by foreigners and so disposes the Japanese to consider Christianity on its own merits is an aid to our cause. The fact that the American missionaries in Sendai are the only representatives of their country there has given them great social influence, for America is highly respected as a nation. Opportunities thus afforded have been wisely utilized under the leadership of Dr. DeForest, of the American Board, and one of our Japanese Christians who served for some time as assistant to the mayor. The general desire for social fellowship with us has had the result that Sendai society pretty definitely puts its ban on concubinage and on certain convivial customs. Visits of distinguished Americans, such as Minister Buck, of the legation at Tokyo; President Jordan, of Stanford University, and Professor Wright, of Oberlin College, prepared the way for the magnificent reception given by the city to Dr. Charles Cuthbert Hall last year, whereby he was enabled to preach the Gospel to many of the most intelligent citizens.

Another encouraging feature is the spirit of harmonious cooperation that characterizes the missionary community. Seven missions are represented in the city. With the exception of the Episcopalians, all the missionaries and native Christians unite heartily in regular meetings for prayer, and, since last fall, all use but one hymn-book. Special evangelistic movements are conducted in common. The missionary community owns a tent, in which meetings for the crowds that gather on various festival occasions are held. The missionaries also own a house, in which the most pitiable cases of poverty that are discovered in the city are cared for. In these enterprises Rev. E. H. Jones, of the Baptist Missionary Union, has been the leader. Where such evidences of unity exist, division into denominations is not so great an evil as some people imagine.

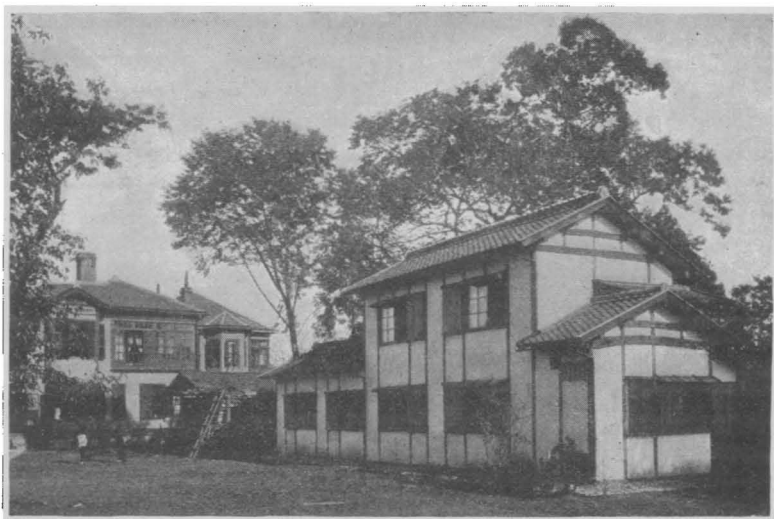
The oldest church was founded by Japanese evangelists several

years before the first missionaries arrived. Just twenty-five years ago two young men connected with the *Nihon Kristo Kyokwai* (Reformed and Presbyterian Church) visited the city for the first time. Two years later the Nibanchō Church was organized. In 1885 the church asked the mission of the [German] Reformed Church to come to its assistance. Early in its history it had bought out a defunct Buddhist temple in a back street. This has now become a principal thoroughfare, and the site is one of the most valuable in the city. With the aid of the mission, a brick church was recently erected on it at a cost of \$8,000. It is the central rallying-place for the Protestants of the city, and is often used for interdenominational meetings. The total attendance at various meetings on a Lord's Day sometimes exceeds sixteen hundred. The local congregation has been financially independent for years.

Altogether there are ten congregations in Sendai. Next to the public offices, the Christian churches and schools are the most prominent buildings. About one-fourth of the children of the city are reached by the Sunday-schools.

The Reformed Church Mission has here two of the largest Christian educational institutions in Japan. North Japan College, or *Tohoku Gakuin*, will soon be enlarged, so as to have a capacity of four hundred students. Miyagi Girls' School has room for two hundred pupils. Two other girls' schools, Baptist and Methodist, are doing invaluable work, each of a distinctive character.

North Japan College is the only Christian school for young men north of Tokyo. The management is in the hands of a self-perpetu-



THE BIBLE WOMEN'S HOUSE AT SENDAI, JAPAN

ating board of directors, composed half of Americans and half of Japanese. This arrangement has proved very satisfactory. It may well be added in this connection that the Japanese who held property for the mission until a corporation could be chartered were entirely honorable. The affair of the Doshisha has bulked too largely in America's eyes if it has given the impression that the Japanese generally are characterized by a light regard for the obligations of a trust.

The president of the college, Missionary Schneder, enjoys the confidence of the Japanese to an extraordinary degree, and has gathered about him a brilliant and devoted company of native professors. The dean of the faculty is a Japanese evangelist's son, who took his doctor's degree at the University of Bonn. Four others have studied in America. Nine, including these five, are zealous and acceptable preachers.

Young men whose relatives are unable to pay their expenses at the college, or unwilling to do so because it is a Christian institution, are aided by an industrial home, which furnishes cheap, wholesome boarding, and pays regular wages for three hours' work a day. The chief industries are printing, newspaper delivery, dairy, and truck-farming. Spiritually and morally the home has been a decided success.

In the general or academical course, which takes five years, the English language is thoroughly taught. It is made a specialty in the literary or collegiate course, of three years, which prepares the student for the regular theological course. The aim of the institution is to develop Christian leaders, and no man is intellectually fit to be a spiritual leader in Japan to-day who thinks only in Japanese. It is also a fact that our most forceful men in North Japan are those who have supplemented their training by travel abroad. It is accordingly a part of the mission's policy to send promising teachers or evangelists, who have been tried and found faithful, to America for postgraduate work or observation. It is of course true that scholarly evangelists must live and work under the pressure of a strong temptation to enter the service of the government. As professors, most of them could at least double their salaries. It is doubtful if average American ministers in similar circumstances would show a devotion equal to that of our evangelists in North Japan. And it is debatable if the policy of giving evangelists barely living salaries is the best way to hasten the financial independence of the native Church. At any rate, our experience proves that the English-trained evangelists average highest in practical efficiency.

It is at once the strength and the weakness of the Japanese Church that it is composed so largely of the classes that move about from place to place. It is so hard to reach the old residents who live by the graveyards of their ancestors. In many a place the local congregation

consists entirely of people who have moved in from other provinces. This is the strength of the Church, because, as in the apostolic age, the seed is widely sown. It is a weakness, because it is difficult to build up permanent churches with such impermanent material. In this may be found the explanation of the fact that the Church is so strong among the Japanese officials and merchants in Formosa, and so weak among the peasants and shopkeepers of North Japan.

In America pastors study how to get the young men. In a church in Sendai we have to be on our guard lest the students come in so fast as to swamp the congregation. Let it not be supposed that it is English that the students want. They want religion. In the spring



THE FIRST CHRISTIAN CONVERTS IN A COUNTY WITH 60,000 POPULATION

A farmer, his wife, mother, daughter, and four sons. The young man standing, first became a Christian in Sendai

vacation last year the Student's Young Men's Christian Association of Sendai arranged, after the manner of a summer-school, a course of lectures on Christian themes, occupying three hours daily for a whole week. Two hundred and forty students, most of whom came from the public schools, attended these lectures faithfully, and paid for the privilege.

Another straw that shows which way the wind blows is this: there are three daily newspapers in Sendai. The one owned and edited by Christians is now the best and most influential. The Buddhist organ, noted for its readiness to print calumnies about the missionaries, has lost ground, and is now the weakest of the three.

Such evidences of a trend in the direction of Christianity are

cheering, but the stubborn fact remains that the number of self-supporting churches is not increasing rapidly. The seed has been sown and the harvest is ripening. The Christian religion has won the confidence of the best people in the land. But the work of establishing churches has scarcely been begun. A more determined effort must be made to reach the permanent population.

In this work we depend mainly on the local evangelist, but he needs to be supported from the base of operations. Frequent visits by missionaries and professors have the effect of helping to sustain his faith, and strengthen his hold on the people. His work may need to be supplemented by a traveling evangelist having the special gift of moving people to a decision. Last fall our mission engaged Mr. Kimura, a former student of the college, and afterward a student at Moody's Bible Institute at Chicago, to do this kind of work. In a little over two months he visited forty-seven stations and secured the names of eight hundred and fifty-eight new seekers. The work is not accomplished by any one man or through any one method. Success depends on combining different kinds of agencies. There are at least two country districts in the prefecture of Fukushima in which Christianity has become the dominant religion.

The following incident is instructive. Just a year ago a farmer from West Okitama County, on the west side of the island, came over to Sendai and asked me for baptism. I was amazed, because I had long grieved over the fact that, so far as I knew, there was not a single Christian in his county, the population of which is sixty thousand. He is an earnest, conscientious man, the father of a large family of boys. The oldest, whom he sent to a government college, was ruined and finally put into the penitentiary. The second came to Sendai as a student, and was baptized by me at our East Sendai chapel. It was the admirable conduct of this Christian son that moved the father to wish that all his sons might become Christians. Then it occurred to him that if he wished them to be Christians he ought first to become one himself. I found him thoroughly prepared for baptism, and baptized him, warning him at the same time of the difficulty of maintaining Christian faith without the support of other Christians. He and his son have since worked among their neighbors with such zeal that a little congregation of fourteen has been formed. Twenty joined in the celebration of Christmas; there might have been more if there had not been five feet of snow on the ground. This I believe to be a typical case. It is significant that I was advised not to visit the place until the movement was well under way, because the appearance of a foreigner would arouse a strong prejudice against it. But the missionary, too, has his part in direct evangelistic work. The farmer came to me, not to a Japanese minister, because he wanted the most direct testimony he could get. Without the support of a missionary an evangelist in some instances can not win the full confidence of the people as a reliable exponent of the Christian religion.

A RUSSIAN MISSIONARY AT WORK IN JAPAN*

AN ACCOUNT OF BISHOP NICOLAI AND THE PRESENT CRISIS

BY REV. J. T. GRACEY, D.D., ROCHESTER, N. Y.

Bishop Nicolai, of Japan, has attracted considerable attention as representative of the Greek Church. As this is the State Church, he receives his support in part, at least, from benevolent societies in Russia. He claims, however, to be of the Greek Church which has its headquarters in Athens and not in St. Petersburg.

Bishop Nicolai is a unique personality.† He is a bachelor nearly seventy years of age, who has been in Japan many years. He came to Japan in 1861, forty-three years ago this June, then being twenty-four years old. He occupies a small house, tho in Russia his rank would be that of the nobility. In this small eight-room house he has his dining-room and study, containing one bed, two chairs, one table, one small chest of drawers, and a few book-shelves. He rises at six o'clock; at half-past seven he begins his day's work, and spends the forenoon in translating. At two o'clock he receives men on business. From six to nine o'clock he writes letters or translates. The bishop remains at his duties the year through, never taking a vacation. The Greek Church in Japan was founded by Bishop Nicolai.

A writer in the periodical of the Greek Church says that the mission guards against intruding foreign customs; that they aim to have their work of a purely Japanese type, and carried on by Japanese only, and that Bishop Nicolai is the only foreigner connected with it.

A writer in the *Japan Mail* enters his strictures on Bishop Nicolai and his methods. He thinks it would be well if all the missionaries had Bishop Nicolai's power of endurance, but they have not, and any attempt on their part to imitate him in this respect, would prove disastrous, and that the lack of sociability and asceticism would be only deleterious, showing abnormal ways which could never become a pattern to the ordinary Japanese. This is an argument which the writer in the *Fukuin Shimpō* is in nowise responsible for, so long as he narrates the facts of Bishop Nicolai's personal habits. "His devotion, his self-denial, his untiring industry are ever before us as a model and a stimulus. However poor any of us may be, there is no one poorer than he; however industrious some of us may be, there is no one so industrious as he." It is when the writer compares some other Protestant missionaries with Bishop Nicolai and the results of their course that his special pleading is manifested. Then he lays himself open to the criticism that the social helps of the other missionaries

* This review of the position of Bishop Nicolai in Japan is of special interest, since the same situation might arise in case the American government should be at war with a nation where American missionaries are working.—EDITORS.

† We are indebted to Ishi-Kawa Kisamburo, in the *Fukuin Shimpō*, for the following facts about Bishop Nicolai.—J. T. G.

largely bring home to people's minds and hearts the great truths which they need to teach. There is more than one side to the Greek and Roman churches' view of the necessity of confining church work to the semi-private house-to-house visitation.

The organ of the Protestant Episcopal mission gives Bishop Nicolai's views on the attitude of the Greek Church in the war between Japan and Russia. The less the Japanese converts have to do with politics the better, war or no war, is the bishop's opinion. They have nothing to do with mode of settlement of the issue or of the issue itself, but he thinks the Japanese have but one course open to them: that of manfully taking the side of Japan, *nolens volens*. Tho many of the Japanese have received their Christianity at the hands of the Russians, Russia has become their political enemy, and war is carried on without hatred because they wish to vindicate some principal on which the State insists to save their country from being oppressed by some other State. Personal feeling should not be allowed to influence the combatants. The bishop was, in the early days, suspected of owing allegiance to the Russia established church, and therefore in the control of vast sums of money; he had at his back a Church which was ready to spend any amount in order that the Greek Church might be established in Japan. This did the bishop a great wrong, as what money he received was donated not by the government as by a small Russian missionary society, the chief object of which was to evangelize Siberia, a small sum of money being granted to Japan, which has never been increased since.

Under these circumstances Bishop Nicolai was led to give his entire salary to the good of the work. The mission has thus the advantage of \$70,000 spent directly on the work. To be sure, the mission has two hundred centers. The money was, according to Mr. Kisaburo, devoted to erecting buildings, publishing books, and salaries of evangelists, all of which are receiving aid from this central fund. The converts now number about twenty-eight thousand. About one-third of the money is spent on schools of various grades. Thus, tho the mission has but one foreign missionary—Bishop Nicolai—he wields more influence than “a hundred ordinary men.”

The Russian branch of the Greeek Church in Japan has, with considerable unanimity, decided that Bishop Nicolai should remain in Japan, notwithstanding the open rupture between Russia and that country. The extreme ethical situation has been solved. The question arose in the minds of some whether the bishop should take Russian money. It was maintained that this was in no sense given by the government, and it was only the governments that were at war. The people were not giving the money to the mission as Russians. Bishop Nicolai, altho a Russian, has no relation with the government, and is in Japan with the express object of helping to advance the propagandism of

Christianity, and the Gospel as its exponent. The Greek Church in Japan is not necessarily the "Orthodox" Russian form, for the Russian Church is only a branch of the Greek Church, and the Czar is not necessarily the head of the Greek Church. Japanese Greek Church Christians have, therefore, no direct connection with the Russian government.

Such being the case, the bishop need not leave Japan, nor refuse to take money voluntarily given to the work of the Greek Church in Japan. Accordingly, the bishop remains in Japan. He has no concern about being protected by the Japanese government. He prefers to attend to the one business of preaching the Gospel and fostering the growth of the Greek Church.



ON AN EVANGELISTIC TOUR AT KOREA

HOW THE GOSPEL CAME TO PANG YENG *

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA

Some few years ago, during one of the many political upheavels and turmoils in Korea, where the patriot of to-day is the rebel of to-morrow, and in turn is apt to be the patriot of the day after, a number of officials were sentenced to banishment for life to various islands on the coast of Korea. Among these was an official who belonged neither to the highest nor lowest ranks, but at the same time one who had not sufficient influence at court to cause his sentence to be commuted. His son-in-law had some time before become a Christian, and had often spoken to his father-in-law of God, of Christ, of sin, and of

* Illustrations with this article are from "Fifteen Years Among the Top-knots," by Mrs. Underwood, American Tract Society.

salvation. The old gentleman had politely listened to what had been said, but it had really had no effect. On his sentence to banishment, his son-in-law inserted a copy of the Scriptures in his baggage, and the official went down to what was likely to be his lifelong island home.

The island to which he was banished is called "Pang Yeng," or "White Wing," and is on the west coast of Korea, about thirty miles from the mainland. It is opposite the well-known county of Chang Yun, where there are several large and flourishing, self-supporting Presbyterian churches, centering round the Presbyterian church of Sorai. After arriving at the island, the official was led to read his Bible, for the sake of passing away the time. It was not long before he became convinced of the truth of what the Bible said, and anxious that this new truth should be known to his new neighbors and to the people of the island. He began to tell them, as fully as he could, of the new religion, of the new faith, of the new hope that he found in the Bible, and he told them that if they wanted to know the truth they would better cross over by boat to the village of Sorai and inquire further from an elder in the church there, named Saw Kyeng Jo. He also told them that they had a number of books that would throw light upon the subject. So, taking money for the purchase of books, some islanders crossed over to the mainland and paid a visit to the church at Sorai. The people of the congregation gladly received them, entertained them as long as they were willing to stay, and, having provided them with books, sent them home. Most earnest were the requests for a teacher. Pressure of work, however, prevented Jo or any of the leaders from going over to the island, but frequent visits to the mainland were made by the islanders in search of more light. Gradually a number of believers were gathered together, with the official as their leader.

About two years after the first visit, Elder Saw, with one or two others, was enabled to visit the island. It was the fall of 1899, and a large number of the islanders had completed preparations for the annual offerings to the deity that the people believed presided over their destinies. A large amount of food had been gathered together, beer had been brewed, stronger liquor distilled, and a large number of pigs brought together for the sacrifices. All was ready at the time when Jo landed. The few Christians had done their best to oppose the preparations, and they hailed the coming of Elder Saw as of one sent from God. Taking him to the concourse of people that had assembled for the sacrifices, they besought for him a hearing. This was willingly given by the islanders, and, after a few words of prayer, Elder Saw addressed them in his strong, forceful Korean manner, pointed out the uselessness of what they were doing, and gradually led them to see the real sin which they were about to commit. The

presence of the Holy Spirit was so manifested that they at once said: "What must we do to be saved?" The beer and liquor was speedily poured into the sea; the pigs that had been proposed as a sacrifice for heathen deities were sold for food, and the money was handed over to the company of Christians as the first funds toward the erection of a church for the worship of the true God. A large proportion at once destroyed every vestige of heathen worship, and asked for instruction as to how they should worship God.

Brother Saw spent a number of days in their midst, instructing them in the truth, and when he returned to the mainland he had seen the beginning of the preparations for the foundation for a Chris-



ELDER SAW AND HIS FAMILY, OF SORAI, KOREA

tian church, the building committee accompanying him in the boat to make the necessary purchases. It must not be thought that all these people are earnest Christians (many of them still are in heathen darkness), but they are feeling for the light. Some have seen a little light and are firmly trusting in the Lord Jesus Christ as their Savior, and we believe that He who has begun a good work in them will also complete it.

All up and down the coast of Korea there are a large number of islands on which there is a large opportunity for work among the primitive inhabitants. There is a wide door through the length and breadth of Korea to-day, and the Koreans are realizing more and more the uselessness of their old heathen worship; they are feeling after the true God, and it is the privilege of the Church of Christ to-day to give this Gospel to them.

PERSECUTED, YET REJOICING, IN CHINA

BY WILLIAM COOPER *

Some years ago I went to a village called Nan-ts'u'en, three days' journey overland from Gank'ing, to visit a few Christians who had been gathered out of heathen darkness through the instrumentality of a Mr. Li, otherwise known as *Peh-fuh* (Hundredfold-happiness). This man, when engaged in conducting a law-suit in the Prefectural City, heard the Gospel in our hall from Mr. John Reid, and became a follower of Jesus. He abandoned the case in the courts, and returned to his home to preach the Gospel to his relatives and neighbors. God blessed his labors, and a little church was formed there which met in his house for worship.

Another brother and I arrived at his house tired and weary with the long tramp over the mountains, and while partaking of a cup of tea heard from him of the progress of the work and of the sore persecutions which some of the Christians were suffering. At this point a man came running into the house in great excitement, his face bleeding and tears flowing, and, without noticing us, began to tell Mr. Li his story.

He lived in a village about four miles away, and cultivated a little land on the hillside. He had been attending the meetings for some time, and, altho very poor and ignorant, seemed to be quite sincere in his abandonment of idolatry and in his desire to follow Christ. A well-to-do farmer who lived near by set himself to persecute this man, with the avowed object of making him give up attending the meetings at Mr. Li's house. On coming down from his little plot on the mountain side that day, the Christian had occasion to pass the farmer's house, when the latter came out and reviled him, charging him with having stolen some wood. The Christian denied this charge, and then the man struck him. The Christian having learned that Jesus taught his disciples, when they were struck on the right cheek, to turn the other also, followed the injunction, and the man then struck him much harder and cut his face.

Mr. Li tried to quiet him and to make him forget his trouble, but altho he had obeyed the letter of the Word, he was far from obeying the spirit of it, for he was so filled with anger and bitterness at the persecutor that his only thought was revenge. He had run over to Man-ts'u'en to urge Mr. Li to gather the few Christians together, that they might go back with him in a body and beat the man, so that he would not dare hurt him again. I saw that argument would have but little effect upon him while in that temper, and when praying for guidance the Lord seemed to say to me: "Take him to the Word."

* This paper was written by Mr. Cooper some time before he sealed his testimony with his blood at the hands of the Boxers in 1900.—EDITORS.

Opening a New Testament at Matthew v: 11, 12, I said to him: "You believe this Book, do you not?" "Yes," he said. "Well, then, read what Jesus says in these verses." He read them, and I said: "Does that man revile you?" "Yes, he calls me all sorts of bad names." "Does he persecute you?" "Yes, every day." "Does he say all manner of evil against you?" "Yes; he said I was a thief and stole his wood, and I did not do any such thing." "Then the evil things he charges you with are false?" "Yes." "You are quite sure of that?" "Quite sure." "Then why does he do it?" "Because I am a Christian." "Then it is for Christ's sake?" "Yes." "Well, now, Jesus says when they do these things to you for His sake you are *blessed*." "But he has no right to do these things to me." "No, he certainly has no right to do it, but that does not alter the fact that Jesus says when he does those things to you, you are blessed. Now, see the next verse as to your duty in the matter. 'Rejoice and be exceeding glad, for great is your reward in heaven.'" "What!" he said, "does Jesus say I am blessed in suffering for His sake, and does He say I am to rejoice?" "Yes," I replied; "Jesus *does* say you are blessed, and He tells you to rejoice and be exceeding glad."

I never saw such a transformation come over a man's face as came over his as this truth seemed to take hold of him; the anger died away, and a sort of heavenly smile appeared, as he again said: "Does Jesus say I am to rejoice? Then I *will* rejoice," and he gave a jump to express his joy. He went away and washed the blood off his face, and came and sat down quietly for further teaching from the Word.

I said to him: "Well, do you want to beat the man now?" "Oh, no," he replied, "I have no need to do that; I am blessed and I am happy, and all he can do to me will only increase my blessedness."

Surely this was the work of the Spirit of God applying His own Word, for it is not a natural thing for a human nature to rejoice in tribulation; but there is power in the word of truth to comfort, and God is able to strengthen us with all might according to His glorious power, unto all patience and long suffering with joyfulness (Col. i: 11).

MISSIONARY EXPERIENCES IN ALASKA

BY REV. S. HALL YOUNG, D.D., ALASKA

Missionary of the Presbyterian Church

In 1879, John Muir, the California naturalist, and myself made our first of several long voyages together. We entered Glacier Bay, where the Muir Glacier is situated, and camped at Taylor Glacier. It is a mile and a half across its front—large enough to hold seven hundred or eight hundred of the *mer de glace*. Unlike most glaciers, it is advancing more rapidly than it melts. On its way it has inserted

its solid plowshare of ice under a granite mountain, and is cracking it into a million pieces, and carrying the mountain bodily to the sea. It has swallowed up a salmon stream, at the foot of which an old Hoona chief had pitched his camp. He thought that we had some mysterious connection with the strange and powerful god who was near him. He came and asked me to pray to my God to make the mountain of ice stop moving. He said: "Do you see how that great ice mountain is coming down every year like a live thing, and how it is spoiling my salmon stream? Right there used to be a fall in the river, where I would catch my large red salmon, but now my stream is almost spoiled. Last summer I prayed to my god, and sacrificed two of my slaves—an old man and woman—to the spirit of that glacier, but it will not stop. Now I want you to pray to your God and see if He can make that ice mountain go back." He thought no more of murdering that old man and wife to appease the spirit of that glacier than an old Jew thought of sacrificing a sheep. Four years later we baptized that old man into the Presbyterian Church at Juneau, and largely through his influence Fred Moore, his grandson, has become one of our most efficient native teachers and helpers. When such results can be obtained, it is worth while to expend money and teachers and missionaries upon those natives. The result of our work in this comparatively short time is this: You can scarcely find a young man or woman who has grown up in that Archipelago within the last twenty or twenty-five years who can not read and write and talk the English language. Almost all of them have made some progress in civilization, and are at least nominally adherents of the Christian religion.

At Point Barrow, the northernmost point of the continent, four missionaries have been laboring for several years among the ignorant, uncivilized, ill-smelling Eskimos. At Nome, five years ago last autumn, I was seated in my tent on that treeless shore. Nearly eight thousand gold-seekers were camped there; about four thousand of them remained over winter. While we were camped there in the mud a band of these heathen Eskimos appeared. Those natives of the far northwest are perhaps the most unprepossessing of any of our natives of North America, and this was one of the worst of the bands who had never been taught the first principles of Christianity or of civilization. Their presence could be detected when they were half a mile away if they were to the windward. Men and women dressed alike, and were all indescribably filthy, looking and smelling as if they never washed. As their custom was, they lifted up the flap of my tent and stared at me. While I was wondering how I could get rid of those people and the atmosphere they brought with them, two miners came along and stopped to look at them. I heard one say to another:

"Jim, look there; do you think them things has souls?"

"Well," said Jim, "I suppose so, tho they don't look it, and if they have, they will have to go to Heaven, sure, for the devil wouldn't have them around."

Three years later I was appointed a commissioner to the General Assembly from the newly organized Presbytery of Yukon, Alaska, and my associate commissioner was Kumia, an Eskimo elder from Point Barrow. Five years ago he was a heathen, living on an invariable diet of seal oil, and knowing nothing of the true God or of the ways of civilization; now he can read and write and speak English, and has made such progress in Christianity that we considered him fit to represent us before the General Assembly. When such results can be obtained in so short a time, it is worth while, even tho preaching to the Eskimo involves the very extreme of self-sacrifice.

Soul-seeking among Gold-seekers

But I wish to speak especially of the work among the miners in the camps along the Yukon. In 1897, when the marvelous discoveries of gold became generally known, multitudes of men from all walks of life and from all parts of the globe hastened to the Klondike. The peculiarity of that crowd was that not one in ten had ever mined before. They were largely from the cities, plenty of lawyers and doctors and merchants and railroad men and clerks, as well as farmers' boys. It is only thirty miles from Skaguay to the navigable headquarters of the Yukon. But what a thirty miles! Granite mountains crushed into sharp fragments and heaped up, narrow gorges with precipitous faces of solid rock; glaciers hanging on mountain breasts; threatening avalanches, and above sheer cliffs with glaciers at their base. Half that crowd turned back before they got across the Chilkut Pass.

I landed the last of August, and, after two months of struggle, and by sacrificing more than half of my goods in order to get the other half across the mountain, I reached Dawson. It was on the 9th of October, 1897, in the midst of a jam of ice floating down on the Yukon for two hundred and fifty miles in zero weather, with a foot of snow on the ground, and in the midst of four or five thousand houseless and homeless men. What a camp that was! What confusion! What ignorance of conditions! Hardly any of those men knew where they would get their gold, or how, but they expected to get it. We could not buy a pound of any kind of provisions for less than a dollar a pound.

Conditions were not very favorable to holding religious meetings, but the devil was at work and I could not be idle. I went to every gambling hall, every dance hall, every saloon, every large building in Dawson, asking the privilege of preaching the Gospel there. I was refused everywhere, not because they were enemies, for many had

been my friends years before at Fort Wrangel, but they said that they could not clear out the crowd or keep them quiet. At last I found an unfinished log house capable of holding about a hundred men, and I paid \$850 in cash for it. Two men were touched by the first sermon in that building, and confessed Christ at our first prayer-meeting. They joined our church at its organization as charter members on confession of their faith.

I will never forget that first Sunday. At night we had a still larger congregation than in the morning—men not able to find even standing-room. I saw we were going to have great difficulty in lighting that building. Candles were a dollar apiece and very scarce; kerosene was \$20 a gallon. I said to the men: "Now, you will have to help me out in this. Blow out the candle you would have used in your cabin to-night, and light it here." In that way they lighted our building all that winter at a good deal of sacrifice to themselves.

Under those circumstances we commenced our service, but after a winter of work our building burned down, with a loss of a thousand dollars, for which I was responsible. We organized on Easter Day, 1898, the first Presbyterian Church of Dawson, with fifty-nine charter members. To our great pride and joy, seven of those charter members were women, for good Christian women were very scarce in the Klondike. The first thing those good ladies did was to organize a Ladies' Aid Society; they gave a supper to pay off the debt, charging the prevailing price, \$3.50 a meal. When the rush came in we paid off the debt. We made that church self-supporting, and it has continued a strong, self-supporting church ever since. We built a church at the cost of \$3,000, paying for it; built a hospital at the cost of some \$5,000. Then I turned over the mission to the Canadian Presbyterians, and started the Presbytery of the Yukon. I organized another mission at Council, and that has been in charge of a theological student. At Teller we opened a mission in charge of a good Presbyterian elder until we could get a minister to carry on the work.

But you can not always measure the effect of preaching the Gospel in Alaska or elsewhere by church organizations or even by professions of Christianity. There is no people in the world that needs the safe-guarding of precious lives from all manner of loose morals as in those camps. When the saloon is the only place to congregate, when there is no restraint of law or order, and no restraint of Christianity, men will drift with the tide. How often in our prayer-meeting have men said, with tears in their eyes: "If it was not for this church or this mission, I would be just drifting with the crowd." The Gospel is the only thing that can correct the evils of society and the only thing that can safeguard those precious lives.

We do not need sympathy for physical hardships, but there are trials much greater. All manner of vice marched with that company.

I heard the miners say: "God does not exist here in the Klondike." And by the oaths that sounded from lips unused to them before; by the vast moral loss that many men met with; by the sad fall of many a professing Christian into all sorts of vice—by those falls you gauge the moral stamina of a man. The saddest part is to see the wickedness of those who have been trained in ways of Christianity.

We have many vices there—all the vices and lusts; but of all, I believe the most universal, deadly, dangerous, and soul-killing is that mad lust of gold. I know nearly all the men who "struck it rich" at Bonanza and Eldorado and other rich creeks in the Klondike, and



A MISSIONARY MAKING PASTORAL CALLS IN ALASKA*

to nine out of ten of those men their gold-dust has brought nothing but trouble and misery, for they knew not how to get any real good out of it. I knew one young man who was brought up in a Christian home, and who came there a big, stalwart, lovable fellow. Three months later he sold a claim that he had staked for \$25,000. In two weeks he had not a cent of it left; one wild spree, and it was gone. A crowd of those gambling and confidence men flocked around him, and kept him giving and treating the town, and having, as he thought, "a big time." The outcome of it was attempted suicide as he went back to work for wages on the claim that he had sold.

One thing that impressed me was the futility of a mere secular education to safeguard a life from moral failure and ruin. I knew many

* Courtesy of *Home Mission Monthly*.

college-bred men, some of them educated in Oxford and Cambridge, in England, or in Yale, Harvard, Princeton, who are now saloon-keepers, barkeepers, superintendents of a faro table, or the mere hangers-on and stokers for saloons and gambling halls. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated, college-bred men from Christian communities. But if the man is strong in character, and especially if he has that strength that is from above, he becomes tenfold stronger and more noble in the face of such temptations. No more lovable and admirable men exist any where than the men of those camps in the North. The hard rubbing that destroys clay, polishes the diamond.

In the rough logging camps, and away up in dark little cabins up those creeks, I have met men ready to discuss any question. The brightest congregation I have ever ministered to and the hungriest for the Gospel was in Alaska. Some of those men come regularly every Sunday from fifteen to twenty miles to hear the sermon. Many of them had not heard a sermon in months, and thousands of men scattered in the wild camps of Alaska have not a chance all winter to hear the Gospel. One old timer, whom I had known seventeen or eighteen years before at Fort Wrangel, said he had not been to church since he saw me last. He came merely for music, but presently he began to be touched; he began to study the Bible; he joined the Bible class; and at last that old "forty-niner" got up to give his testimony in the rough language and slang of the camp. He said: "You all know me. I've lived the life of the camps, and I had no thought of what was going to come hereafter. I've been in every camp on the coast, from California to the Arctic, and I've had all sorts of luck; but, partners, this is the first time that I've ever struck it real rich." I never knew the joy of service until I experienced the service of preaching the Gospel to those miners of the North.

BENIN, "THE CITY OF BLOOD"

TURNING FROM SAVAGERY TO CIVILIZATION

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

The City of Benin, the capital whose government, customs, and superstitions were previously identified with those of Ashanti, is seventy-three miles inland from the mouth of the Benin River, and has a population of about twenty thousand souls. In former times the kingdom of Benin, in western Africa, lying between the lower Niger and Dahomey, was one of the many powerful dynasties in West Africa, but is now broken into smaller states of minor importance, while all the coast-line is British, included either in the colony of Lagos or in the Niger Protectorate, which are separated by the Benin River.

So recently as the year 1896 the city groaned under the most cruel system of barbarism and oppression that the world has probably ever known. Human sacrifices were of daily occurrence, no man's life or property being secure. The favorite form of sacrifice was a horrible one, called "Crucifixion," too loathsome for description. In 1898 the ex-King of Benin, who had just then been taken prisoner, told a British officer that he had always been in the habit of sacrificing his people, even when he wished for rain or dry weather. Happily, these sacrifices and fetish outrages are to-day a thing of the past, the natives enjoying as much immunity from danger as the dwellers in American or British cities.

The present deputy commissioner of southern Nigeria has stated that recently, on a tour of inspection, he was sitting with a number of chiefs considering assessment cases, and found them willing to unite cordially with the British in everything most conducive to the welfare of their people. This was a picture in striking contrast to that of five or six years ago, when the same swarthy rulers were engaged in committing the most diabolical crimes, and ready to massacre any white man rather than receive him as a friend. In the government schools—largely supported by the chiefs—the commissioner was much impressed with the aptitude shown by the young native children, their work, on examination, favorably comparing with that done by school children in civilized lands. The natives are evidently contented and prosperous, and had not the crushed, fear-haunted expression which their countenances bore under the old savage régime.

Trade, according to civilized methods, is developing, and numerous government buildings are visible, erected from bricks made in the locality. In other directions there are signs of immense benefits accruing from British control, especially in the shape of order, protection, and liberty, severally evolved from savagery and oppression.

Some extraordinary works of art, which were taken from Benin at the time of the British expedition in 1897, are of unusual ethnological interest, and may be seen in the British Museum. These include three hundred artistically moulded bronze tablets, some two feet in height, dating from the sixteenth century, products of native African skill, yet bearing traces of the presence of Europeans in western Africa three centuries ago. Other relics consist of mammoth ivory tusks, strangely carved, probably two hundred years old, together with bronze vases and curious armlets.

A brighter day has dawned in that densely populated region, where the advantages of civilized rule will increasingly be appreciated among races whose representatives congregate in vast numbers in Benin for purposes of barter and commerce. Missionaries have already begun work here, and much is expected from their influence.

MISSIONARY MARTYRDOM IN PERSIA*

THE MURDER OF REV. BENJAMIN W. LABAREE AND ITS RESULTS

[Some brief notes have already appeared in our pages in regard to the murder of the Rev. Benjamin W. Labaree by a fanatical Moslem bandit, Sayid Kaffar, and his band. For two years this "descendant of Mohammed," as *sayid* implies, has been plundering Christian villages near Urumia. Dr. Cochran and others appealed to the governor last year, on behalf of the poor villagers, and as a result the sayid was put in prison, but was released on demand of his friends. Last fall he murdered Rev. M. G. Daniels, a Syrian who had been eleven years in America and had become a Canadian subject. The British Ambassador took up the case of this murder, and so pressed the governor that he tried to arrest the sayid; but he fled, and his father and brother were imprisoned in his stead. The sayid has been going up and down threatening to kill Christians, and consorting with the wild Kurds in Tergawar. There is said to be another party who shares the responsibility for the murder of these innocent men; this is a Moslem ecclesiastic, who protects the sayid and emboldens the Kurds. The victims are respectively an American citizen, a British, and a Persian subject.

Mrs. Labaree has elected to remain in Persia to work for the salvation of Persian women and girls. Rev. Robert M. Labaree has also come forward to take the place of his martyred brother. Thus, father, wife, and brother will be giving their lives, as Mr. Labaree gave up his life, for those who so greatly need the Gospel in Persia.—EDITORS.]

LETTERS FROM MRS. MARY SCHAUFFLER LABAREE*

How can I ever write this letter, and where can I begin the story of these awful days? It is only at odd moments that I can write a few words between the calls of our sympathizing friends and the demands of the home, which are greater than ever just now. Thank God that He is fulfilling His promise, "As thy days so shall thy strength be," and is giving Father Labaree and me the needed physical strength for the awful strain that is on us every moment.

The last mail took my letter, telling how Ben had started Friday, March 4, for Khoi, a city three days' journey away, . . . taking as his servant Israil, a good Christian fellow who has been in our service for some years, and who was delighted at the idea of this trip. . . . Monday they reached Khoi, and Ben stayed there until Wednesday, when he started back, as planned. That evening some travelers brought word to Kasha Yohannan and one of our young doctors that they had seen a body near the road which looked like a foreigner. Kasha started out as early as possible next morning with Dr. Shlemon and government servants. In the road on the pass they found the body of Israil. They had to search a long time before they came upon Ben in a little valley about two miles away, killed with daggers thrusts, and stripped of his outer clothing. They took the bodies to Ula, and telegraphed to Dr. Cochran. He happened to be here in the city, and had seen us a few minutes before, and father was most surprised to have him come up to his room. Then they both came down to me, while I was singing with the children, and father told me. Can you imagine how absolutely stunned we were, and how we had to be assured over and over that there was absolutely no mistake in the telegram? . . . It was only on our knees before God as a stricken family that we could begin to think at all calmly. The

* Written to her family from Urumia, Persia, March 12 and 14, 1904, and published by permission of her father, Rev. H. A. Schauflier, in *Woman's Work for Woman*.

poor little children—how shall I tell of their grief and their beautiful child-faith? Leonard said, as I kissed him good night, “Mamma, do you remember that verse I found last Sunday, ‘I will not leave you comfortless, I will come to you’? That is good for us now, isn’t it?” And little Clara, during a restless night, kept whispering words of comfort, and one time awoke from her troubled sleep with the words, “God knows best, mamma, doesn’t He?”

The news spread like wildfire that night, and when the death-bell tolled from the seminary, people were out on their roofs, lining the streets and filling our yards, all sobbing and mourning. In the nearly seventy years of this mission no foreign-born person has ever been killed in this part of Persia, and all who hear of it are stunned. Yesterday and to-day we have had two hundred and fifty-four calls of sympathy, and this is only the beginning. Hard as it is to see the people, it is a great comfort to feel this universal and heartfelt sympathy. They are all brothers and sisters in this awful sorrow. Conditions in our mission of late years have been such that it seemed as if there were a gulf between missionaries and the people, no matter how they strove against having it so. We have worked and prayed and wept over this, and begged God to show us if we could in any way remedy it. It seems as if He were using this awful affliction to accomplish this end, and for this reason, and others, we would not if we could avoid the strain that these calls involve. Moslems, Armenians, Syrians, Englishmen, French, Russians, and Germans vie with each other in expressing their sympathy. The Russian Consul called yesterday to express both privately and officially his deep feeling in the matter. . . . There are no words in the language to tell the anguish and terribleness of it all, and if there were it would not be right to afflict you with them. . . . I had hoped to be able to have Ben brought to our own dear home once more, but in Persia there is an unwritten law against bringing dead bodies into a city. When I found how it would probably aggravate the feeling of Moslems against Christians, I felt it was only right to give up our wishes in the matter, and Father Labaree fully agreed with me. So they will be taken immediately to the college.

March 14.—We have been laying away the form of our dear one, and you can imagine the strain and fatigue have been very great. . . . When we had to send the Moslem general a full description of the horses and wearing apparel which were stolen, father and I were moved to send word also, begging him not to make this a personal matter, or of revenge for a private wrong, but only to do what is necessary for the safety of the community—foreigners and Christians.

Yesterday came word that Mr. Shedd would be in, in the afternoon. The Christian population went out to meet and do honor to the dead. Dr. Cochran and Mr. Blackburn went about six miles, and met them at the very spot where they had bidden Ben and his party good-by just ten days before. All the road was lined with thousands of mourning Christians, one company of Moslem women beating their breasts, another company of Moslem men of this quarter respectfully saluting the cart which bore the two boxes. At the college gate Father Labaree and others met them. . . .

This morning, before eight, we started out to the college. Our English service was held in Dr. Cochran’s parlor, where so many have been held in joy and sorrow, . . . Some of the younger Syrian pastors

bore the casket up to the college chapel, whither Israil's had already been taken. The chapel could not begin to accommodate those who came; there were benches outside and the yards were full. There were between one and two thousand people present. Ben's modest soul would never have dreamed of such universal mourning for him and such honors paid him. The Syriac service was conducted by Mr. Shedd, who from the time they were little boys here together, and again fellow students in college, has been to him like a brother. A number of Syrian pastors had been invited to take part, and did so acceptably and beautifully, and the college boys sang, sweetly, "Must Jesus Bear the Cross Alone?" . . .

Israil's brother had begged that the faithful servant be laid by his master in our mission cemetery at Seir, and all the station agreed to this most cordially, and no difference was made between the two in all matters. We had made the one proviso that, if we had the funeral together, his relatives should try to control themselves, and they did so beautifully. The old widowed mother sat with head bowed on the coffin all through the service, and the brother crouched by her side, but they were perfectly quiet. As the coffins were being carried out, I sat down on the step by the mother, with my arms around her, and others of the family near, sobbing quietly, till it was time to leave. . . . The crowds were something tremendous, escorting us down to the river, weeping but quiet, lovingly respecting our efforts at self-control. . . . Many went the whole six miles on foot, and could not be persuaded to turn back. Crowds from the Moslem village of Heiderloo, below Seir, gathered to greet us as we passed, and many fell in with the procession. The whole village of Seir was gathered at the brow of the hill, and the bell tolled as we came near. The scene at the grave was very impressive. So we laid them away, till the resurrection day, in that beautiful spot, which I have always considered the most sacred in Persia, overlooking the rich plain of Urumia, the blue lake and the snowy mountains beyond—the land for which my dear one gave his life. As one of the speakers said: "We have many times come to this spot to lay away the faithful workers from a foreign land, but this is the first martyr." And he added, touchingly: "Our nation has also given one to be a martyr with him in this service of Christ." . . .

God is very close to us, and His help is real and wonderful. As I realize more and more what He is to me, it makes my whole heart yearn to teach these people of this poor, wicked land to know Him.

Miss G. Y. Holliday, of Tabriz, was in Khoi during the visit of Rev. B. W. Labaree, and two days later went to Salmas, over the same road he traveled. She wrote on March 31:

It seems to me that the crucifixion of Jesus was not for six hours only, but that it has been going on for six thousand years from the blood of righteous Abel to this last martyr who has suffered because his deeds were righteous and his brothers' were evil. We can pray for his murderers, "Father forgive them, for they know not what they do."

We know that there are four men on whose brain is photographed a dying scene, on whose ears fell his last words, and we desire that God may revenge his death on them as He did Stephen's on Saul of Tarsus—by bringing them to repentance and snatching from the hand of Satan those souls for whom Jesus has died. Tho justice requires their temporal punishment, let it not be an eternal death. I know this is what he would wish, and so we are praying for those murderers. What a loud call this is to the Church to evangelize the Moslems!

EXCITING TIMES IN KOREA *

BY REV. K. E. KEARNS, SUN-CHUN, KOREA
Missionary of the Presbyterian Board

The town of Sun-chun is in North Pyeng-an Province, one hundred and ten miles north and west of Pyeng-yang city and fifty-five miles southeast of Eui-ju (Wi-ju). The missionaries of the Presbyterian mission, nine adults and five little children, were the only foreigners north of Pyeng-yang, except the American settlement at the gold-mines of Unsan (Wonsan), ninety miles away, on the east side of the province. The little mission station, established in 1901, rapidly developed work among the Koreans, until at the outbreak of the war there were about five thousand adherents, grouped in over sixty churches scattered throughout the province. Nearly two thousand of these were in the populous magistracy of Eui-ju, which lies along the east bank of the Yalu River. The people were eager to learn, and the Christian community soon won the respect and tolerance of the heathen population.

About a year ago Russia first began to encroach upon Korea, using the timber concession in the Yalu valley as an excuse. Yongampo, near the mouth of the Yalu, was selected as an advantageous site for a port, and substantial brick buildings were erected.

Being so far from the world and with a very slow mail service, the rumors of approaching war did not effect the little missionary community at Sun-chun seriously. There was always the hope that the question between Japan and Russia might be settled without war, and if not, that the fighting would be done in Manchuria and not in Korea. But certain precautions were taken. Orders were left with a larger missionary station at Pyeng-yang for the stoppage of Sun-chun mail and its forwarding by private courier at the first sign of disorganization of the Korean post. If it became necessary to remove the ladies and children, the only means of transportation was by chairs carried by coolies, and the order was left for twenty-four chair-bearers to be sent from Pyeng-yang to bring down the ladies and children at the first indication of fighting or an uprising near Sun-chun. These precautions taken, all work went on as usual. The Koreans were quiet but somewhat anxious, and a few of the wealthy men began to buy horses in the back country, away from the main road, and get their possessions ready to move out suddenly.

Early in February we heard of the threatened riots in Seoul, and of the coming of the foreign legation guards, and the lawlessness of the Korean soldiers in Pyeng-yang, and the great activity of the Tonghaks in South Pyeng An and Whang Hai provinces. Russian scouts also began to be seen to the west of us, and about February 10th twenty of them passed through Sun-chun and went down the main road toward Pyeng-yang. Many Koreans began to be frightened, and a few moved out. We received a telegram, saying that the United States Minister was alarmed by movements toward the Yalu, and wished American citizens to stop traveling in the interior, keep together, and be ready to come to a place of safety should war break out. Three days later twenty more Russian scouts went down the road, and the Koreans began to flee to the country. All the roads leading out of Sun-chun were filled with

* Condensed from *The Korea Review*.

the household goods of the people who were hurrying to get their families as far from the main road as possible.

The Christian population still held firm, and looked to the missionaries to tell them when it should be necessary to leave. The great event of the year, the annual Bible class, had been scheduled to begin on the 18th. This is a sort of Chautauqua assembly that brings hundreds of Christians from all over the province together for a fortnight of Bible study and conference. In accordance with the policy of going on with all work and doing everything possible to prevent a panic, this class was allowed to convene, in the hope that the war might hold off at least until the conference was over. In spite of the anxious times, a larger number appeared for the opening day than ever before, many coming even from the towns near the Yalu River, on the opposite bank of which a large Russian force was lying, which rumor said would soon cross into Korea. The 18th and 19th were very busy days registering and organizing into divisions the hundreds who had come at their own expense, many from distances of from one hundred to two hundred and fifty miles, all eager to study, and forgetful of the overhanging danger.

Saturday, February 20th, a telegram came, saying that chair coolies had already been sent from Pyeng-yang, and urging that the ladies and children be sent immediately to Pyeng-yang. Hasty preparations were begun, but were stopped in a few hours by the arrival of four hundred Cossacks, who seized houses and prepared to camp for the night. The Koreans were in a panic and fleeing from their homes by scores. The main road was fast becoming deserted. An American woman traveling in Korea requires at the minimum about eight coolies, four to carry her and four to carry her baggage. To move the five women and five children of Sun-chun station to Pyeng-yang would take at least fifty Korean coolies, and if the houses along the road were deserted, how was such a force to be fed? To take food enough for fifty men for a four or five days' march was impossible. And would the Russians let us pass through their lines when we overtook them on the road? And if we succeeded in getting through the Russian lines we were likely to meet the Japanese advance from Pyeng-yang, and a road filled by a marching army would hardly be the route for women and children who wanted to go in the opposite direction. Last and worst of all, with the panic at its height, how could men be bribed or argued into going as coolies? The twenty-four professional chair-bearers from Pyeng-yang, if they came through all right, could be relied on to go back when the route was toward their own home; but could the rest of the force possibly be recruited in Sun-chun for any sum?

The chair coolies arrived on Sunday morning, bearing urgent messages from missionaries in Pyeng-yang. After consultation a narrow mountain path parallel to the main road was selected as a possible route. This side road was longer than the main road and much more difficult, but it was far enough from the beaten track to insure the possibility of getting in to Pyeng-yang without meeting either Japanese or Russian troops in any large numbers, and it was also probable that the people along such a narrow by-way would consider themselves safe and not desert their homes. Christian coolies were finally secured, after much effort. The only condition on which they would go was that the missionaries who remained behind should attend immediately to sending their families out into the mountains. This was faithfully promised,

and Monday morning three ladies and one child, escorted by one of the men, started on the difficult trip with ten professional chair coolies, one horse, and a few Christian men from Sun-chuan to carry the very small amount of baggage which it was possible to take. This amount was decreased on the journey as coolies gave out or deserted, and their loads had to be abandoned. By the end of the second day this force had diminished to nine men, two of whom acted for the rest of the trip as chair-bearers, leaving seven men and the horse to carry what was left of the baggage. The missionary walked, and his riding donkey was pressed into service as a baggage carrier.

A second party, consisting of another missionary with his wife and two small children, left at noon on Monday, taking the same road. Notes were left by the first party at all stopping-places for the guidance of this second party. The narrow winding mountain path was made doubly difficult by a heavy fall of snow that lay on the ground. On the third day a Japanese disguised as a Korean, and speaking Korean perfectly, made himself known to us, and told us that the first body of four hundred Cossacks, which we had seen pass through Sun-chun, was then at the very village where we had planned to make our noonday stop. This caused a change of route, by which we passed some distance to the northward of the troops. The change of plan brought us that night to a Tong-hak village, the inhabitants of which were very hostile to foreigners. Scarcely were the loads off and everybody comfortably disposed, when there was a great uproar outside, and we learned that we would not be allowed to stop. There seemed nothing to do but go on if we wished to avoid trouble. Fortunately there was a moon, but there was no other inn for thirteen miles. The next day we crossed the river half way between Pyeng-yang and Sun-chun, and passed within seven miles of Anju, where the telegraph office had been seized by two hundred Cossacks. For the next two days we traveled parallel with a party of scouts, who were going down the main road on the other side of a mountain range. By traveling late on Friday night we reached Pyeng-yang about nine o'clock.

Saturday night eight Cossacks slept in a village only an hour's ride from the city walls on the main road, and Sunday morning several of them came in sight and exchanged shots with the Japanese sentinels. There was momentary expectation of a battle, and the Japanese Consul sent a note to the mission compound to say that he would be glad to receive the ladies within the walls if they felt disposed to go inside the city. There was considerable anxiety about the second party from Sun-chun, but they arrived safely about noon, having seen nothing of the skirmish, which seems to have been the first exchange of compliments on land, and was reported as quite a battle at the time.

The station physician and family with one other man remained at Sun-chun, in spite of the arguments of their colleagues, who felt that the wife and children ought not to remain. They have been able to help the Koreans greatly in this crisis, and so far have been unmolested by the Russians. They have trusted servants at hand, and a place of refuge prepared should it be necessary to flee suddenly because of a battle at Sun-chun. They are in constant touch by couriers with their brethren in Pyeng-yang, and the departure of most of the station leaves them supplies enough to stand quite a siege. It was originally intended that the two men after seeing the ladies safe in Pyeng-yang, should return to Sun-chun to help look after the mission property, but the skirmishing

between and the peremptory prohibition of the Japanese military authorities prevented that.

The first bodies of Russian cavalry were followed soon by a couple of full regiments of cavalry and a small field battery. The general in command rode in a carriage, which caused great amusement to the Koreans. They also brought heavy baggage-wagons. The commissary department bought provisions of the Koreans, but did the buying through their interpreter and the local magistrates, which means that most of the money lined the pockets of those worthies. The officers took great care to restrain their men and to permit no depredations, but of course there were isolated cases of theft by the Cossacks. When the Koreans understood that the foraging soldiers were unarmed, quite a number of fights occurred, in which the offending soldiers were handled pretty roughly.

The Russians on Korean soil are badly handicapped by their ignorance of the language. Their interpreters take advantage of the people, and the Russians are hated for it. Even their spies, who are paid fancy wages, bring them false reports to alarm them and get out of the country. There is very good reason to believe that the first retreat of the Russians was due to lying reports from Korean spies of overwhelming Japanese forces in front. While they held Anju, the telegraph line was kept in repair. As soon as they retreated from Anju, the line was destroyed all the way back to the Yalu River.

SOME LIGHTS AND SHADOWS IN MICRONESIA*

REPORT OF A TOUR IN THE MORTLOCK ISLANDS

BY MISS ELIZABETH BALDWIN, RUK, CAROLINE ISLANDS

Missionary of the American Board

The reports which had come to us from the Mortlocks since the German man-of-war carried four of our Christian young men to Ponape as prisoners had been very distressing, and we were glad of an opportunity to visit them, to carry them anew the precious Gospel message, and to dispel from their minds, as far as possible, the false impressions they had received.†

Namaluk was made our first stopping-place. It was a sad story there, for almost all of the professed Christians had gone back to the painting of their bodies and the heathen dance, in the hope of attaining favor with the government, and only a very small company were able to sit down with us at our Lord's table. Those who had yielded to the temptation to deny their Lord were very desirous of still being counted Christians and of partaking with us the emblems of his broken body and shed blood; but we were all of one mind in telling them that this could

* Condensed from *The Missionary Herald*.

† Last October, Mr. Stimson, Mr. Jagnow, Miss Elizabeth Baldwin, and the native preacher, Moses, with six native teachers and their wives, embarked on *The Vine* for the tour of the Mortlock group. The hearts of the missionaries had been greatly burdened with reports of defections on the part of teachers and church-members. Word had been diligently passed among the islanders that the German authorities were opposed to our missionaries, and desired that the heathen practises in which they had indulged should be resumed. These reports were easily believed, because they were in the line of the depraved tastes of a large number of the natives.

not be allowed until there was evidence of repentance and the putting away of former things that they might be the true children of God.

We anchored off Satoan, October 13. Pilli, the teacher here, was accused of having fallen into sin, and had gone to his home at Lukunor. So far as we could learn, the people had not relapsed into heathenism, as at Namaluk, and but three church-members were disciplined. Action was deferred in reference to a teacher for this station until we had opportunity to see Pilli. Shortly after dinner the following day the vessel anchored at Kutu, and we went on shore immediately. There was a large number of people gathered to greet us, and we were delighted to find the work here in so good condition. The other islands had urged these people to join them in returning to the old ways, but they had replied that they would "stand by the Book." At the communion service the next morning thirteen children were baptized, a new deacon was elected and set apart to fill the place of the one who had died during the year, and seven were received into church-membership. Of the seventy-nine children baptized at this station last year, only one had died, and the Christians had been, as a rule, faithful.

There was a very hearty welcome awaiting us at Motr when anchor was cast there. The following day, Sunday, communion was administered in the morning, a large number partaking. Eight children were baptized and two new deacons were set apart to assist in the work, as two of the deacons are invalids. In the afternoon Mr. Stimson introduced Puenan to the people, and spoke to him from Paul's words of advice to Timothy.

From Motr we returned to Satoan, as Pilli the teacher had come on board the vessel at Kutu. The woman who accused him was called, and before the chief, deacons, and ourselves told her story, which we all believed to be true, altho Pilli denied it. The people were very desirous of having a teacher with them, so Amon and his wife Alis were brought from the ship and presented to them at a public service.

Ta was the next station visited, and many discouraging features were found in the work there. Three of the teacher's sons, young men, had all gone astray during the year, and so had many of the other church-members.

Lukunor was reached at noon the following day, and we had a very cordial reception. We had heard some very unfavorable reports of the teacher and the work here, but almost all of these were denied as false in our presence, and for lack of sufficient proof to the contrary we accepted their word. A similar experience awaited us at Oniop, the other station in the Lukunor lagoon; a very fair face was made before us, and few church-members were disciplined at either place. Some days later we learned that these two teachers had deliberately planned to deceive us and escape the discipline exercised at the stations first visited. They called the people together and made them promise not to reveal the true state of things, and to deny all charges brought against them. The chiefs at Lukunor had urged that the truth be told, but the others prevailed. A letter was sent back to these teachers, reproving them for leading their people into sin, urging them to full repentance and confession of their guilt, and warning them to beware lest while teaching others they themselves be cast away.

On Tuesday morning Pis was reached, and we were glad to find that Ezra and Beulah, the young teacher and wife who were left in charge of

this station last year, had been faithful in their work, and the people had not relapsed into heathenism, as at other places. Fourteen were received into church-membership. At Losap also the work was in very good condition, considering the fact that they were left without a teacher shortly after our visit last year, and the services had been kept up by one or two of the Christian young men of the place. Three men here united with the church.

But what shall we say of Nama, the last station visited? Formerly one of the most promising, it is now almost utterly given over to spirit worship and the deeds of darkness that accompany it. Even Allik, the teacher, who was faithful for so many years, has yielded to temptation, and not only left his people without reproof for their sin, but entered with them into it. His wife has become since our visit last year a raving lunatic, or a demoniac, and it seemed to us that the latter statement most clearly fits her case. One deacon, who had been faithful, met us as we landed and greeted us. He was soon followed by Charlie and Maria, formerly teachers at one of the stations at Ruk, who had also stood firm in the terrible tide of temptation which has swept over these islands. While service was being held in the church the mutterings of the people engaged in spirit worship in houses near by could be heard. Yet even here there was the little company who could sit down with us to celebrate our Savior's dying love in giving Himself for us. The teacher, Allik, was dismissed, and the church left in the care of the deacons and the Christians, as we had no suitable teacher with us for that station.

I hope that these reports may in no way lead to discouragement, but rather to more earnest and prevailing prayer. One needs to have lived among these people to understand how great the temptation has been to return to those former heathenish practises which unprincipled men have taught them to believe would give them favor in the eyes of "the powers that be."

A "MISSING LINK"—"THE LIVING LINK"

BY DAVID M'CONAUGHY

Forward Movement Secretary of the Presbyterian Board of Foreign Missions

In dealing with the question of the relative advantage or disadvantage of assigning "specific objects" to churches, societies, and individuals contributing to the support of the work of missions, an ounce of actual experience is worth more than many pounds of mere theory. With a view to getting the benefit of such experience, the pastors of one hundred Presbyterian churches where the Specific Object plan has been in operation for periods ranging from two to thirty years, were recently asked for "a frank opinion as to the advantage or disadvantage of the plan." The letter included a series of questions as to the methods employed and the effect. Of eighty-two detailed replies received, an overwhelming majority pronounce emphatically in favor of the plan. Only *six speak with any uncertainty* as to the effect, altho in every one of these instances, as in the others, contributions have been very substantially increased in consequence. Careful consideration of each of these situations shows that whatever fault there is, lies not so much in the plan as in the working of it. One pastor replied: "Our church supports a missionary in China, but I really can not recall his name." No. 1 has no committee

and has heard from the missionary only "occasionally, but could wish that these letters were more frequent." No. 2 has no committee, no monthly missionary meeting, no correspondence with the field (except between the women and their special representative); little wonder the effect is said to be "comparatively small one way or the other, *except in case of the women.*" No. 3 has no committee, no meeting, and correspondence is weak; "in the pressure of other work, have not made as much of the relation as we might, and still hope to do." No. 4 leaves the matter to the Session, and maintains but a very intermittent correspondence; believes in the Specific Object, "but it does not create as much enthusiasm as expected, altho it has by no means failed." No. 5 says nothing of a committee, or a meeting, or of any correspondence, but the pastor admits that the arrangement has been too much his own and "amounted to little because the church as a whole had but little interest in the matter"; \$1,000 goes to the board annually, besides \$1,000 from one individual, but there has been no general plan of individual, systematic contributions for the purpose; think "the idea a good one, but it must be brought home to the hearts of the congregation, and *this rests with the pastor.*" No. 6 has no committee, no meeting, and infrequent correspondence; believes that "all our missionaries do noble, self-denying work, and most of them successful work, but very few of them either by personal address or by correspondence can tell of their work in a way to interest the uninterested."

Of fifty-seven emphatic testimonies to the advantages of the plan, space will admit of only a few:

Washington, D. C. (Metropolitan): "We are very decidedly of the opinion that it has been an excellent step for our church; it has undoubtedly stimulated interest in the church and in the cause of Foreign Missions, has almost doubled the gifts made to this object, and at the same time has increased, rather than diminished, the gifts to other objects. It is also a stimulus to our missionary to know that a body of praying and giving Christians in this country are directly and specially interested in him and his work."

Oakland, Cal. (Union Street): "Our substitutes are a constant inspiration. Our Foreign Missionary gifts have increased one hundred fold—from \$12 to \$1,226. At the same time, the gifts of our Woman's Society (in addition to the above) have steadily increased from \$250 to \$400 a year."

Monte Vista, Col. (contributing \$1,080 a year): "It has made a missionary church of what was before an indifferent church. The reflex effect is great, and, what is best of all, we obey our Lord's last command—'Go ye.'"

St. Louis, Mo. (Washington and Compton Avenues): "Our entire Bible-school is organized into a missionary society, and each class selects a special missionary each year to pray for and to write a letter to. It is done with great pleasure, and the letters are read to the class and to the society. We raised \$3,300 for these missionaries last year, and we hope to do more."

Clearfield, Pa.: "When the plan was first taken up, many feared that gifts to other objects would be diminished, but the effect has been quite the reverse: all gifts have been more than doubled, and we have now our Home missionary, as well as Foreign."

New York City (Rutgers): "The effect of the Specific Object plan is most stimulating, the people feel the personal element, missions are less abstract in their minds, they feel specific responsibility for one field, while at the same time their sympathies are quickened for all fields. Our aim is to raise as much as we need for the Specific Object, and at least as

much more for the general field. We are and will continue emphasizing the general field, our own Special Object being only a more luminous point on the field."

It is interesting to note that of these eighty-two churches, twenty-six have definitely entrusted their missionary enterprise to a committee appointed by the Session, in most cases consisting of members of the Session; fifty-four maintain a monthly missionary meeting; sixty-seven are in constant correspondence with their representatives abroad, the letters from the field, in most cases, being read from the pulpit, and in nine instances published either in the church bulletin, or year-book, or in local newspapers.

Cumulative experience extending through year, in churches of all sorts and sizes, in city and country, serves to show beyond reasonable room for doubt:

(1) That there is throughout the Church a wide-spread *lack of interest* in Foreign Missions, especially among the men, to the great majority of whom "Foreign Missions" are foreign indeed.

(2) That one of the reasons for the lamentable lack of interest is *the lack of information*.

(3) That the lack of information is due in a large measure to a *lack of definiteness*—both as to the purpose and expectation of accomplishing what has been undertaken, and also in the plans for awakening and maintaining interest. The subject of "Foreign Missions" is so broad that most people are either too busy or not sufficiently intelligent to take in a generalization so broad as to embrace all sorts of work among all kinds and conditions of people throughout the greater part of the inhabited earth. Only here and there can be found those of such breadth of both intellect and sympathy as to grasp "the world"—to begin with, at least. And if so large a demand is made upon them; in nine cases out of ten they will give it up without even attempting to take it in. Until the subject is brought down out of the clouds and reduced to the feasible proportions of a concrete proposition, it will inevitably continue to be a vague abstraction to the great majority of church-members.

(4) The lack of definiteness can be obviated by the adoption of a consistent and well-concerted plan, which will afford a *point of contact* with the field—a "Living Link" between the work at the front and the constituency at home.

Is there need of argument to prove:

(a) That it is of the very nature of knowledge to grow from the known to the unknown.

(b) That the natural order is, inductively, from particulars to generals, and from generals to the yet broader generalization, rather than conversely.

Then why not proceed in accordance with these well-established principles in order to develop interest in missions:

(1) *Concentrate* interest, to begin with, at a given point, always of course with a view to diffusion.

(2) *By a process of education*, carefully planned and steadily sustained, intensify the interest, until it becomes intelligent and hence permanent; then gradually extend it out to the "utmost parts?"

EDITORIALS

Christian Work at the St. Louis Exposition

There are always innumerable dangers to body and soul in connection with a great concourse of people bent on pleasure-seeking, such as is gathering at St. Louis this summer. Thousands of human lions are going about seeking whom they may devour, and spare neither toil nor money in their effort to make their traps attractive and sure of success. Some statements have been made through the press concerning a "Vice Trust" to lure young girls and men to their ruin. While this is denied, it is nevertheless true that many hidden dangers lurk in the path of young people who are unguided by parents or guardians.

The Christian public has not been unmindful of these conditions, but a more widespread interest should be taken in the work which a few are doing to counteract the allurements of the devil and his friends. Among the agencies seeking to overcome these evils are the Young Men's and Young Women's Christian Associations, which stand ready to direct applicants to suitable hotels and boarding-houses. They have a great opportunity to do effective work, both in prevention and redemption.

An organized rescue work for women and girls is carried on under the supervision of Mrs. E. M. Otto (2813 Lucas Avenue, St. Louis), the Purity Superintendent of the District Woman's Christian Temperance Union. Mrs. Otto writes that there is great activity among keepers of disorderly houses, and that she and her trained workers, connected with "The Hephzibah Rescue Home," are greatly hampered by lack of funds. Besides the physicians and other workers at the Central Home, there are six who

visit the slums to save girls from ruin. There is a training-school for unfallen girls, and a rescue home for the unfortunates to whom help has not come soon enough. Shall the zeal of evil men and women in their hellish business outstrip the zeal of God's children in doing the work of Jesus Christ? *

Missionary Work at St. Louis

Various other agencies are engaged in more or less active propaganda in connection with the different classes of people at the Exposition. A missionary from North Africa has been delegated to spend his furlough in work among the the Mohammedans who are employed on the Pike and elsewhere. Jewish missionaries and others will also devote time to work for the special classes whose salvation they seek. The Baptist churches of St. Louis are prepared to bear the expenses of an evangelistic campaign among the Japanese for four months.

These are movements of the greatest importance, and call for earnest prayer that many souls may be saved and permanent impressions made on the thousands of visitors from heathen lands. There are Indians, Eskimos, Chinese, Filipinos, and others, including from 2,000 to 4,000 Japanese, whose spiritual needs should receive Christian care. *

Home Missions and the Exposition

It was a happy thought—an inspiration—which has led to the call for a great Christian celebration in St. Louis, October 29th, 30th, and 31st. The Louisiana Purchase doubled the national area and gave us our great field for home missionary work. Millions of dollars have been spent, and thousands of lives have been given

to establish God's Kingdom in this great territory. The country can never repay what it owes to the pioneer home missionaries, whether they be famous for great feats, like that of Marcus Whitman, or obscure laborers who have merely lived in poverty, doing faithful work among farmers, cowboys, lumbermen, and miners. As a result of their labors more than 30,000 Protestant churches, with over 2,000,000 communicants, have been established at the cost of \$70,000,000, schools and colleges have also been erected, and some of our finest citizens come from the West. A splendid program is being arranged for the Home Mission celebration. Dr. Charles L. Thompson is the chairman and Dr. Joseph B. Clark the secretary of the committee. *

Sixty Years of the Y. M. C. A.

On April 29th, at Exeter Hall, in London, the Central Young Mens' Christian Association, which was formed in London in 1844, celebrated its sixtieth anniversary, or Diamond Jubilee. It was a great occasion, and Sir George Williams, the founder of the association, presided. It is very unusual for a man to be permitted to see 60 years of the progress in an organization begun by himself.

This association started with 12 members, with the modest expenditure of 2 shillings and 6 pence (30 cents) weekly for rent. The work spread, first of all, to Montreal, Boston, New York, the Continent of Europe, and elsewhere, until now there are over 7,500 branches in every part of the world. The total value of buildings is reckoned at £6,000,000 (\$30,000,000), and the membership is over 650,000.

The jubilee meeting was addressed by the president, the general secretary, Mr. J. H. Putterill, the Archbishop of Canterbury, and

the editor-in-chief of this REVIEW. So intense was the interest exhibited that over 2,000 people were turned away, unable even to gain entrance into the hall. It was this association that organized the two courses of lectures delivered in the winters of 1903 and 1904 by the editor. These lectures were crowded out of the lower hall after the first of the course, and the great upper hall has been well filled every Friday night with an audience approximating 3,000.

The Outlook for the Papacy

The recent conflict between France and the Vatican, due to the visit of President Loubet to the King of Italy and the arrogant pretensions of the Pope, call to mind various facts which tend to alarm many Protestants in this and other countries. For example, the advances of the papacy in Great Britain are proceeding with amazing rapidity, and the public indifference to this is equally amazing. The increase of convents and monasteries is said to be tenfold within comparatively a few years, and the boldness of these Romanists, or Romanizers, in their advance is astonishing.

Meanwhile, however, papal countries are more active in opposition to papal measures than professedly Protestant countries like Great Britain. The Italian government recently gave notice that the laws for the suppression of religious congregations would be rigorously applied. This, of course, refers to the expulsion from France, and the possible invasion of Italy, of exiled monks and nuns. But, strange to say, the whole of England is open to them, and they are not slow to enter the open door.

Great changes have taken place in the power and extent of the papacy. Once all Europe was

papal, except that which held to the Greek Church. Now in the west, the center, and the north are governments opposed to the pope. No Protestant country has become papal, and there is a great change relatively.

Now, France, once so powerful an ally to the Pope, seems about to become Protestant; Spain and Portugal, formerly the great defenders of Romish faith, are in their decadence; Italy, the citadel of the papacy, is becoming more and more free from papal dominion; Austria is shorn of her strength, and Poland, once expected to win back Sweden and subdue Russia, is no more a separate nation.

England, Prussia, Russia dominate Europe, and Rome is the capital of united and free Italy! The temporal power of the Pope has long been a fiction, and his ecclesiastic power is on the wane.

Special Objects and Special Interest

We give, this month, the story of another of those churches which is an example of what may be done by a band of Christians who are aroused to a sense of their personal obligation to obey our Lord's Great Commission. The Central Presbyterian Church is only one of a number of churches that have experienced the blessed results at home from taking a definite, active, and large interest in the extension of Christ's Kingdom abroad. The larger giving in these churches is almost always the result of specialization in the support of a particular missionary pastor or station.

Some secretaries of mission boards and others are convinced that this extensive special-object giving is a mistake, and that the boards should be trusted with the distribution of the money contributed. There are certainly some disadvantages in permitting indi-

viduals to indicate the placing of their gifts, for any general adoption of this plan might mean the failure to keep the machinery running, and the neglect of less picturesque and encouraging fields and features of the work. Some also argue that, in obedience to Christ, we should give as largely as possible to the general work, and should not wait for particular appeals to untie the purse-strings. But who shall say that the desire to help an individual whose need is known is less noble and Christlike than the response to a general appeal, where the gifts can not be traced to their destination? The matter of special-object giving may easily be overdone, and has its disadvantages, but, to our mind, it has been a great blessing in bringing Christians in the home churches into more vital touch with the workers in foreign fields. Hundreds of churches have increased their missionary offerings tenfold in making a change from general to special-object giving. This indicates not less loyalty to the cause in general, but more knowledge of some field in particular. To secure generous gifts we must add to the spirit of Christ a definite knowledge of need. It is our belief that if our missionaries and our secretaries would tell more definitely of the special needs on the field, and depend less on general statements and cries of "debt," there would never be a deficit.

In our May number we published the picture of pariah villagers in India coming to plead for a Christian teacher. Immediately there came offers for assistance in sending and supporting a teacher. We are thankful to say that these villagers have now a teacher; but their case is typical of multitudes who are asking for instruction in the Christian faith, and whose need can not be supplied because of overdrawn treasuries and overworked missionaries. Let us give systematically and generously, and then follow up our gifts with our prayers and a definite study of the needs of particular fields and individuals. *

BOOKS FOR THE MISSIONARY LIBRARY

THIRTY YEARS IN MADAGASCAR. By Rev. T. T. Matthews. Illustrated. 8vo, 384 pp. 6s. Religious Tract Society, London. 1904.

The story of Madagascar is one of the most thrilling and romantic in the annals of missions. The main facts are familiar to many, but the specific details which show the darkness of heathenism, the fidelity of missionaries, and the heroism of early Christians are too little known. Mr. Matthews, of the London Missionary Society, tells this fascinating story most graphically, having gathered much of his information from early native accounts. No fiction could hold the reader more spellbound than this simple, straightforward narration of facts. When the missionaries came, they found no word for moral purity in the language, and the king was in the habit of proclaiming days for the unrestrained practise of licentiousness; some of the early Christians were burned at the stake, buried alive, rolled over the precipice, stoned or speared to death. The Bible was translated, however, before the missionaries were expelled, and this was a means of keeping the Church alive. French rule has not been favorable to Protestant missions, but the Jesuits are not, apparently, growing in power, and the outlook is full of promise. It is well for Christians to read this book, that they may realize more fully how much they owe to Christ and how little they are called upon to suffer for Him. *

AT OUR OWN DOORS. By Rev. S. L. Morris, D.D. 12mo, 268 pp. \$1.00, net. Fleming H. Revell Co. 1904.

Books on home missions are becoming more numerous, and while no successor has yet been found to take the place of "Our Country," several recently published are of real value and interest. For a gen-

eral treatise on conditions in the West and Southwest, Dr. Morris' book is one of the best. Altho he is secretary for Home Missions in the Presbyterian Church (south), he has considered the subject broadly, so as to include city missions, mountaineers, negroes, Mexicans, Indians, frontier missions, etc. There is not much definite information as to the work already accomplished (except where the Southern Church is concerned), but much is said as to the character of the fields and the problems involved. The negro question is thoughtfully treated from a Southern point of view, and the first great need is rightly held to be spiritual regeneration. *

THE REDEMPTION OF THE RED MAN. By Belle M. Brain. 16mo, 146 pp. 35 cents.

OUR MEXICANS. By Rev. Robert M. Craig. 16mo, 102 pp. 35 cents. Board of Home Missions of the Presbyterian Church, U. S. A., New York. 1904.

These two little volumes supply compact and useful information on two important phases of home mission work.

Miss Brain, who writes on the red man, is already well known for her timely contributions to missionary literature. She gives here an account of Presbyterian missions to the Indians of to-day, with many incidents and facts connected with this work of God. The story of the Nez Percés is one of the romances of missions, and the Pentecost among the Pimas is less known, but not less inspiring. Many of the chapters are so brief as to make the additional references indispensable.

Mr. Craig is a synodical missionary in the Southwest, and writes with a first-hand knowledge of work among the Mexicans. He tells many interesting facts about them and the results of Christian missions. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

World-wide Christian Endeavor The Christian Endeavor Society has in the United States 44,360 societies and 2,661,600 members. It has societies in Alaska, Canada, Mexico, the West Indies, Central America, South America, Hawaii, the South Seas, Australia, Japan, China, Korea, India, Siam, Burmah, Persia, Turkey, Madagascar, and throughout European countries. It is organized in the church, home, army, navy, prisons, factories, schools, business houses, and wherever there are young people to respond to its methods and purposes.

World-work for the Jews Rev. Louis Meyer, one of the editors of the *Jewish Era*, publishes in the May number of that magazine "A Review of the Whole Jewish Field," and in a table gives these figures:

COUNTRIES	Societies	Workers	Stations
1. Great Britain.....	38	628	139
2. Germany.....	17	19	9
3. Switzerland.....	2	3	3
4. France.....	1	4	3
5. The Netherlands.....	3	5	3
6. Scandinavia.....	5	15	9
7. Austria-Hungary.....	1	1	1
8. Russia.....	3	3	2
9. Africa.....	3	3	3
10. Asia.....	7	15	7
11. Australia.....	1	1	1
12. America.....	37	140	38
Totals.....	118	836	217

Missionaries from Amherst College We have received a list of 130 graduates of Amherst College, who have served as missionaries in the foreign field since 1823. Among them are such men as Elias Riggs, Henry J. Van Lennep, and George Washburn, of Turkey; Daniel Bliss, of Beirut;

Aldin Grout and Josiah Tyler, of South Africa; Joseph Hardy Neesima and Otis Cary, of Japan. The class of 1870 furnished 7 missionaries. The largest number (35) have labored in Turkey, but 18 fields have received light from the sons of Amherst. *

A School of Practise for Missionaries The New York Foreigners' Mission, which works among various races in lower New York, proposes to utilize its field to give experience to students who are preparing for the mission work at home or abroad. The plan of this Missionaries' Experience School offers a course in the actual work on the field, varying from class work in the missions through all the forms of evangelistic work on the street and in the neighborhood. The course proposed is to be supplementary to other well-known missionary and Bible training-schools, and yet open to persons of fair education and considerable knowledge of the Bible who may not have taken a missionary course elsewhere. Some special courses, not taught elsewhere, will, however, be covered, such as a kindergarten course, vocal and instrumental music, physical culture, etc. The lines of work proposed will include street preaching, courtyard work, colportage, tract distribution through streets and tenements, Sunday-schools, Gospel meetings, inquiry meetings, and Bible classes; also teaching of the English language in night-schools for adults, teaching in sewing, physical culture, carpentry, etc., such as may be needed in institutional church work.*

* Students wishing to prepare for the mission field are invited to correspond with the New York Foreigners' Mission, 21 Mott Street, New York City, N. Y.

Work of the Missionary Alliance

The Christian and Missionary Alliance reports an income of \$219,642 last year, which was better than ever before by near \$10,000. The income from the foreign field was \$34,032. Over 800 were baptized, making a total of about 3,200. The number of new missionaries sent out was 27.

Southern Baptist Success

The Southern Baptist Convention has work in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina, carried on by 63 men and 75 women from America, in cooperation with 88 ordained and 147 unordained natives. Last year 2,076 were baptized, 1,255 in papal and 821 in pagan realms. The income (as well as the ingathering) was the highest ever secured, reaching \$247,630.

A Methodist Bishop on the Negro

At a recent educational convention Bishop Galloway, of the Methodist Church, South, said the fact could not be disguised that in his State the negroes, even the most intelligent and conservative, were becoming disheartened at the increasing hostility of the whites toward them, and that those holding property felt that their values were insecure. He declared that a crisis was at hand, and if the negroes should be driven away industrial disaster would follow. The first duty of every Southern patriot is to remove these strained relations. These things, he said, may be considered as finally settled:

1. In the South there will never be any social mingling of the races. Whether it be prejudice or pride of race, there is a middle wall of partition which will not be broken down.

* 2. They will worship in separate churches and be educated in separate schools. This is alike desired

by both races, and is for the good of each.

3. The political power of this section will remain in present hands. Here, as elsewhere, intelligence and wealth will and should control the administration of governmental affairs.

4. The great body of the negroes are here to stay. Their coerced colonization would be a crime, and their deportation a physical impossibility. And the white people are less anxious for them to go than they are to leave. They are natives and not intruders.

Methodists Refuse a Request

An exchange says:

"The Board of Foreign Missions of the Methodist Episcopal

Church has declined the bequest of \$80,000 made in the will of the late W. W. Cooper, of Kenosha, who lost his life in the Iroquois Theater disaster. It is understood that the reason for this action was 'because Mr. Cooper met his death in a place of amusement not countenanced by the Church.' In his letter to the county clerk at Kenosha, declining the gift, Dr. A. B. Leonard, secretary of the board, gives no reason for the action, but says that the decision was unanimous. The refusal has caused a sensation in Methodist circles. Mr. Cooper was a leader in the church, and was one of the founders of the Epworth League."

A Basis for Agreement on the Negro Question

President William De Witt Hyde, of Bowdoin College, Maine, offers the following platform

as a basis for an agreement between the North and South on the negro question:

The differences between the races are deeper than the skin, and must find expression in the relations between the races.

The identities between the races are even deeper than the differences, and must be recognized in the enactment and execution of law.

The treatment of the negro that is possible and desirable in sections of the country where negroes are few and exceptional, differs from the treatment that is necessary and inevitable where all sorts of negroes are present in large numbers.

Suffrage is not the right of any race as a race, but of those individuals of any race who are able to exercise it with intelligence and responsibility.

Granting the suffrage to thriftless and illiterate negroes was the gigantic blunder of the North; withholding the suffrage from intelligent and responsible negroes would be an even greater blunder, if generally adopted by the South.

Punishment of brutal crimes committed by members of one race against members of another race must be swift, sure, and severe; but the protection of white and black alike demands that such punishment be by due process of law.

Segregation in school, church, and society, wherever the negroes are numerous, is in the interest of racial integrity and racial progress.

Industrial opportunity must be open to the negro of trained and approved efficiency.

Wherever adjustment between the races is difficult, and relations are liable to be strained, there must be the greatest practicable restriction of the sale and use of intoxicating liquors.

Outspoken condemnation of illicit intercourse between the races as the lowest depth of degradation must be visited upon guilty white men and negro women by all decent people of both races.

White and black alike must have thorough elementary education, with industrial or normal education for such as can profit by it, and academic and collegiate education for those who are to be leaders of their respective races.

The North must appreciate the tremendous burden such education, involving as it does a double school system, lays upon the resources of the South, and honor the splendid efforts that the leaders of education in the South are making to bear it.

Northern philanthropy, in its aid to Southern education, must subordinate all abstract and sentimental considerations to that accurate knowledge and sympathetic

appreciation of Southern conditions which are represented by the General Education Board.

Federal aid to education in the South must wait until local taxation prepares the way for it, and until the sentiment of the South asks for it and guarantees its equitable division between the races. Then it must come, not as an imposition or a charity, but as an act of justice, by which the nation as a whole bears its part of a national burden which otherwise would fall disproportionately upon a single section.—*The Outlook*.

The New "Morning Star"

The new missionary vessel for Micronesia, which has been purchased by the American Board, is to be called by the time honored name: *Morning Star*. Her length is 140 feet, over all, and 30 feet beam; her draft is 9½ feet, and her tonnage is 403, net. She has 2 masts, and can readily steam 10 knots an hour. Hundreds of Sunday-schools have sent pledges, but there are literally thousands of Congregational schools still to be heard from. A school in Arizona, numbering 80 pupils, has taken 350 shares. A large American flag has been furnished by the school in Newton Center, Mass. The students of Wellesley College have furnished a fine collection of books for the library. The vessel is still in want of a small safe, a set of carpenter's tools, a marine glass, a compass, and a flat-top desk. *

Jewish Mission in Toronto

The report of the year 1903, the tenth year of the life of this mission, has just been published. It shows that in spite of small means—only \$931 was the total income—excellent work has been done. The number of Jews in Toronto is 3,000, according to the Jewish Year-Book, many of whom are ignorant and very poor. As in all other Jewish missions, the help which educational

work gives to the real mission work is acknowledged. The whole report is hopeful, and records the continued willingness of the Jews to hear the glad tidings of salvation in Jesus Christ. M.

The Greek Church Mission in Alaska On the Tundra we have come in contact with the Greek Church. The Greek priest from the

Yukon has baptized all the people in one village, and appointed one man helper. The people are confused by his actions. The priest baptizes every one, whether they know what it means or not, and then declares them to be his people. Some of the people do not care, while others think that they have really been made members of the Greek Church, and are then afraid to go to another church.

In one village the people asked us what the difference between the Greek and the Moravian Church was. We could only reply that our rule and practise is determined solely by the Word of God; that we do not trust in any forms or ceremonies, but only in Christ; and as every one must search for salvation for his own soul, they must determine which way brings real peace of soul to them. If the people are Greeks, we do not visit them unless they ask us. It is unpleasant to be obliged to almost altogether ignore another Church, but the Greek Church does hardly anything for its people, and does not teach them at all.—*Periodical Accounts of Moravian Missions.*

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EUROPE

H. M. Stanley This famous explorer, so recently deceased, is seldom thought of as deserving a high rank among heralds of the Cross. But there can be no doubt that during his

months of closest fellowship with Livingstone on Lake Tanganyika, he caught the missionary spirit and never lost it. As the all-sufficient and most impressive evidence of this fact, his days of residence with King Mtesa, of Uganda, are to be recalled, and his talk on Christian themes which led to a request for Christian teachers to be sent. At once also Stanley wrote his famous letter addressed to the British churches, and containing a ringing appeal, and which led within a few days to an offer from each of two men of £5,000 to the Church Missionary Society to assist in establishing a mission, soon increased to £24,000 (\$120,000); as well as to the offer of 8 men to go as founders to East Africa, with Alexander Mackay among them, and with the now famous Uganda Mission as the result.

A Picture Most Woful! One of the Labor Members of Parliament has recently

said that in London alone there are 900,000 people "whose lives are a funeral procession from the cradle onward." The problem of the unemployed is being forced upon thoughtful minds in a very pathetic way from Lancashire and many other parts of the country, where there is an appalling amount of that "able-bodied helplessness, with able-bodied starvation." And W. Bramwell Booth declares in the *London Times* that an investigation made by a committee of the London City Council developed the fact that on one of the coldest nights last winter more than 2,000 persons, including women, young boys and girls, were found in the northern half of London with no shelter other than the streets. The regulations for maintaining order in the streets are so stringent that such homeless ones are not allowed to sleep on stairs, under arches or

such places. Hundreds have to seek a sleeping-place in open places, such as drain-pipes and railway trucks. Mr. Booth makes an appeal to the London public to furnish \$500,000 to provide and maintain permanent shelter for such people, where a night's shelter can be had in return for some sort of work.

Salvation Army Next summer between 5,000 and 6,000 Salvation Army officers

(white, brown, and black), from all parts of the world, will meet in London, England, for a great international congress, to last four weeks. Two previous congresses—in 1883 and 1893—have been held, but on a much smaller scale than the coming one. The most important feature will, it is expected, be the statement of General Booth's plans for the army's future. A large temporary building, in a central position, will be erected for the meetings and conferences, and meetings will also be held in various halls and, if possible, in all the principal suburban theaters. July 5th will be a gala day, and 100,000 people are expected to be present.

A Note of Thanksgiving In view of the fact that some days before the society's year closed, the C. M. S. had received almost £400,050 (\$2,000,000), the *Gleaner* for May contains this fitting outburst of gratitude:

"The Lord hath done great things for us, whereof we are glad." These words and the whole Psalm (the 126th) in which they are found were most appropriately read by the Hon. Clerical Secretary in the course of the committee meeting of April 12th, before we knelt to pour out our grateful thanksgivings to God for His goodness in answering our prayers. It is true we did not know the full tale of the Lord's goodness, and these notes are written under the disadvantage

of not being in possession of the final figures of the past financial year. We do know, however, that receipts exceeding those of last year by over £53,000 have been paid into the society's treasury, and that the total is the largest ever received, even in the years which were swollen by centenary gifts. For this we render praise and we call upon our readers to render praise to our prayer-hearing God.

A Scottish Missionary to the Jews The Rev. Andrew Moody has retired from active service under the Jewish

Mission of the United Free Church. More than forty years he served the cause of Christ among the Jews faithfully, a few years at Prague and all the rest at Budapest. In accepting his resignation, the committee said of him: "He has had under his hand for instruction thousands of the youth of Hungary; as a preacher and evangelist, his voice has sounded forth the Gospel in persuasive tones; he has done much, directly and indirectly, to promote the preparation of Christian literature and the translation of the Scriptures, and to place these in the hands of the people; and he has had the joy of leading many into the fold of the Good Shepherd." We wish the tired, faithful laborer a joyful time of rest. M.

How Lapland Babies Attend Church One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn*. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Often it is wrapped in bearskins. As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels out a bed of snow and Mother Lapp wraps baby snugly in

skins and lays it down there. Then Father Lapp piles the snow all around it and the parents go into the church. Over 20 or 30 of these babies lie out there in the snow. The little ones are not strong enough to knock the snow aside and get away, so they just lie still and go to sleep. When church is out the father goes to the spot, puts his hands down into the snow, and pulls the baby out and shakes off the snow; then the reindeer trots off and takes them all home again.

Pius X. From some recent indications, it is much to be feared that the present incumbent of the papal chair is not much better than his predecessors. Take this as the last and worst of his doings. It is nearly fifty years since Pius IX. forced the dogma of the immaculate conception of Mary upon the Roman Catholic body. The present pope, having learned nothing from history, takes the opportunity of this jubilee to enforce that dogma once again. In his encyclical he says, among other things:

There is no surer or more direct road than by Mary for uniting all mankind in Christ, and obtaining through Him the perfect adoption of sons. . . . Through Mary we attain to the knowledge of Christ; through Mary also we most easily obtain that life of which Christ is the source and origin.

The whole encyclical extols Mary as mediator, and emphasizes the value of Mary's intercession.

ASIA

More of the Armenians Massacred The Turks have taken advantage of the Russian situation to engage in another massacre of Armenians. According to the dispatches, the Turks in a recent conflict lost 700 men and killed 900 Armenians. Russia has lost her position as the protector of Christian Armenia by persecuting the

Armenians within her borders, striking them in their tenderest spot—their religious organization. The American missionaries have been wise enough to avoid making converts, confining their work to schools and helpful advice, and to the great example of their own hard-working, simple lives. Neither Turks nor Russians can complain that our missions place religious dogmas before humanity. If that lesson could only be learned by Russians, Turks, and Persians, the desolate wastes of Armenia might become the home of millions of contented people.

Somehow the Armenians seem to be always maintaining an attitude of self-sacrifice. They are ready to be massacred, and their anticipations are not unrealized. It is officially announced at Constantinople that in the Sassun district there has been serious fighting between Turkish troops and Armenian "insurgents," who are said to have numbered 2,000. There are 10,000 troops in the district, and the Kurds are active fishers in these troubled waters, as usual. Twelve or fourteen villages are said to have been destroyed. This Sassun district was the scene of a series of massacres ten years ago, in which the Kurds played the chief part.—*Christian Work.*

A Mission to the Jews in Jerusalem The Christian and Missionary Alliance is endeavoring to minister to

the Hebrews resident in the Holy City, and the following is taken from a private letter of the superintendent, Rev. A. E. Thompson:

The Lord has graciously answered the prayers of years for a simple place of worship in Jerusalem. It is a very humble building, finished inside in wood, and outside in corrugated iron. It will accommodate about 200 people. The ground is leased, but we can re-

move the building if necessary. We continue to pray for money to purchase a building here. Our Sunday-school is very encouraging. We have an average attendance of more than 80. This and our other meetings, except the English meeting on Sunday afternoon, are held in Arabic. Most of those who attend are either Protestants or devotees of the Eastern churches, but we have a sprinkling of Jews and Moslems. In Hebron the work is largely among Moslems and Jews. It goes on against many obstacles and much opposition. M.

The Outlook for Union in India

Much interest centers in the meeting of the Presbyterian Alliance, to be held on December 15th at Allahabad, to organize a General Assembly to have jurisdiction over all the presbyteries in India. The missionary societies that are expected to cooperate in this Indian General Assembly are the following:

Board of the General Synod of the Reformed Presbyterian Church in North America, with fields in the United Provinces and the Punjab.

Board of the Presbyterian Church of U. S. A.

Board of the United Presbyterian Church of North America, with its field in the Punjab.

Missionary Society of the Calvinistic Methodist Church of America, with its field in Assam.

Canadian Presbyterian Mission, with its field in Central India.

Presbyterian Church of England.

United Free Church of Scotland Missions.

Established Church of Scotland Missions.

Missions in the Central Provinces of the United Original Session, Synod of Scotland.

Presbyterian Church in Ireland.

Jungle Tribes Mission of the Irish Presbyterian Church, with its field in Gujarat.

The alliance will probably include also some of the Congregational churches. The American Madura and Arcot missions have agreed to join the alliance, and the London missions are being approached.

This marks a significant step in the progress of the Kingdom of India. The great advantage of the union lies in the fact that the federated churches will not be under foreign ecclesiastical control, but will be thoroughly Indian. This does not mean that the foreign

missionary's work is finished in India, but that some churches are ready for self-support and self-government. The foreign missionary will hold the same position in the alliance as he has already, only under another name. He will probably be in the majority, and will be able to do more than if he were in direct authority over the Indian churches. *

One Woman's Bishop Warren Work in India writes in the *Western Christian Advocate*:

"I met a native Indian woman to-day whose work among her sisters here gave me so much pleasure that I determined to share it among my sisters at home. She is an unusually quiet woman, but with a strong personality that tells on any work that is undertaken. She was the first member received in full into our church in Madras. In 1885 the presiding elder, A. W. Rudisill, received a gift of \$250 from his old church in Eutaw Place, Baltimore, and at once determined to begin zenana work. He put a woman in charge. At that time access to the homes of the people was exceedingly difficult to obtain, especially to those of the higher classes. Both pride and diffidence kept the stranger, especially if a foreigner, far away. But she was no stranger to all the ways and feelings of her own sisters. There are now 500 zenana homes which she and her 7 helpers visit regularly every month, some every week, with 1,400 pupils and 800 more listeners. Besides these homes where there are regular pupils, 24,151 non-Christian families have been visited in the year, with an average of 11,507 listeners a month. Of course, such work, like Christ's, must extend to adjacent villages. She visits 17, and in one the elder said he had often seen 1,000 people listening to her and

her assistants at once, while she unfolded to them the abundant grace of God.

This woman has an orphanage in which over 100 girls are being trained for more workers in the field, or for the heads of Christian families. She also has 10 day-schools, with 1,000 pupils, and 10 Sunday-schools, with 1,073 pupils. For these there are other teachers than the 7 assistants already alluded to."

Mrs. Besant *Sattthiavarthamani*, on **Idolatry** apparently a Hindu periodical, writes as follows respecting Mrs. Besant and her defense of Hinduism:

There is not a shadow of doubt in our mind that her power in India lies chiefly in her method of appeal and approach. She devotes herself almost entirely to the work of catering to the national, superstitious prejudices of the people. The evil which she is doing India to-day by her efforts to rehabilitate old and decadent superstitions and worn-out customs is incalculable. In her lecture the other day she made an elaborate and absurd endeavor to support idolatry, or image-worship, on the ground of magnetic influence imparted to the idol which renders it potent as an object of worship. In like manner she defended the ignorant use of Sanskrit on a certain application of a so-called scientific theory of sound. Now what charms the Hindu is to hear this Western woman (even tho in her life she violates every Hindu principle of domestic and womanly propriety) giving a specious defense of those practises of his religion which he had already abandoned as untenable. And she does all this in the name of science! But a more ridiculous abuse and perversion of scientific data we never heard before, nor do we expect to hear again.—*The Harvest Field*.
†

Ten Years of The last decade will
Plague and long be remem-
Famine bered as one of the
most disastrous in
the history of India. Two great
famines and many visitations of
plague and cholera have left a ter-

rible mark on the land. What the results would have been a few generations ago one shrinks from imagining. In the famine of 1896-7 the area affected was 300,000 square miles, with a population of 63,000,000; in 1899-1900 the area was 400,000, and the population 60,000,000; and a large part of the country fell under the scourge of both these famines. Four million people were on relief in the height of the first famine, and 6,000,000 in the second. Cholera swept away 4,000,000 during the decade, and plague nearly 1,000,000 during the six years of its visitation.

The Invasion of Tibet We do not believe that the British expedition against Tibet is justified. It was undertaken merely for commercial reasons, and has turned out a bloody affair. The Tibetans have proved themselves brave soldiers, tho their fight is hopeless. The advance of the British may open the way to the missionary, but will not be likely to open the hearts of the people to the Gospel which the missionary brings. The road to Lhasa will be blood-stained. It will take long years of self-sacrificing labor to lead the Tibetans to the Cross of Christ. Let us pray that this expedition may be overruled for the good of these benighted Buddhists, and that the Gospel may gain free entrance into the "Forbidden Land." *

King of Siam's The King of Siam
Tribute to introduced an im-
American portant change, last
Missionaries year, by the ap-
pointment of an
American citizen to the position of
"Foreign Adviser in Chief to His Majesty." This post of honor has always, hitherto, been filled by a European. The man selected is Edward Henry Strobel, professor of international law at Harvard

University. It was the king's own wish to have an American, and no better evidence of royal appreciation of our missions in Siam could be asked for. Nearly all the Americans with whom the king has been acquainted were missionaries. They have been in his kingdom for more than two generations. Their lives and influence, their schools, hospitals, and books are under his majesty's own observation.

Chulalongkorn Dr. Eugene P. Dun-
Gives to lap, of Siam, writes
a Hospital that a new hospital

is to be erected at Nakawn. Siamese officials and nobles and American friends in Siam were asked to contribute, and all responded so readily that in about three weeks donations were received amounting to about 12,000 licals (a lical is equal to 60 cents silver). The cause was then presented to the King of Siam, who has in the past made so many liberal donations to the Presbyterian mission. He responded with a donation of 4,000 licals (\$2,400), the largest gift that his majesty has ever made to the Siam mission, thus showing his appreciation and abiding interest in the work that the American missionaries are doing for his people. These gifts will erect a good hospital, in keeping with the taste and progress of New Siam, and will also be sufficient for the growing medical mission work in Nakawn. *

China Facing There is no ques-
a Grave Crisis tion that the pres-
ent is a highly critical time in the history—and again we say it is not in the sphere of politics that our thoughts revolve—of China. There are unmistakable signs that the long mental torpor of ages has received a shock. A yeast has got into the mass and a fermentation is manifestly at work. The annual report of the

Society for the Diffusion of Christian and General Knowledge Among the Chinese (a truly impracticable name, which, only for the society's remarkable vitality, must have strangled it at its very birth) is before us, and among its interesting contents are a number of questions culled from those set at the simultaneous provincial examinations of the empire. Instead of questions dealing exclusively with academic and mostly puerile questions relating to the Chinese classics, candidates for the Chu Jên degree, which may be compared with our M.A., are now asked about foreign agriculture and commerce, about the regulations of the press, post-office, railways, banks, schools, and taxation in foreign countries, about free trade and protection. They are asked the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East, and that of the Siberian Railway and Nicaraguan Canal on China; where-in lies the naval supremacy of Great Britain; what is Herbert Spencer's philosophy of Sociology; how could the workhouse system be started throughout China; how to promote Chinese international commerce, new industries, and savings-banks, *versus* the gambling-houses of China; and they are asked to trace the educational systems of Sparta and Athens, and the origin of Egyptian, Babylonian, and Chinese writings!—C. M. S. *Intelligencer*.

Sir Robert Hart The London *Chris-
on Missions* tian remarks:

"Very trivial appear the miserable little attacks upon the objects and the methods of the Bible Society, in view of the recent tribute from Sir Robert Hart. As a civil servant of the crown, occupying the high position of Inspector-General of Customs

and Ports in China, Sir Robert has a wide knowledge of Eastern life, and is familiar with much of the missionary effort both in China and the neighboring countries. His testimony, which is a very practical one (for he enclosed a check for 100 guineas toward the society's centenary fund), has, therefore, special value when he says:

"It is an honor and a privilege to have even the smallest share in your magnificent work; and I wish your appeal the fullest success."

Vicissitudes Not many fields in Manchurian have been called to Missions pass through more ups and downs in so brief a period as those located in Manchuria, as the *Chinese Recorder* suggests. Not much longer ago than the opening of this decade the beginnings were made by the Presbyterians of Great Britain, next in 1894-5 came the excitements of the China-Japan war, then within a few years the number of Christians rose to 30,000, with the Boxer outbreak following, which "swept away everything material," and now the Russo-Japanese conflict has Manchuria for its theater.

Missions in West China In the January issue of the *West China Missionary News* is given a list of Protestant missionaries in West China at the close of 1903, together with a list of the stations and outstations occupied by the various societies. From these lists it appears that, in the 3 provinces, Si-chuen, Kuei-chau, and Yun-nan, there were in all some 265 missionaries, including those on furlough. The total given four years ago was 177, besides Bible Society agents, so that there has been a gain, beyond the filling of vacancies caused by death and removal, of over 80 workers. Si-chuen, with a total of 207 missionaries at the close of 1903, shows a

net gain of more than 60 during the last four years. When the troubles of 1900 and the subsequent Boxer unrest is remembered, it will be seen that there is much cause for thanksgiving. The first Protestant mission station was opened in 1877 by Mr. J. McCarthy. Eighteen years ago there were only 2 cities occupied by Protestant missionaries in the whole of the province. Now there are 32 centers where missionaries reside; and the lists show about 90 walled cities and 130 smaller places where Christian worship is observed.

Why Christians Hope for Japan's Success It is important that the Japanese people should realize why so many in Christian lands are praying for the success of Japan rather than for that of a great Christian (?) power. They need to realize that, that in spite of all that is said in support of the phrase, "Blood is thicker than water," in these days the ethical bond between nations is stronger than the racial, and that so long as they adhere firmly to those principles of civil and religious liberty which characterize their national life, the sympathies of all who believe in free institutions will in the long run rest with Japan.

"It is unhappily true that some lovers of freedom, especially in Continental Europe, seem for the time being to give their moral support to Russia; but it is because of their doubt, terribly unjust we believe, whether the new life of freedom is really accepted by the Japanese nation at large, and whether the really genuine tendencies of the people are not rather to be judged by the life in prerestoration days than by that of Meiji Era. However, the truth will eventually prevail. If the party leaders, by their moderation and self-restraint, and

the government, by its stern suppression of bureaucratism, will adhere loyally to the imperial constitution, the days of such strongly mistaken judgments will soon be numbered."—*Mission News* (A. B. C. F. M.) Yokohama. †

The Golden Rule in Japan The oldest newspaper in Japan, exhorting the people to regard Russian captives kindly and to harbor generous feelings toward their enemy, says: "Revenge is a sin; it is a barbarous act! An eye for an eye, and a tooth for a tooth belongs to an old law which is obsolete. We are living under a new law of universal brotherhood and love." We may call Japan a heathen and Russia a Christian nation, but we can not deny that these sentiments represent the spirit of Christ. And Christians may feel safe in wishing victory to any people with whom these sentiments are supreme. This is not saying, either, that Russians do not cherish similar sentiments. —*Congregationalist*.

Y. M. C. A. Galen M. Fisher, with the one of the American Japanese Army Secretaries of the National Young Men's Christian Association of Japan, is in America to raise funds to enable the Association to keep its representatives in the field with the Japanese Army.

Early in January, before trouble came to a climax between Russia and Japan, the Young Men's Christian Association undertook to do for the soldiers of the Japanese Army what the American International Committee did for the enlisted men in the Spanish-American war. After months of delay, and through pressure brought to bear by eminent Japanese and by several of the foreign Ministers in their personal capacity, orders were given permitting associations

to send six Japanese and six foreign men forward with the troops. Four of the Japanese are members of the National Committee of the Associations of Japan, one of the men is an American Association Secretary, and five are missionaries.

The associations establish tents, containing correspondence materials, reading matter, musical instruments, games, and such features as may be provided for social and relief purposes, at the principal camps in Korea as far north as the Yalu River, in which section over 100,000 men are concentrated. Between 300,000 and 400,000 men have been mobilized and will go to the front, passing largely through the camps where the Association will operate. *

**Japan
Forbids
Foot-binding**

The Japanese government in Formosa has decreed the abolition of foot-binding in the island. A fine of \$100 will be imposed for every breach of the law, and Chinese girls under six years of age whose feet have been bound must now have their feet unbound. After that age the feet are hopelessly deformed, but young children's feet, even tho already bound, may still return to their natural shape if the cruel bandages are unwound. Chinese mothers are making a great lament over the enactment, but in a few years the enforcing of the law will be acknowledged to be wise and beneficial.

**Japanese
Christians
Taking Prizes**

Not long ago the editor of a daily paper in Tokio, Japan, offered valuable prizes for original poems. Tho the author was allowed to choose his own subject, when the manuscripts were examined it was found that every one of the 600 represented voiced Christian sentiments, while the 8 prize-winners were professing Christians.

AFRICA

Conditions in Morocco The kidnapping of the American millionaire Perdicaris

for a ransom by the bandit Raisuli, in Morocco, has drawn attention to that ill-governed country in North Africa. Our correspondent from Fez writes, under date of May 16th:

The treaty recently concluded between Great Britain and France will doubtless have an important effect upon the future of Morocco, for it puts an end to the jealousy which has hitherto prevented either power from a vigorous policy here. The wishes of the Moors, of course, have not been consulted. It is not likely that France will undertake a policy of force in getting control of her long-coveted prize, but rather a more pacific, if not less vigorous and effective, policy of intrigue and bribery. Judging from the result of French influence in other mission fields, the friends of the Lord's work have every reason to fear that the increase of that influence in Morocco will be also unfavorable to the work of the Gospel.

The Laborers Few in North Africa To preach the Gospel and to evangelize among this 6,000,000 of human

beings, there are at present 69 missionaries. Twenty-five of these working in 5 cities, belong to the N. A. M., while 44 belong to other societies, or work independently, and thus 8 other towns also are occupied. In order to institute a rough comparison (without vouching for exactitude in any of the figures), let us take the population of Morocco as 6,000,000; this is then about the same as that of Greater London. The number of preachers of all denominations in London amounts to 2,189 in the metropolitan area, and probably a larger number still in the suburbs. And the number of lay-workers, unordained preachers, mission workers, Sunday-school teachers, Y. M. C. A.

and Y. W. C. A., and Christian Endeavor workers, is legion. Even with all these there are thousands who are not touched with the Gospel in London. Suppose, instead of this multitude of Christian workers, there were only 69 ministers and less than 50 converts!—*North Africa.*

"Christians" Making Trouble in Africa The atmosphere of Africa seems to have a damaging effect upon the morals of European officers who are, by their residence among the natives, removed from observation and restraint. Following closely on the publication of the atrocities in the Belgian colony of the Kongo, comes news of a rebellion in German Southwest Africa. The German possessions on the west coast of the Dark Continent cover an area half as large again as that of the German Empire. These possessions are valuable on account of their agricultural and mineral resources. The southern part is the home of Hottentots, and the ore-bearing northern mountains are the native soil of the Hereros. These people have broken their agreement with the Germans, because, as they affirm, the German traders have persistently robbed them and been guilty of outrageous cruelties to their women and children.

Dearth of Toilers in the Sudan A vast new world, almost untouched by Christian missions, is waiting to be won for Christ. The Sudan is as large as the whole of Europe, minus Russia, and has 80,000,000 people. There are 10 great kingdoms in the Sudan as large as ours in Europe, but scarcely any mission work is being done in them. Besides these there are about 100 distinct free heathen tribes in the Sudan with not a missionary

among them. The 4 mission stations in the Sudan (Khartum, Dolaib Hill, Gierko, and Patagi) are about as far apart as if in Europe we had 2 stations in Norway and 2 in Spain, with no preachers of the Gospel in England, none in Scotland, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, or Switzerland, Denmark, Holland, or Belgium.—*London Christian*.

General Conference of Missionaries in South Africa The first gathering of this kind, representing all the societies at work in that portion of the Dark Continent, is set for July 13-20, and is to be held in Johannesburg. All manner of pertinent themes will be discussed in connection with carefully prepared papers, and the opportunities afforded for making acquaintance and for Christian fellowship can not but be of the greatest value.

Brotherhood in South Africa We have a beautiful example of the spirit of Christian brotherhood among the Dutch Reformed Churches of South Africa. The General Assemblies of the Established and the United Free Churches of Scotland sent a deputation to South Africa to visit and encourage the English-speaking churches there, and to hold out the hand of fellowship to the brethren of the various Reformed churches. They were cordially received by all parties. The Supreme Courts of the Dutch Reformed Churches were not in session, but the people gave them a hearty welcome, and at a later time the Synod of the Reformed Church of the Orange River sent a reply to the communication left for it by the deputies, in which the language and spirit were of the best brotherly cast. Referring to the war, it says: "We hope and pray that an end has now come

to all misunderstanding, and that in the future peace, love, and unanimity shall prevail among all Churches, and especially between us, who were of old, and are yet, so closely knit together in doctrine, discipline, and worship."

English Names for African Servants The native names are too long and too difficult of pronunciation for the

white man, and hence he bestows upon those with whom he has to do not only such as John, Jim, Charles, etc., but also such as these: July, August, Brandy, Whiskey, Station-Master, Napoleon, English, Sixpence, Shilling, etc.

Protestant Missions in Madagascar The paragraph under this heading in the March number of this REVIEW

may give a mistaken impression, unless supplemented by something more. The writer, M. Guerlac, is evidently unacquainted with all the facts of the case. It would be certainly supposed, from what he says, that the work of English and Norwegian missionaries had been almost entirely taken over by the Paris Missionary Society; but this is far from being the case. Soon after the French conquest of the island in 1895 and 1896, the French Protestants came to the aid of the English missionaries, and for two or three years took over all the Protestant church schools, both in Imèrina and Bét-silés (the two central provinces). But this was too heavy a burden upon the Paris Society, and in 1901 the L. M. S. and the Friends' Missions resumed the superintendence of the schools connected with the churches under their care. Before this time, however, the L. M. S. had handed over to the Paris Society about half of the districts which, up to that time, had been

under their guidance, and in 1902 these were the statistics:

Churches under care of the L. M. S. 650
Churches under care of the Paris Soc. 521
Churches under care of the Norwegian M. 515
Churches under care of the Friends' Mis. 184
Churches under care of the S. P. G. (about) 60

Malagay Protestantism certainly owes a great deal to the efforts of the Paris Society and of French Protestants for the great work they are doing here, and we shall never forget the help given by the visits of Messrs. Lauga, Krüger, Escande, Boegner, and Bianquis, the last of whom has just returned to France. But it is certainly a mistake to say that the Paris Mission "had to provide 500 schools and 500 churches with teachers and missionaries." The great majority of these had already teachers and evangelists trained by the L. M. S. The College of the London Society for the last 20 years has trained some 550 students, and a number of these are still working in the districts now under the charge of the Paris Society. "The new college in Antananarivo," of which M. Guerlac speaks, was a small superior school, conducted by M. Chazel, meeting in a hired house, but the French government objects to its continuance, as not needed, in view of the official schools they have established. The Theological College of the Paris Mission is not at Antananarivo, but at Ambitomanga, about 15 miles east of the capital, and here M. le Pasteur Vernier, recently returned from his furlough, will, I have no doubt, train many good and useful Malagay for the service of the Protestant churches in Madagascar. J. S.

ISLANDS OF THE SEA

A Christian Church in Guam The missionaries of the American Board have been doing good work in Guam, and as a result Rev. F. M.

Price has organized a Congregational church, with 31 members. Thirty other applicants for membership were organized into a Christian Endeavor Society as probationers. Schools have been opened, and young men from these schools go on evangelizing tours through the villages on the island, whose area is about 300 square miles. The missionary work in Guam includes day and boarding schools for boys and girls, equipped for practical training in industrial arts. The present population of Guam is about 10,000. The people are sturdier but less spirited than their Filipino kinsmen, and their island may yet become a center of light for the Pacific. *

Papuan Industries Limited

This is the name of a society designed for the betterment of the aboriginal inhabitants of New Guinea, which is to have a capital of \$250,000, and is to push the cultivation of marketable products and other industrial pursuits, with attention first paid in particular to the cocoanut. Rev. F. W. Walker is the prime mover in the enterprise, who has had fourteen years' experience in that island as a missionary, and six years as a trader. A large number of prominent business men are to share in the undertaking, whose attempts will be watched with deep interest and good wishes.

A Good New Guinea Collection

"We held our Annual 'May' Meetings for the Islands of Badu, Mabuigai, and Mua on November 6th," writes the Rev. E. B. Riley from Daru, New Guinea, "and we had over 1,000 people present. There was a strong spirit of rivalry between the islands, and I was afraid there would be heartbreaking over the collections. I thought the people

were never going to stop bringing their money up to the table. First came Mabuia (population 300), with £207 10s.; then Badu (165), with £112 2s., and Mua (82), with £22 2s. I shall never forget the look on their faces when I stood up to announce the totals. I had to choose my words carefully, lest I should utter some word of praise about one island that would give offense to another! So I simply said that all had done their best, and we would thank God for their offerings. After a short prayer I announced the amounts. When I came to Mabuia there was a scene of wild enthusiasm. People stood up in their seats and cheered again and again. It was a great meeting, and I am thankful everything passed off so happily."

Samoan There is a society of
Christian Christian Endeavor
Endeavor in the Samoan Isl-
 ands, out of which

have gone 250 members, with whom it still keeps in correspondence, and through them it has established 16 other societies. Best of all, it has sent out from its own membership more than 100 earnest missionaries, most of them to the deadly climate of New Guinea.

A Petition from A petition has been
Islanders in extensively signed
Australia by natives of the
 various South Sea

islands now resident in Queensland. It is addressed to King Edward, and entreats his Majesty to take action in order to secure that justice may be done to the natives who are about to be expelled from Queensland, despite the fact that in many cases they have spent a great part of their life in Queensland, and came there with a guarantee that they would be allowed to remain. The petition reads in part as follows:

Your Majesty's humble petition-

ers, certain "Pacific Island Laborers," domiciled in that portion of your Majesty's Dominions known as the State of Queensland, in the Commonwealth of Australia, present their humble duty to your Majesty, and beg to submit to your Majesty this their humble petition, which sheweth that,

1. They were engaged in their islands and brought to Queensland under the provisions of the Queensland Act of 1880.

2. If they wished to return to their islands at the end of their term of service, they were to be provided by their employers with return passages.

3. *They could not be sent back to their islands unless they desired to return*, but on the termination of an agreement they could claim their free return passage if they so willed.

4. By a Queensland Act of 1892, the protection and rights of Islanders who had not desired to return to their islands at the expiration of the first term of service were further assured to them.

5. Many of us have learned to read and write, and have long since ceased to work in service, and have acquired leasehold land which we have improved and built upon, and are now engaged in gardening, fruit growing, fishing, boat building, rough carpentry, net making or mending, shop-keeping, hawking, and such-like occupations.

6. Many of us have been continuously resident in Queensland for upwards of twenty years, and during these years our parents and brothers in the islands have died, and we are forgotten there; villages have disappeared, and some of our tribe have been exterminated; we love the land in which we live, and all our friends are here.

7. Many of us have been married in Queensland churches to women belonging to islands and tribes with whom our tribal law would not permit us to marry. If we took our wives to our old homes they would be killed, as also would we if we went to theirs.

8. Many of us are Christians, and yet some of our islands are entirely heathen and cannibal. If we are sent back to such, we shall be killed or have to deny our religion.

9. Many of us have children who have for years attended the State schools of Queensland and the Sunday-schools. They are free-born,

and we thought that we had attained at least such freedom as is enjoyed by other colored aliens who came to Australia.

10. In our deep distress we approach your Majesty in the only way we know of mercifully provided by the Constitution for all those who have become domiciled under the flag.

Progress in Rev. Dr. William
the New Gunn writes from
Hebrides Futuna: "Con-
sumption continues

its ravages among the heathen, and they are dying out, whereas among the worshiping people the general health was good, and there are so many children among them that within the past few years there has been an increase of population. Indeed, the improvement brought about by Christianity is wonderful, and so far from Christianity being the cause of decrease, it preserves the natives, whereas heathenism everywhere is destroying the natives.

"The teachers visited the heathen every Sunday, and conducted services in their premises, which they, in almost all cases, attend; but many of them are still afraid to enter church, and it is, as yet, only a small fraction of the population of the heathen district that may be called 'worshiping.' The people there, however, have given up the practise of heathen ceremonies, which, in the earlier days, many of the church-going people did not. There appears to be a general improvement among the population, tho some of the worshipers are inconsistent, and a number of helpful young men are rising among them."

MISCELLANEOUS

A Passion for Says Dr. Cuthbert
World- Hall: "As from the
Evangelization midst of suffering,
error-stricken India I look back at the Church at home, it seems to me as if the reali-

zation of her duty to the world is most imperfect and inadequate. The perennial temptation of the Church at home is to be satisfied with her local prosperity and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the Gospel means as the Church has received that Gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-wide view and to be stirred with the passion for world-evangelization."

A Cure for A writer in the
Crime *North American Review* asserts that

manual training is almost as good a preventative of crime as vaccination is of smallpox.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent.," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

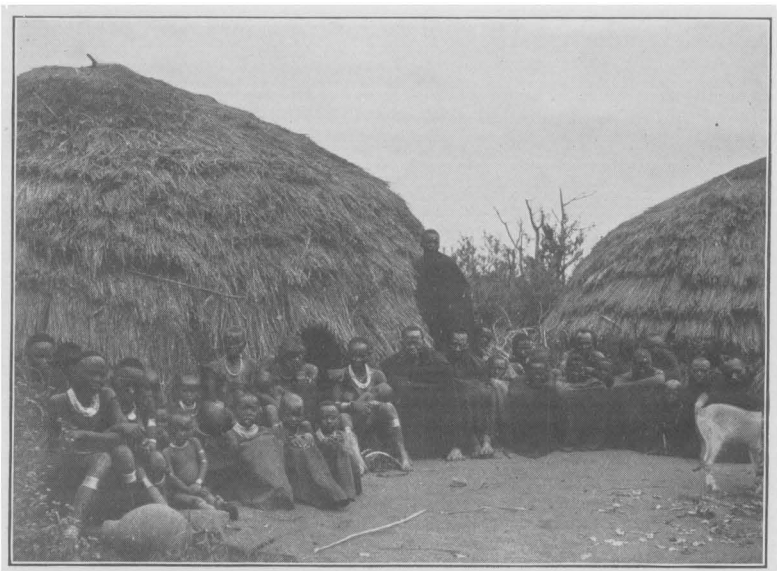
"Never had a man in this prison that could draw a straight line."

OBITUARY

Pastor We are sorry to
Grove-Rasmussen learn of the death of the honored editor of the *Dunsk and Mission-Blad*, Pastor Grove-Rasmussen. He has held the editorship since 1882. Pastor Rasmussen, in his time, has also labored among his countrymen in America.



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.

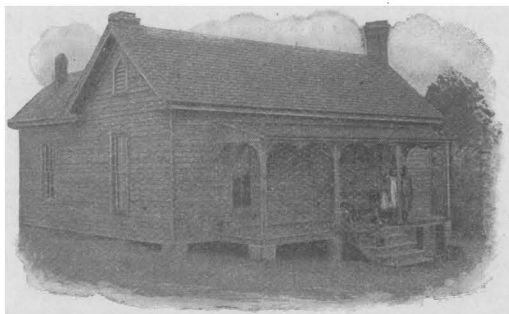
Thomas E. Miller, a negro member of the late Constitutional Convention of South Carolina, said:

The gentleman from Edgefield (Mr. Tillman) speaks of the piling up of the State debt, of jobbery and peculation 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

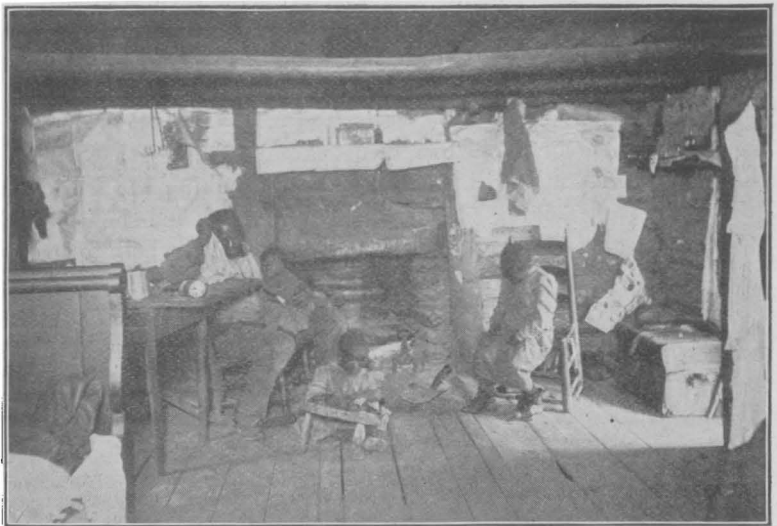
develop under the instruction of the Anglo-Saxon Church, and lay strong and broad foundations, that they may acquire ability and devotion, the efficiency and unselfishness. Having acquired these virtues, no one can predict what they will accomplish in Christianizing and civilizing the Africans. But they 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.*

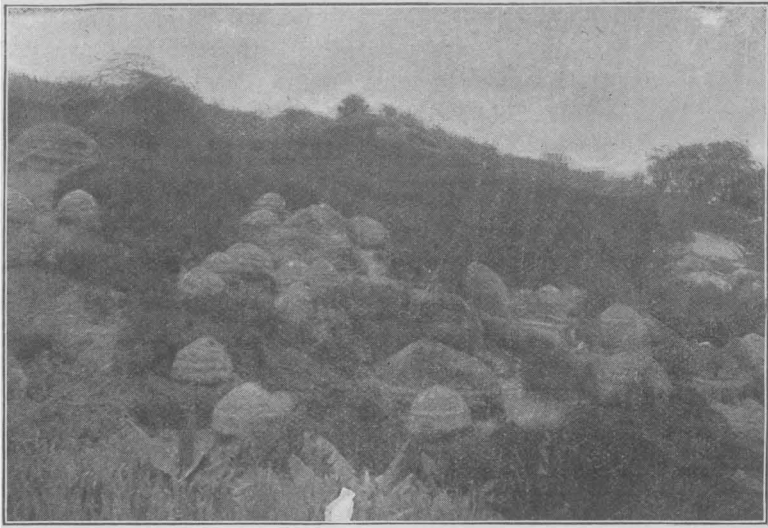
The black man is in the United States in large numbers, and is probably there to remain and multiply. He was in Africa before any civilized man came there to gather its riches with superior skill and appliances, and he will remain in his native land. The great problem here is the same which has for some 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

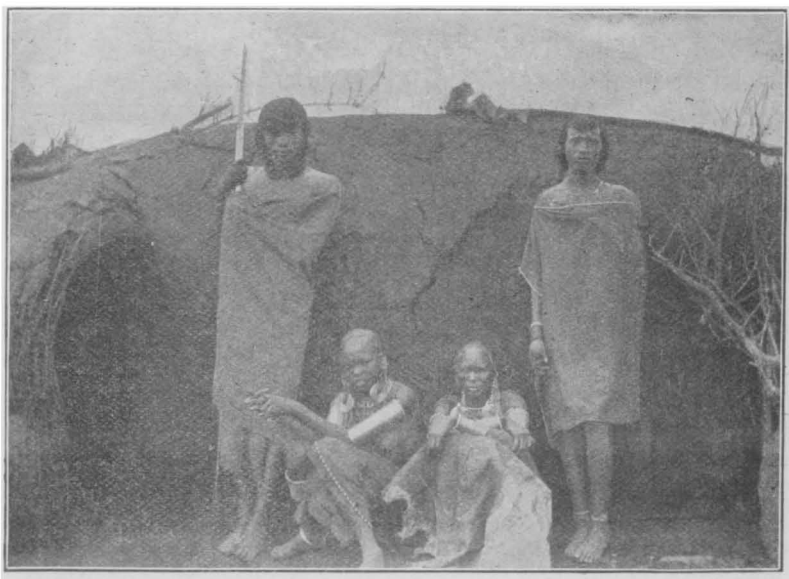
missionary neighbor, on the right of its frontier station, is nearly one hundred miles away, and on the left over two hundred. Along the line of its proposed advance there are no stations for some hundreds of miles either way. This line is said by Sir Harry Johnston and other English explorers to be 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!

*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-

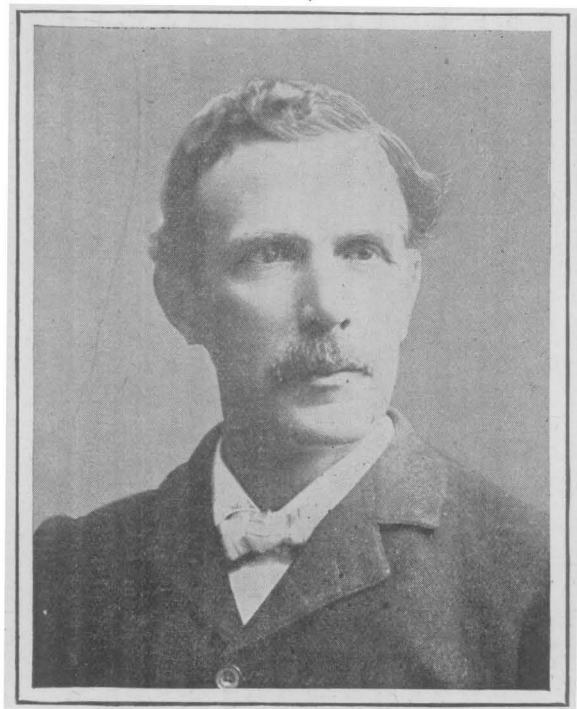
what diocesan service in these fields from the bishops assigned to them for particular periods, without thereby in any way distracting from their right and authority to administer at home or anywhere throughout the Church. Thus, residences have been fixed for the coming four years in Shanghai, China, 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.

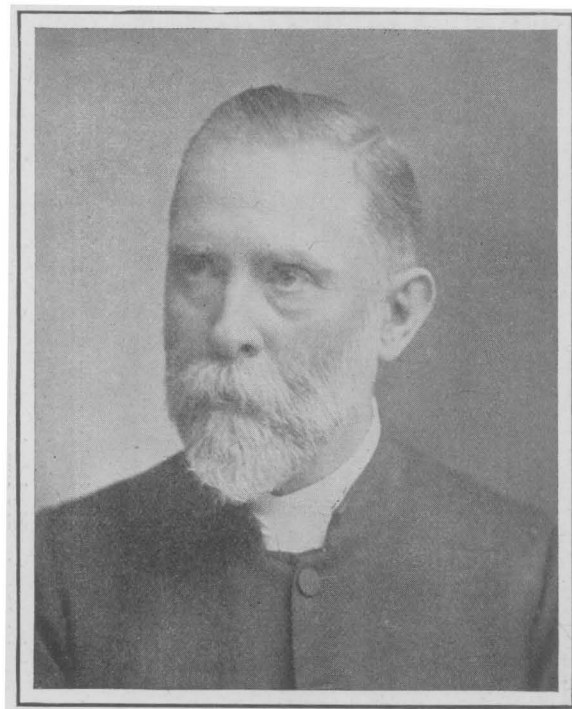
This idea of a missionary episcopacy is about fifty years old. It took its rise in the needs of the missionary work in Liberia, on the west coast of Africa, the first of the foreign missionary fields of the Methodist Episcopal Church. The journey to that field from the United States was at that time 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



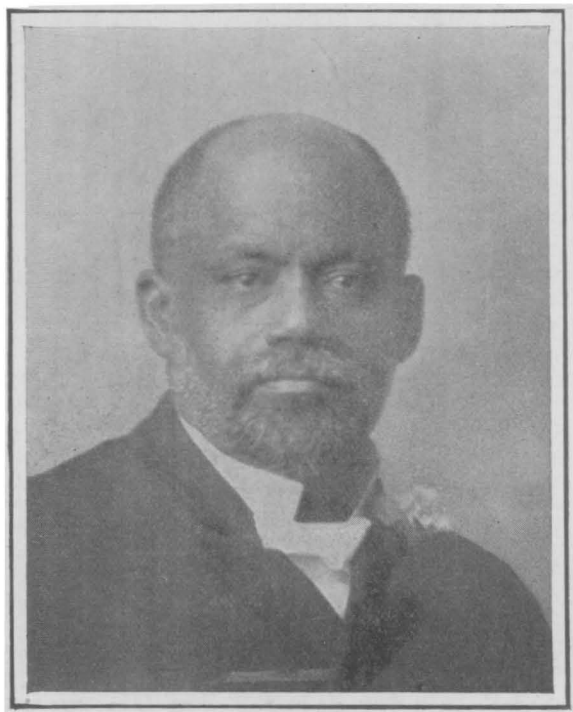
JOHN E. ROBINSON

Two newly elected Methodist Missionary Bishops for Southern Asia

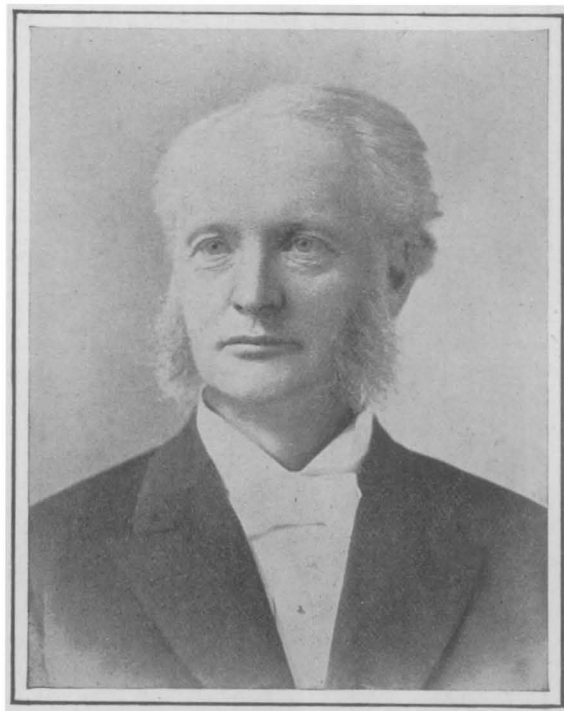
a beloved missionary in India, as Missionary Bishop of India and Malaysia. The labors of these godly men lifted up into great prominence the idea of the missionary episcopacy, and commended it to the attention of the Church, so that it was not strange that in 1896, on the retirement of William Taylor, 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.

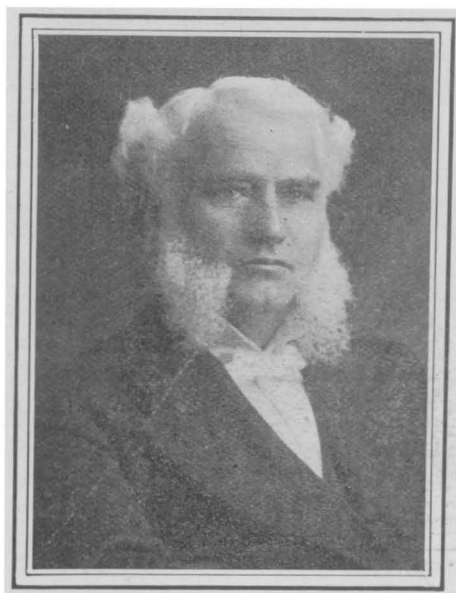
Four years ago the Church said that the burden of administration in India and Malaysia was too heavy to rest upon the shoulders of Bishop Thoburn. They therefore at that time elected two new bishops for that field—Bishops Edwin W. Parker, who very soon after his return to India was called from his labors 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 Yezo. 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, infirmary 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

* 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 somewhere, 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 Pedicaris 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 culminative 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 Is- an Alaskan land, 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. The general review
Statistics 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 pretended 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.

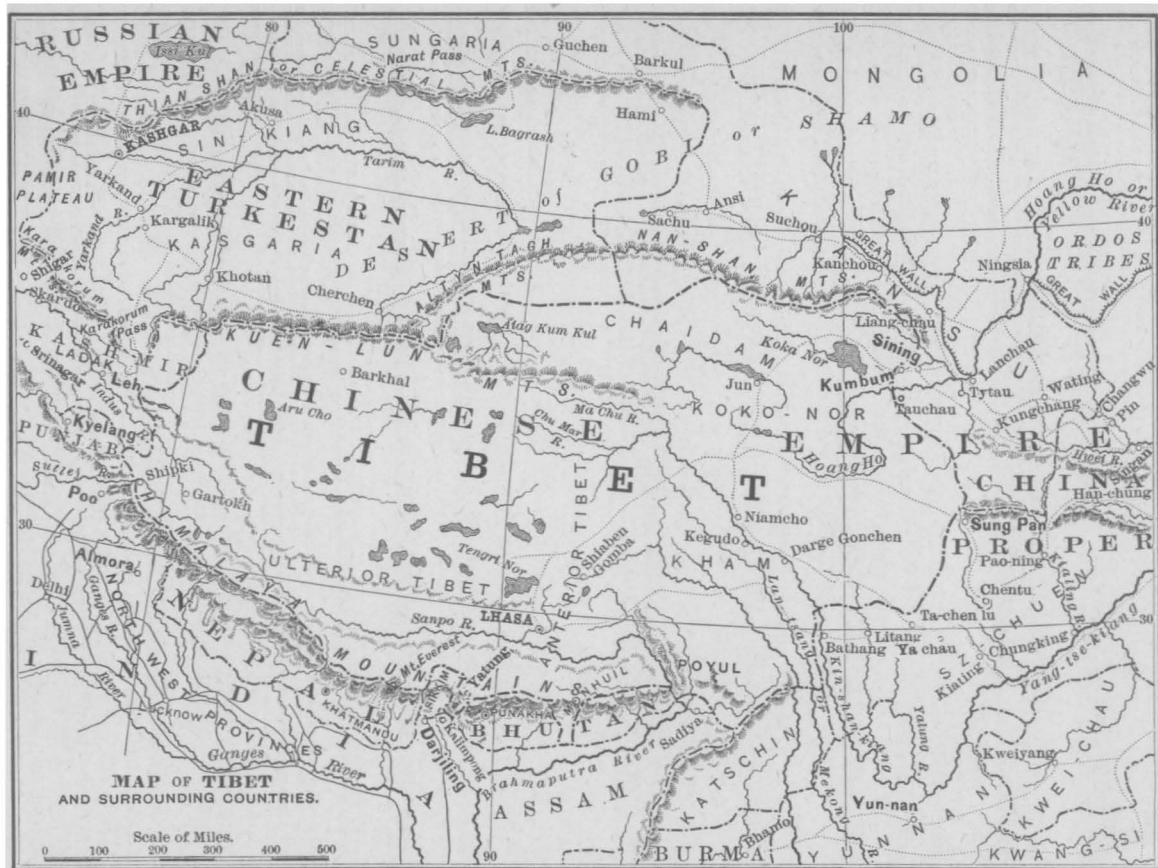
OBITUARY

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. *



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WATCHERS ON THE BORDERS OF TIBET

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK
Secretary of the "Bureau of Missions"

Between ninety and one hundred missionary men and women belonging to different branches of the Church universal are established as near as may be to the frontiers of Tibet. They are watching, as they have watched for years, to see some crumbling of the barriers that shut them out of the "Great Closed Land."

These watchers attract notice by their personal qualifications. Some of them are eminent linguists, like Jaeschke and Heyde, whose researches the British government of India has used for the instruction of its own officials. Some are daring explorers, like Miss Annie Taylor and many other less-known workers, who have reconnoitered the slopes, valleys, and passes of the Himalayas, the plains of Kokonor and Menia, and the swamps of Nag-chu, Litang, and Batang. Some, both men and women, are highly educated physicians, whose skill draws patients from places hundreds of miles within the border. Others are skilled writers, eloquent preachers or teachers, whose classes train native men and women for important service to their race.

The watchers are also worthy of attention because of the strange, out-of-the-way, and generally unknown places which their purpose requires them to inhabit. The most of these places are on barely accessible routes of Tibetan trade. Shrewd traders there are among the people of the highlands of Asia—men whose calling is fixed by their ingrained love of bargaining. They carry into India gold and silver from their western mining region, and salt in crystals from the weird lakes of their northern plains. They buy, in India, cloth, indigo, sugar, spices, rice, and tobacco, and, in China, hardware, silk, and tea by the thousands of yak loads. To Lhasa, the holy city, all their trade routes finally lead, and the chief of them reach that city from east or west by skirting on the southern edge rather than by crossing the broad, sparsely inhabited northern plains.

On the west of Tibet the Moravians established themselves in 1853-55, at Kailang (Kyelang), in one of the dependencies of the Punjab. It is nearly one thousand miles from Lhasa, and is high in the Himalayas, ten thousand feet above sea-level, and hidden in a narrow gorge, through which, in the season, passes a steady stream of traders and pilgrims. Later the Moravians occupied five other stations, chosen

because they are important resorts of Tibetans. Strategically the most important of these is Leh, in Kashmir, through which passes the great trade route from Lhasa to Turkestan and Central Asia. Farther south, in the United Provinces, missionaries of the London Missionary Society, at Almora, have thrown out to Bhot, on the rugged skirts of the Himalayas, close to the frontier of Tibet, their outpost among the border tribes. In a southeasterly direction from Almora is Darjiling, about two hundred and fifty miles from Lhasa, on the trade route through the Chumbi valley—the route by which the Younghusband expedition climbed into Tibet. At Darjiling and vicinity, and in the little mountain protectorate of Sikkim, the Church of Scotland has nineteen missionaries, men and women, with more than one hundred native workers. Here in Sikkim too the American Scandinavian Alliance has two or three missionaries. At Gnatong, in the same district, Miss Taylor established her mission, after returning from her adventurous tour from West China into Tibet.* Another important Tibetan trade route enters India through Bhutan, at Dewangiri, about fifty miles north of the American Baptist Missionary Union's flourishing station at Gauhati. No special mention, however, is made as yet of work for Tibetans in this part of Assam. One or two independent missionaries have been laboring for the Abor tribesmen (at Sadiya) a little farther to the east, in the upper Brahmaputra valley.

Another group of missionaries look toward the eastern border of Tibet from the western provinces of China. The China Inland Mission has a station at Hsining-fu (Sining) in Kan-su. At this point is the great Tibetan monastery of Kumbum, and, besides the roads leading into the northern plains of Tibet, a trade route goes winding thence along the river valleys to Lhasa, about nine hundred and fifty miles away. The same society also has stations at Sung-pan-ting (Song pan) and Ta-tsien-lu (Ta-chien), in Sz-chuan. From the last-named place large caravans carry tea by the roads of the river valleys nine hundred miles to Lhasa. The Christian and Missionary Alliance has also had a station at Tao-chau-ting, in Kan-su. These towns of the Chinese border are frequented by numbers of Tibetans, many of whom wear the Chinese dress and learn the Chinese language. The stations have been seriously disturbed by the Boxer troubles, but the normal force occupying them is about fifteen missionaries, men and women. Besides these, the American Methodists and the English Church Missionary Society, which have stations in the western part of Sz-chuan, also have their eyes set toward Tibet.

The watchers on the border, without exception, suffer intense discomfort. In Kailang and Poo, for instance, from April to October

* Miss Taylor later opened a medical and trading station at Yatung, just across the border of the Forbidden Land. This is her present station, and while she can not do much direct Gospel work, except in the sale of Scriptures, she is the only missionary in Tibet proper.—
EDITORS.

every year the Moravians are shut up by the snows in those clefts of the mighty mountains. In all of the border stations the missionaries are isolated as to social privileges, are deprived of numberless things which we deem necessities of life, and are surrounded by people who rarely sympathize with and often despise them. Withal, they face a dead wall which permits no passage. The reason why these cultured, able men and women stand and wait in these forbidding places is their belief that the Bible message can help Tibetans as it has helped multitudes belonging to other races, and that barriers made by human ingenuity can not stand against the Divine purpose to bless all sorts of men through Jesus Christ. When Gutzlaff, in 1850, urged the Moravians to send a mission to the western border of Tibet, he thought it a way of access to China quite as hopeful as approach from the sea-coasts of the great empire. For in 1850 the interior of China was as hermetically closed to foreigners as Tibet now is. The tremendous change which, since then, has dotted all China with little groups of Christians, confirms our confidence in the fulfilment of present-day hopes as to Tibet. When the set time comes the walls of Jericho must fall.

Meanwhile it is well to know what these watchers on the border are doing. The general principle is by every means to try to win the confidence and regard of Tibetans who come over the border for trade. The means used are the familiar means—preaching, personal work of man with man, schools, publication of books, tracts, and even a newspaper (by the Moravians), and medical work. In some places the stereopticon is used with good results. In other places knitting-schools for Tibetan women have proved a means of gaining influence. All this work is recognized as preparatory, it calls for endless patience, and it yields small results, for the lamas are everywhere to warn people against the foreigner, and to organize a relentless boycott against all converts to Christianity.

The missionaries give much time to touring, seeking out the people in their inaccessible aeries among the mountains, that they may win them to trust the Christian. In the Kumaon district, north of Almora in India, two devoted women of the London Missionary Society have established themselves with a tribe of Tibetan Bhotiyas, traveling with them as they wander higher up the mountains in the summer, and coming back with them as they descend again when winter is near. All this wearisome homelessness is submitted to for the sake of winning the women and teaching the children to read!

The missionaries on the border do not limit their efforts to the Tibetans and Buddhists, for Mohammedans, Hindus, and spirit-worshippers are among their converts. The missionaries are daily learning to know the Tibetans better, and all acquaintance adds stress to the impulse to help this wretched people. The common people are

held like serfs under the iron rule of the lamas. It is almost impossible to conceive of the filthy state in which they live. They are black with the smoke of unchimined houses. They never have washed, and, except they be taught, they never will wash themselves. They are degraded in life, mechanical as their prayer-wheels in religion, and, possessed by a most unspeakable folly of superstition. When some of the China Inland missionaries visited a Tibetan encampment, and with infinite difficulty had induced a little group to hear what they had to say, they sang a hymn, thinking to impress the people. Before the first line ended the whole congregation had fled in terror, thinking the singing a sorcerer's spell that would harm them. Other missionaries have found the Bible on a shelf in a Tibetan house, but the people had not read it; they lighted candles before it in worship. Nevertheless, some Tibetans have been converted, some have been trained in mission schools, and are doing good service as itinerant preachers. At Kalatsi, one of the Moravian outstations in Kashmir, the pastor of the little Christian congregation is a lama from Lhasa, who was formerly pastor of the Buddhist congregation in the same place.

One may ask how long these watchers will wait amid the discouraging and repelling circumstances of the Tibetan border. The question would not be asked if they were land-hungry "rustlers" waiting for the opening of an Oklahoma. It is curious that these missionaries are not discouraged. They are there to stay! Ten years the Moravians at Kailang waited before they won a single convert. Now, after fifty years of diligent effort, they have but one hundred and twenty-three baptized Christians altogether in the Tibetan border stations, and most of these are from the serf class. The missionary Heyde, one of the founders of the Tibetan mission, who is eminent in language and letters, has just returned to Germany for the first time since he was appointed in 1853. To him fifty years is not much to sacrifice if thereby Christianity may gain firm footing in the Forbidden Land. With such persistence behind them, the labors of the missionaries on the Tibetan border are slowly telling upon the exclusiveness to which the people are brought up. Missionaries at the Tibetan fair at the Kumbum monastery in Kan-su, at the traders' camping-grounds at Kalimpong and Simla, in India, and at Leh, in Kashmir, tend to wear away exclusiveness. At the same time the raising up of native Christian Tibetan preachers powerfully reinforces the agencies at the disposal of Christendom. The value of the native worker has just been illustrated by Russia. She has secured her treaty of intercourse with Tibet through Buriat Mongol ambassadors, while England has almost failed because its ambassador, tho of polyglot training, was not an Asiatic born and bred. Tibet will open before all these steady efforts in the name of the Lord, and the missionaries will not turn

back from their circle of investment on the border until access to the land is free.

Why should we of the West take notice of these watchers on the Tibetan border? The question whether or not a nation has a right to view contact with Christendom as a calamity has been settled in China, in Japan, and in Korea. In all the world no lands but the Mohammedan holy land of Arabia and the northern Buddhist sacred territory of Tibet absolutely refuse to let Christian feet press their noble soil. A Buddhist can enter the cities of Arabia, and Mohammedans, Hindus, fetish-worshippers, and what not, can roam at will through Tibet. Christians only are boycotted, ordered away, and refused food, save on the principle applied to ironclads that seek to buy coal of neutrals in time of war. The honor of Christian nations requires that this unreasoning prejudice be overcome. Those prudent and skilful missionaries on the borders of Tibet are the ones more than any others fitted to overcome it, and it concerns us all to see and know how they progress. But another reason is found in the command "Go teach!" given by the Master. It is a command whose fulfilment is duty to all in this sense: that if all disobey, all are guilty; while if a sufficient number perform the duty, all who will to obey are held to have fulfilled the command. These devoted workers on the borders of Tibet, whether Moravians, British, or Americans, are our representatives in the duty of teaching the Tibetans. Let us, then, carry these lonely watchers in our hearts, and plead their cause as our own in our prayers.

THE MISSIONARY SITUATION IN MANCHURIA

BY REV. JOHN ROSS, D.D., OF MUKDEN, MANCHURIA
Missionary of the United Free Church of Scotland

Immediately after the Boxer outbreaks in 1900 the missionaries entered into the interior of Manchuria along with the Russian army. Tho the fury of the Boxers was spent, the whole country was still simmering with discontent, agitation, and excitement. The people were living under the shadow of the dread of another Boxer outbreak on any day. No Boxer has ever been called to judicial account in Manchuria, and the lawless, therefore, continued to "breathe out threatenings," their secret societies holding together as closely as ever and dominating the country. The misery of the Christians whose lives had been spared, but who had lost all their available property, was pitiable. The first care of the missionary, therefore, was to see that the Christians might not starve. The tall millet, which, in its growth, had shielded them from their death-dealing foes, provided such an abundant harvest that grain was cheaper than for years. In this, and in many a hairbreadth escape when death seemed unavoidable, the Christians saw the power

and love of God especially manifested. They realized, as no preaching could have shown them, that God was verily with them in the furnace. From all parts they came to see their pastor's faces, and to pour into their sympathetic ears the endlessly varied story of their trials and escapes, many of which were truly marvelous. During the recital the lips were imprinted with a smile while uttering their words of gratitude, but their eyes could not control the tears, which would run down their cheeks. The hardest heart could not have listened unmoved, but especially trying was it to those by whose instrumentality they had come to know the truth on account of which they had suffered.

As the greater number of our out-stations were still at the mercy of the Boxer element, it was considered undesirable for the missionary, or even a native evangelist, to visit them, lest the hostile people should be irritated into activity. But steps were taken to send messages of condolence and sympathy to every one. The stations which could be visited without danger to the people were attended to, and gradually representative men came in from all the other stations. Close relations were thus reestablished with the greater number of the the stations. It was found that throughout the critical times in most of the stations and outstations, meetings had been regularly held by the Christians for Scripture reading and prayer. These meetings were confined to the houses of the members, and to prevent the attention of their enemies they sang no hymns.

The evangelists carried with them everywhere words of comfort. They were also commissioned to take down the names of all who were still desirous to continue publicly in connection with the Church, notwithstanding all they had suffered. Returns were secured from most of the stations. The names handed in numbered a full half of our total membership before the Boxer outbreak. Some stations could give no returns, as every movement of the Christians was keenly watched. Not a few sent messages to the effect that they continued believers, that they read the Scriptures, and held worship in the secrecy of their families; but they could not yet appear publicly as Christians, being few in number, far from other Christians, and surrounded by active Boxers. Not a few had fled to Chihli, to which province they had originally belonged, and others slipped away to newly opened country, where every man was a stranger to his neighbor. This latter sort have spread the Gospel beyond its former bounds.

The following year about two thousand more names were added, making over twelve thousand in all. All church rolls had been either lost or were regarded as extinct, and advantage was taken of the establishment of new rolls to drop off names of men who were considered as of questionable character.

Within a brief period all forms of church-work were again in full operation throughout most of our widespread mission. The political atmosphere all over China was in a state of agitated uncertainty; we therefore considered it wise, during the first year, to abstain from opening our public street-preaching for the masses. As our social conditions were peculiar, we were the more desirous to avoid every occasion of possible public disturbance. Personally, knowing the Chinese as I do, I did not think that public preaching would produce any trouble; but we felt that for a time prudence was the more desirable policy.

The Russians were then responsible for the preservation of the peace all over Manchuria. Feeling that we should consult with them, we laid before them fully all forms of our work among the Chinese. The Russian authorities could not have shown more kindness nor be more conciliatory had they been our own countrymen. They expressed their approval of the methods of our Church in carrying on its work. One official of high rank expressed his hope that we should be able to carry on not only our congregational, educational, and medical work, but that shortly we should be able to carry on our public chapel-work also. The work of preparing a native ministry seemed to them of special importance and utility. The only reason why they would wish us meantime to abstain from public chapel-work was the disturbed condition of the country, and the consequent risk of trouble on the part of the pagans if street-preaching were conducted under the existing conditions. The Russian authorities expressed themselves as obliged to us for abstention meantime from that more public form of work.

Since then the street chapels have been opened in almost all our stations. I think Kirin was the first place to open its street chapel in the interior. There has nowhere been any trouble. Hearers are at least as interested as ever. The number of Bibles and Christian books sold is equal to our former best times. Several hundreds have been baptized of those who were catechumens before the trouble. The lists of catechumens are again swelling everywhere, tho they are far from the number of those who were applicants for baptism before the persecution.

The Effect of the Present War

At the outbreak of the Russo-Japanese war the work of the Church had become normal. Our industrious people had recovered their former position. The finances were as flourishing as ever—a proof that tho large numbers of our best men had been murdered, and others had dropped out of sight, neither the zeal in working nor the heartiness in giving had been curtailed. Our theological class, with twenty-two students, had completed the most important work of the session. At least half a dozen young men were ready to be called as pastors to as

many congregations able to support them when the present deplorable war burst upon us.

After the war had been prosecuted for some time, and when it appeared imminent that the railway west of the Liao River to Tientsin would be seized by one or both of the combatants, the Russian railway east of the river having been already declared closed to ordinary traffic, it was decided in Mukden that the women and children should be escorted to Tientsin while yet the railway continued open to traffic.

The missionaries west of the Liao River have none of them left their stations, as the war has been carried on in, and is likely to be confined to, the east. Even the stations east of the river, all of them in the line of the war, are still occupied by several men, and in one instance by the wives of the two missionaries. All the work of the Church, therefore, congregational and evangelistic, has gone steadily on up to the present. Every evangelist is at his post in the country stations, and only the other day came word of a considerable number of new applicants for baptism from an isolated out-station. The missionaries now in the various centers, and the native evangelists at their separate stations, are to continue working on under all circumstances short of compulsory expulsion—a thing which is not likely to occur.

After their former cruel experiences, it was but natural that the Christians became nervous on the outbreak of hostilities—not from fear of either of the combatants, but from the suspicion that general disorder would follow in the wake of war, and that the lawless element in the community would again seize the upper hand to the special detriment of the Christians. That suspicion has long subsided, and they are now everywhere “at peace.”

That the Christians, in common with the ordinary population, have already suffered considerable inconvenience and loss, and are likely to suffer hardship from the scarcity and enhanced price of provisions, is inevitable. But they are not at all likely to suffer in any other form.

Forces Influencing the Future

In any endeavor to forecast the future of the native Church there are four distinct forces to consider.

1. The Chinese lawful authority represented by the officials and the great majority of the people are the first force. As a rule, these bear no great love to us or to our converts, because we represent to them the foreign nations which have so humiliated China. But the lesson of the Boxer movement has sunk deep into their hearts, and they would not countenance any course avowedly and seriously menacing the Christians.

2. There is, secondly, the lawless Chinese, forming a considerable minority, the source and main support of the Boxers. These are as eager as ever to snatch at any occasion for riot and loot. But how-

ever willing some of them may be to reenact the persecution of the past that they may gain their reward in plunder, any attempt on their part to persecute, except in a petty social manner, will be sternly put down by the Chinese authorities where the power is in their hands, and by the Russian armies where they hold the ground.

3. The Russian army is the third force. It has, since Boxer times, bulked more largely than both the legal and the lawless Chinese forces. And from the Russian army the native Christians have nothing to fear. With whatever feelings the Russians regard us missionaries, they have shown only marked kindness to the native Christians wherever they have come into contact with them, in city or village. The common soldiers, who are not credited usually with much civility, have everywhere in the country districts fraternized with the Christians. In remote out-stations, when Russian soldiers heard the hymn-singing of the Christians at their evening worship, they entered the little chapel, behaving with decorum and treating the Christians as tho they were their own countrymen.

4. The Japanese army, now well above the horizon, is the fourth possible source of interference with the native Church. But if the Christians have no great reason to dread the Russian army, they have even less to fear at the hands of the Japanese. Not that the latter will manifest special friendliness to the Christians. In the former war in Manchuria the Japanese acted with such justice and wisdom that they gained a reputation which any army might envy. They have gained the esteem and even the affection of the Chinese people, who are certain to welcome them everywhere, not for political, but for social reasons. The propriety of their conduct in the past is to the Chinese an assurance of similar conduct in the future. They know from experience that "honesty is the best policy." Justice pays best ultimately. There is no reason why the Japanese should treat the Christians here with special favor. The eyes of the world are upon them, and they will in the future, as in the past, carry out as a policy the liberty of the people and the freedom of conscience. They will continue to do all in their power to secure and to retain the respect of all Christian nations, which are so deeply interested in the new birth of the Japanese nation.

The only visible source of possible trouble for the Christians is, therefore, the lawless element in Chinese society. As far as present appearances enable us to judge, there is no great danger from this source. All the officials, high and low, with whom I have had intercourse since the Boxer times, have with one consent declared their determination to keep down with resolute hand any recrudescence of the Boxer sort and any rising of any similar society. It is true that these officials have not been quite their own masters, but I think they have sufficient power, as they certainly have the will, to prevent any

persecution especially directed against the Christians. Within the purview of the present there appears, therefore, no great risk of personal danger to the Christians.

To forecast the future, when we know nothing beyond the uncertainties of war, is, of course, impossible. All we can say with assurance is that He to whom the fire of war is a servant will by its means accomplish His purposes, all of which, however slowly, move toward the evolution of the Kingdom.

As to the missionaries, there is but one duty before us. We are, without exception resolved to carry on the work of Christ and of His Church in the future as in the past, whatever changes may occur in the world of politics. Under the Chinese we had as much freedom in the execution of our multiformed work as is given by any Christian nation, and more than is permitted by most. There is no reason to suspect a change for the worse if the Japanese are successful in this war and unite with the Chinese in exercising authority. And, personally, I am aware of no reason why we should look for other treatment from the Russians if they become supreme. They know now what our work is, and they are well aware of, and have often expressed their satisfaction with, the mode in which our church-work is carried out. They know that we do not desire to interfere in politics, and not a few of them are earnest Christian men, who fully sympathize with our efforts to turn the darkened minds of the Chinese to the light of the life-giving Son of Righteousness. Of the permanent policy of the government we are ignorant. We can only judge of the officials on the spot.

PRIMITIVE RACES OF SOUTH AMERICA

BY WILLIAM A. COOK, MINNEAPOLIS, MINN.

Scattered over the vast wildernesses of Central Brazil, there are dwelling to-day about 1,300,000 savage "children of the forest." They compose three hundred tribes, and live, for the most part, as they have lived since time immemorial, speaking a multitude of languages and dialects. For this great mass of extremely needy human beings no regular Gospel mission is being conducted.

In the little country of Paraguay dwell 80,000 more of these savage peoples, composing many tribes, with a Gospel mission for but one or two of the tribes.

On the Andean slope, stretching through Bolivia and parts of Peru and Ecuador, there are 3,000,000 or more of the primitive races and tribes of South America, only a part of whom are pure savages, while the larger part live in a state slightly more advanced. This great multitude likewise is neglected by Christians.



MEN AND WOMEN OF THE CHERENTE INDIANS, SOUTH AMERICA

The clothes of the women were supplied by the author, those of the men by our artist

In the other South American countries also there are unnumbered tribes of savage and semi-savage men, but the merest handful of whom have ever heard the Gospel of God's love. It seems quite certain that the banner of the Cross is not to-day waving among all the primitive races of South America at more than half a dozen points.

Multitudes of these peoples live in accessible and fairly healthful regions, and even in delightful climates, and would welcome gladly those who would come to them animated by the love of Christ. The Christian woman, especially, whose soul was filled with the spirit of the Lord Jesus would be looked upon as a queen, and would have vast influence over her poor, degraded, and downtrodden sisters.

What an enviable life-work it would be to go and live among any one of these tribes or races, reduce their language to writing—for few of them have a written language—translate at least a portion of the Word of God into it, teach the people, and lead them up to the Foun-

tain of Life and to a truly Christian civilization! If one is unable to participate personally in this great work, may he not have a part in enabling others to engage in it?

All the savage tribes of South America live in a state of complete or almost complete nudity; some, perhaps many, are cannibals, and those of their enemies whom they catch in war they march home to their villages, fatten them, and on a great festal day appointed for the purpose, amid pomp and ceremony, and while engaging the victim in song and dance, he is slain, and the body dismembered, roasted, and devoured. They have even been known to rear to adult age the babies taken from the enemy, fatten, slaughter, and devour them. These cannibal banquets were "the religion, pride, and joy of the Brazilian savage . . . the triumph of the captor, and an expiatory sacrifice to the spirits of their brethren who have been slain."

By the "civilized" peoples of South America the savage and semi-savage races are regarded as mere wild beasts, to be preyed upon and annihilated. A high official told me that a rubber company, wishing to rid certain rubber forests of its human denizens, gave them poisoned rum, while a chief magistrate of one of the states told me that he had nothing for these savages but bullets, and sent troops to fall upon them suddenly and slaughter them. At other places, where employed in extracting rubber, they have been given demijohns of powerful rum for their pay. In this way they become beastly drunk, and return to their wilderness habitations without receiving any further recompense. Wherever possible, they have been and are made the slaves of the "civilized" man.

I traveled thousands of miles far into the interior of Brazil on horseback, by canoe, by raft, and on foot, and visited many villages of the savage tribes, and studied somewhat their mode of life. A village of the Bororo tribe, in central Matto Grosso country, that I visited, consisted of about thirty low palm-branch huts, encircling, quite irregularly, one very large central hut. The former are the dwellings, and are occupied by from one to four or five families. The interior is always dark, dismal, and foul-smelling; decaying rubbish lies about in the greatest confusion, for there is never any house-cleaning done in this abode of savagery. When a village becomes so filthy that even its savage citizens can not longer endure it, they remove their few effects, construct a village on a new site, and burn the old one. The occupants of these savage residences were practically naked, as were the occupants of all the many savage abodes that I visited. They were to be seen sitting or reclining on palm-branch rugs, the husband making bows and arrows or ornaments, and the wife preparing the food, while the children were amusing themselves in various ways. The woman is the slave of her husband, and is responsible for providing food for the family. She tramps many miles through the for-

est, returning later in the day, staggering under a load of one or two hundred pounds of small coconuts, hearts of diminutive palms, and other fruits and vegetables that constitute their staple food. Perhaps along with her load of provisions she will also be carrying a two or three year old child. If she fails to provide food, or in other respects fails to perform her duty, her lord will drive her to the great central hut, which, among other things, is the public house of prostitution, where she may become the prey of all the men of the village.

In the Bororo tribe the female is often betrothed when a mere baby, perhaps to a man who is already twenty-five or thirty years of age, or much older, and already has one wife. The betrothal comes about in this way. A man who thinks he would like to have a certain little girl for his wife some day catches a very large fish that is greatly prized. This he deposits at the entrance to the hut of the parents of the little girl, who become aware of what he wishes in return for his gift, and consider their daughter as betrothed to him. When the little girl reaches the age of ten or twelve years, her to-be bridegroom catches another highly prized fish or animal, which he again deposits at the entrance to the habitation of the little girl's parents. The parents then take their daughter and deliver her at the hut of the man in question, and she becomes his wife without further ceremony. If the little girl should reach the age of twelve or thirteen years before becoming either betrothed or married, she will be seized some day, dragged to the large central hut, and become the victim of the passions of all the men of the village. The females of the Karaoh tribe that I visited in north central Brazil do not marry until they reach a more mature age, as they must attain a certain amount of physical strength before being allowed to marry. A group of those who are supposed to be about ready for marriage have their strength tested by being made to run around the circle of the village carrying a section of the trunk of a large palm tree, which is kept in the water, and weighs from two hun-



A BORORO WOMAN MOVING HER HOUSEHOLD GOODS

dred to two hundred and fifty pounds. This they pass from the shoulders of one to another with wonderful dexterity as they run. Unless they can run well with this great weight, they are not allowed to have a husband. The young men are also obliged to pass through this same ordeal with the same log.

Not only through terror of the public house of prostitution, but through terror of the "*bope*" also, are the wives kept in absolute subjection to their husbands. The "*bope*" are believed to be disembodied souls, or demons, who are supposed to occupy themselves in annoying, or in threatening to annoy, men in the flesh. Some evening in the gloaming, as the world surrenders itself to the rule of night, a member of the tribe descries, or thinks he descries, strange, uncanny figures



A BORORO HUT IN NORTH CENTRAL BRAZIL

in the bush. Immediately the whole population of this city of savagery is thrown into consternation. They are threatened by some unknown evil. The men at once retire to the great central hut, and construct instruments which are hung on the end of a line and rod, and swung through the air. They emit loud sounds pitched all the way from a sepulchral diapason wail to an unearthly shriek. No female of the tribe, woman or child, is allowed to see this instrument, under pain of death. They are warned before it is brought forth, and hide themselves in their huts. Should a woman see the instrument, no doubt the priest or conjurer would have her put to death.

At death the soul is supposed to take up its abode in the bodies of certain fish and animals, and when one of these fish or animals is caught the soul must be exorcised by the priest, or conjurer, when it seeks a new abode. The sun is looked upon as the supreme

power, and is said to become the dwelling-place of the souls of the priests.

All the savage tribes live almost altogether upon what forest and river furnish them without cultivation. They have no means of tilling the soil, even where they desire to do so. Many of them are wonderful fishermen, going to the bottom of the river and exploring its depths for the fish, and either harpooning them there or bagging them in a huge sack net.

I am planning to spend the remainder of my life in the great South land, if God wills, and hope to see the good seed of the Kingdom planted among many of the primitive races of South America.

NEW ASPECTS ON AN OLD FIELD

THE PRESENT CONDITIONS IN THE ZULU MISSIONS

BY REV. C. W. KILBON, ZULU MISSION, SOUTH AFRICA
Missionary of the American Board of Commissioners for Foreign Missions

South Africa is an old mission field. The Moravians and the London Missionary Society occupied it in the eighteenth century, and the American Board established its Zulu Mission in Natal in 1835.

These early missionaries found in the natives a degraded, benighted people. God was not known by any name, nor was He worshiped through any form. The chiefs received the highest homage offered to any being—in their persons while living, as spirits when dead. There was a vague belief in the existence of spirits and of witches, and these were the two sources of all calamities, such as death, sickness, famines, etc. Witches were accordingly punished, and the spirits were propitiated by sacrifices and offerings. Spiritual and moral principles were not inculcated nor practised as such, loyalty to their chief, expediency, and utility being the highest governing motives. Having no use for spiritual terms, none existed in their language. Yet they were extremely sociable, of a kind, happy nature, hospitable—not revengeful, nor savage.

Among such people the heralds of the Cross went to make known the grace of God in Jesus Christ. Many followed the pioneers, and now England, America, Germany, France, Switzerland, Norway, and Sweden have sent representatives of the Church of Christ who are making efforts to evangelize and Christianize South Africa.

When is a given field so evangelized and Christianized that the foreign missionary may consider his work finished, and depart? To what stage would these early missionaries in Africa naturally look forward as the culmination of their aim? Presumably they had no definite purpose beyond establishing Christian institutions that could and would support themselves, and perpetuate and propagate Christian truth. We of to-day begin to realize that consummation is being

reached, at least in some degree. This is the first new aspect on the old Zulu mission field that attracts attention, viz.:

1. *The existence of fully organized, self-maintaining, self-developing Christian institutions.*

Until within a few years past this goal has been looked forward to as being still remote, but in recent years developments have proceeded rapidly in South Africa—not on sound principles always, but irresistibly, until before the missionary realizes what is happening, he finds that his relations to the work have undergone a change, and that the old policy needs reconstructing. Self-maintaining churches have been born—rather prematurely, he thinks—but here they are, and the situation has to be considered as a fact. Since 1894 church and evangelistic work in the Zulu Mission have been carried on without any financial aid from the Board at home, but only until just recently has the *management* of these churches been in the hands of the natives. Even now it is feared that they are undertaking the responsibility before they are prepared for it.

The results of past efforts in the Zulu Mission are expressed to-day by its twenty-four self-supporting churches, its theological school, its three boarding-schools (two for girls and one for boys), its system of primary schools, its thriving medical work, and its far-reaching publications in the Zulu language. These churches are by no means ideal in their spiritual development, and they will long need, and, it is hoped, will earnestly desire to receive spiritual nurture, from those of larger experience; *but they are self-supporting and self-managing*. The medical department and the publication department maintain themselves by their receipts, except the salaries of the two missionary superintendents. The boarding-schools receive support in part, and the primary schools chiefly, from government grants and pupils' fees.

Education by natives alone is exhibited in the Zulu Christian Industrial Mission. This is a boarding and day school started and managed by Rev. John L. Dubé, a child of the Zulu Mission, a son of one of its early pastors. He receives funds from abroad, besides fees from the pupils; but these contributed funds come as a result of his own appeals, and not through the mission or the home Board. This institution is now several years old, and it has always been well patronized by the natives. It thus seems to have proved its timeliness, its correctness of principle, and its permanence. It is distinctly industrial (tho scholastic as well), and owns, in freehold, two hundred acres of land. Its principal instructors were formerly pupils, and afterward teachers, in the American Board mission schools. Thus, in its origin and in its continuance, it is the ripened fruit of the American Board work. This school is a standing inspiration to self-supporting enterprises among the Zulus.

In view of this large measure of self-support, the Zulu Mission has

reached a distinct stage in its history. The past forms, in a sense, a closed period. The question arises if the time has not now come for the foreign missionaries to prepare to withdraw and allow the natives to assume charge by themselves. Here the mission is met by a new view of the situation not foreseen by the fathers, and which only recent years have disclosed. This new aspect is:

2. *The wider opportunity that confronts us, and the new method of evangelistic work that comes with it.*

God has, during the generation past, been opening up Africa. Explorers, hunters, traders, politicians, settlers, and missionaries have all had a hand in it. Fabulous wealth has been revealed below the surface; cities have sprung up like mushrooms; governments have staked off or conquered territory for themselves; lines of commerce and communication are fast extending over its surface from the Cape of Good Hope to Cairo, and from eastern shores to western; steamships converge there from North America and South America, from England, Europe, Asia, and Australia, and pour into it streams of their respective inhabitants and articles of trade.

The native does not know what is happening in his land. His quiet life is ended. His services are called for to help on the white man's enterprises. He hears the call, and responds from the east and the west, the north and the south, from regions near and remote, and, finding his way to the great and small industrial and commercial centers, he enters in, for a brief period of time, for his small share of the spoils, in the shape of meager wages. Johannesburg and vicinity, before the war, had some eighty thousand of these transient laborers, and will probably have more still, unless the contemplated importation of Chinese restricts the demand. But no number of imported Asiatics is likely to prevent the congregating of natives at these centers in large numbers.

This massing of natives at these centers is the Church's opportunity to accomplish the greatest results by the minimum of effort. These men remain at service but a short time, and then return home. Meantime they are hearing with their ears and seeing with their eyes all the new things in their unaccustomed surroundings. No traveler ever had more to tell on his return than these men will have on theirs, and the impress their characters and lives receive in their sojourn can never be erased. What they learn will be far more to their detriment than to their good unless God intervenes. It is for the Church to intervene, in God's name, and give these men the Gospel while they are within our reach. What an opportunity the Church has here to enlighten benighted Africa! How from these centers the seed may be scattered! Let the Gospel be among the new and novel things that these returning workmen treasure up to recount, with their wonted ardor and fidelity.

We now see, as not formerly, that these self-sustaining institutions which missionaries have hitherto been building up are not the end, but rather the means to the end. They are just what are now needed as a base of operations for this larger field. God has been preparing the means for the coming time of need.

This great opportunity brings with it a simplified *method* of working. Hitherto evangelistic work has been carried on laboriously in South Africa. There are no native villages in which to centralize effort. The natives live in single, isolated establishments scattered over the hillsides, near together, it may be, or widely separated from each other, and often difficult of access. A missionary could hardly expect to visit more than three or four of these habitations in a day, under the hot sun. Even then he is likely to find the inmates away in their gardens or absent at a beer-drink. This is the way the unevangelized have had to be reached in the past.

The new method God is disclosing brings the unevangelized to us. The missionary can now place his dwelling on the borders of a native compound (in Johannesburg, for instance) where from 1,000 to 4,000 natives are housed, and can go out at any hour of the day (for the gangs work in relays), and get groups to whom to tell the old, old story, and through them to proclaim it to what a distance and to what a multitude he knows not. Thus the new opportunity and the new method are coincident.

3. *The spirit of independence that is rife in all South African mission fields.*

Hitherto missionaries have mourned that the natives showed so little activity on their own account; now they are saddened that they show so much. Formerly they were willing that the missionary should do everything, they waiting to be told to do the least thing. Now there is a widespread desire that the missionary keep his hands off and leave the control to them. This comes largely from the habit and training of the native in the past. He must either serve or rule; there is no stage between; he can not cooperate on equal terms. He can not come gradually to a stage of self-control by progressive steps. When he ceases to serve, he begins to rule; when you cease to be his leader, you become his servant. Developing intelligence has led the native to perceive that, as a race, they are behindhand, that other races are strong and self-acting; and so, in order to remedy matters, they assume self-direction, and are forging ahead. They are feeling around for their footing, bewildered, often unwise and inapt, but irresistibly determined. This movement seems to be grounded in a normal race pride, but it lacks ballast.

It shows itself among the mission natives first of all, because they are the thinking natives. They are the ones most impressed by the lack of advancement of the race, and the first to aspire to something

better. The result is that the extreme advance section of this movement discards missionary leadership altogether. It promotes disaffection and schism in mission churches and communities. The term "Ethiopians" has been adopted by these extreme schismatics. They remain near the old and loyal churches, drawing to themselves discontents, and thus constitute camps hostile to their former connections.

They appealed, a few years ago, to the African Methodist Episcopal Church of America for recognition, and received it. A bishop of this Church went to South Africa, and without first carefully investigating the situation on all sides, he set his seal on the movement, and South Africa was made the fourteenth diocese of the African Methodist Episcopal Church of America and its leading mission field. An American colored bishop has been located at Cape Town.*

The movement is a menace to the peace of South Africa in the eyes of those in authority, and needs watching and repressing. The Natal government has already forbidden mission work to be carried on under native leadership, where it has the power to prevent. Mission plans and mission progress are considerably restricted thereby. Only on mission lands, or private property, can natives be placed in charge of work. On the immense native locations this is not allowed. Thus, expansion and self-propagation are impeded. Missionaries can not press for a relaxation of the order, as they might do if they did not perceive a certain measure of political prudence in it.

4. The fourth aspect is the *Race Problem*.

We have in South Africa much the same question of adjusting the white and black sections of the population to each other that exists in the United States. Many aspects and conditions are practically the same, only the numerical relation of the two races to each other is inverted. The tension between the two is yearly increasing in South Africa, even more rapidly than in the United States, and it is fast reaching an acute stage.

The question with the whites is how to deal with the native population, and a government commission is now sitting on South African native affairs, with a view to the framing of a uniform native policy throughout the South African colonies. With the natives the question is how to secure what they believe to be their rights and privileges as men and as fellow citizens.

This race question affects mission work, inasmuch as leaders in Christian work are in the forefront of all progressive movements, and the missionaries also will feel constrained to see that principles of justice and right rule in the adjustment, as far as they have any influence. Neither side is likely to be wholly right or wholly wrong. Booker T.

* For an illustration of the way this movement is sadly antagonizing mission work, see the letter of Rev. F. Coillard, of the Barotsi Mission, in the Lovedale *Christian Express* (South Africa), April 1, 1904, page 53. See also the article on Ethiopianism, by Rev. F. B. Bridgman, in the *MISSIONARY REVIEW* for June, 1904.

Washington's principle is sound: that each race must seek the well-being of both races.

5. *The convening this year (in July, at Johannesburg) of the First General Conference of South African Missionaries.*

In view of the new aspects already named, and of conditions generally in the land, the conference is well timed. The present is a period of great responsibilities and possibilities in South African work. The stage already reached is important and critical in itself, and the next twenty, or even ten, years are destined to see very great developments. It is impossible to predict just what is coming.

The land is now under British control, which is an assurance in itself of material progress. Political, commercial, social, industrial, and religious forces are having their respective influence in the coming unfoldings. The white man is restless, and he has made the native restless. All heathendom is astir, never to revert to the old stagnation and despotism. God is in it all, turning and overturning, till he whose right it is shall reign. His aim is to bring men back to their allegiance to Himself. The Church, sensible of its obligation to God for His grace, can never be satisfied until all hearts in South Africa and elsewhere render loyal love and service to Him.

WHAT THE NORTH IS DOING FOR THE CHRISTIAN DEVELOPMENT OF THE SOUTHERN NEGRO *

THE GREAT CHRISTIAN DENOMINATIONAL AGENCIES AT WORK IN THE SOUTH

BY REV. A. F. BEARD, D.D., NEW YORK
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It is the purpose of this article to indicate as briefly as possible the scope of the great missionary associations, and their methods for the Christian life and development of the negro. It would be impossible to mention the independent endeavors which have been carried on, and some of which are now in operation, outside of these Christian societies and educational boards. A number of these have been prompted by a spirit of consecration, and have been so conducted as to be tributary to the Christian enlightenment and salvation of the negro people. These, however, are relatively few; the missionary agencies, with the schools and churches, which owe the beginning of their life to them, have furnished, and still do so, the chief help which goes from the North for the evangelization of the negro.

The first, and still the most notable of these, both for the extent and quality of its missionary work, is "*The American Missionary Association.*" Its purpose, as announced in the first article of its constitu-

* These articles will be followed by two on "What the Negro is Doing for the Negro in America" and "What the Negro is Doing for the Negro in Africa."—EDITORS.

tion, is "to conduct Christian missions and educational operations in our own and other countries."

At the breaking out of the Civil War it entered the wide doors for missionary activity at once, and now for forty-three years has directed its main efforts for the Christian life and development of the Southern negro. Within seven months after the storming of Fort Sumpter the Association had a school in operation at Fortress Monroe, protected by the Army, and this at the very coast where the first slave-ship had entered the lines of the American continent, more than two hundred years before. This school was developed by the Association until, under the magnetic leadership of General Armstrong, it was made over to a board of trustees and became the famous Hampton Institute. The first slave-ship and its consequences, and the first school ever opened from the North for slaves, stand for the beginning of eras—the one was barbarism, the other Christian civilization. To measure the positive Christian influences of Hampton Institute alone would be impossible. The Association from that time followed closely upon the advances of the Northern armies, and with its devoted teachers and preachers soon had thousands of men, women, and children in their rapidly extemporized churches and schools.

It soon became evident that the Association, whose work had heretofore been as simple as it was plain, must not only have a missionary purpose, but must also plan with a far-reaching policy, and with methods that would consider the millions of ignorant and undeveloped people who would need to be led out of darkness into Christian manhood and womanhood, and to a future where they should have educated teachers and ministers of their own race, who should take upon themselves the needed redemptive work. Experience had already found that while the skin of the individual varies in color, human nature is all of the same color. What wisdom and experience, therefore, had found to be good for Christian and civilizing influences of other peoples, it was decided would be good for these children of Africa. Hence, in the way of permanent influence, and because the blind can not lead the blind, particular stress was placed upon Christian schools. The common schools were to lead to those which were graded, these were to take on normal departments, and these to higher institutions for those who should, in lower grades, give promise of exceptional ability and Christian influence. Meanwhile, chiefly in connection with these schools, little churches were organized, the teachers in the schools guiding them and leading them away from their ignorance and superstitious ideas into the true light of the Gospel.

These schools were accompanied by teachers' homes, which made a practical social settlement, from which was given out the influence of personal character and example in home life and in Christian conduct. Thus the poverty, barrenness, and degradation of the negro homes

were made to feel the elevating touch of the Christian teachers. It was religion all through the week, permeating and vitalizing character and homes with its saving power.

Besides these common graded and normal schools, eight institutions were soon chartered for higher study. These were in Virginia, Georgia, Tennessee, Alabama, Mississippi, Louisiana, and Texas. Three of these are now independent, under the care of their own trustees, this policy being considered desirable when the permanence and Christian character of the institutions can be safely guaranteed.

The emphasis in all of this educational work is upon the word "missionary." As early as 1867 industrial training was introduced along with the courses of school study, the Association using this method of grace as a tributary force to Christian life. No teacher was appointed to instruct even in agriculture or mechanics who did not engage in this work with Christian motive for spiritual results.

I have introduced the work of the American Missionary Association thus historically, because it has not changed its methods from the beginning, and has found with each succeeding year, in the results, their confirmation that these are in the highest degree fruitful. The material progress of this people has been found to keep pace with their intellectual and spiritual growth. At the present time there are forty-four normal and graded schools, fourteen smaller schools, and five chartered institutions. In these there are 476 instructors and 14,429 pupils. Of these, ninety-seven are students of theology preparing for the Christian ministry, and 646 are pursuing collegiate studies. Out of these schools and their influence chiefly have been organized 230 churches, with a present church-membership of 12,549. There were added to these churches last year, on profession of faith, above a thousand members. Their contributions for benevolence were \$3,678, and for their own church support, \$38,369. The expenditure last year for the negro work was \$218,000; or, including tuition, \$271,000.

In 1888 the American Missionary Association was reenforced by the generous gift of Mr. Daniel Hand, of Connecticut, of \$1,000,000, and subsequently in his will additionally by more than \$600,000. From 1860 to 1904 the expenditures of this society for negro work in the South have reached above \$14,000,000. This society is set forth more in detail, because a great part of its work has been done without reference to denominational lines. Most of its pupils have been those of other churches than those who have had this society's direction. It therefore stands for a common work.

"*The Freedmen's Aid Society*" of the Methodist Episcopal Church, which was established in 1866, has likewise a blessed and shining record. In its first report, in 1866, it says: "The control of the *educational work* connected with missions (*i.e.*, churches) was as necessary to success as the work itself." The schools of this society were all, as



Foy Cottage

Foster Hall

DeForest Chapel

TALLEDEGA COLLEGE, ALABAMA
Buildings and chapel



MEMORIAL CHAPEL, FISK UNIVERSITY, NASHVILLE, TENNESSEE

far as possible, connected with churches, but in general the same theories and methods obtained as those in the American Missionary Association.

As the same conditions in the South existed, and as one may stand for all, they need not be redescribed, with the exception that the Freedmen's Aid Society found a natural constituency among the negro people calling themselves Methodists, who had been nominally "converted" while in their condition of ignorance, and who especially looked to the great Methodist denomination for their guidance. It could not be otherwise than that its educational work should also be subordinate and tributary to the religious demands found in the character of those so long enslaved. The fundamental purpose of this society was, therefore, and has been, the same as that of the Church itself, to which it looks for support and direction.

The history of this noble society reveals a steady progress in Christian achievement. From its humble beginnings, with one teacher and a borrowed capital of \$800, it expended during the year 1903, for Christian work among the negro people alone, the sum of \$232,520. It has one theological school, ten collegiate institutions, and twelve academic, with a total of 415 teachers. In college courses there are enrolled 149 students; in academic, 5,138; in manual training and trade schools, 3,520; while 189 are preparing for the ministry. The total attendance of pupils, 11,161. Its entire expenditure from 1866 until now amounts to more than \$7,500,000.

The *Presbyterian Church North* put forth its "declaration in favor of special efforts in behalf of the lately emancipated African race" in 1865. In its schedule of school work for 1871 it reported church property in sixty-seven churches to the amount of \$70,934. The next year the number of schools was forty-five, with fifty-eight teachers and 4,530 pupils. In 1880 the Presbyterian schools had somewhat increased the annual expenditure to \$72,000. In 1883 the General Assembly of the Presbyterian Church North authorized the incorporation of "*The Presbyterian Board of Missions for Freedmen of the Presbyterian Church in the United States of America.*" The annual expenditure of the board has now risen to \$108,120. The schools have increased to sixty-five—all strictly parochial—with 6,995 pupils and 129 teachers. In 1897 the number of superior schools had increased to six. At this time \$1,000,287 had been expended for the mission work among the Southern negroes. In its report presented to the General Assembly in 1902, it says: "The central and supreme purpose of the board is the proper discharge of the share of responsibility that belongs particularly to the Presbyterian Church in the North, which God has in this generation assigned to the Christian people of this land in giving the Gospel of His Son Jesus Christ to the negroes of the South." The amount received for the year was \$185,804. It

reports six boarding-schools in five different states, twelve coeducational schools, nine academies, and sixty-one small parochial schools. It adds: "Nearly eleven thousand pupils have come not only under Christian but Presbyterian instruction. Over eighteen hundred of these young men and women have been sheltered in our boarding-schools, and have been given the advantage of a Christian home training. Industries of various kinds are taught in all these schools. The number of ministers was 209, and the number of churches 353, in which \$38,946 was raised for self-support. The number in Sunday-school was 21,299.

"*The Protestant Episcopal Church*" began its work for the negro in 1866. A "commission," established by the "General Convention," consists of a board of managers, five bishops, five presbyters, and five laymen, and its work is wholly under ecclesiastical control. Its chief purpose is "to provide educated and consecrated ministers alive to the conditions and wants of their brethren, to labor to dispel their prevailing ignorance, and to lift them to a higher plane of Christian intelligence and life." For the first twenty years the Protestant Episcopal Church expended \$315,514 for its combined church and school work. In the succeeding ten years this had risen to \$793,000. Its five chief institutions are in North Carolina, Tennessee, District of Columbia, and Virginia. Two of them cover the usual type of normal and industrial schools, with about five hundred pupils and twenty-three teachers. Three theological schools have thirty-two students. There are now about one hundred clergymen ministering to eight thousand communicants in two hundred churches and chapels. The expenditures in 1903 were \$66,857. It has about seventy-five mission schools connected with its churches. Every year reveals an increasing interest in this part of mission work in the Protestant Episcopal Church and an evident purpose to extend it.

The *Baptist Church* of the Northern States was one of the earliest to recognize the exigent call of God to the Southern negro. It began, as did the other societies, in an experimental way to meet the appalling ignorance. The purpose soon was plain to promote a competent leadership from the people themselves, especially for the duties of teachers and preachers. For more than thirty years its schools have been developed with the best ideas of intelligent Christian educators. They found at once a natural constituency among the colored people who bore the denominational name, but who needed to be brought into an enlightened appreciation of its meaning. The surest, and doubtless the shortest, way to the interests of the Church was through the school. The theory of the society is that the training of leaders should be its chief work. If the quantity of the missionary school work has been reduced at times, there has ever been a careful regard for its quality. Its twelve higher institutions are located in Alabama,

Arkansas, Georgia, South Carolina, Texas, Virginia, Mississippi, Tennessee, North Carolina, and Kentucky. Thirteen secondary schools are wisely distributed in various states. These twenty-five schools have two hundred and ninety-six instructors and a total of seven thousand pupils, of whom five hundred and seven are students for the ministry. The total expenditure for these Christian schools last year was above \$158,600.

The Society of Friends began early, and in 1867 reported six day-schools and twenty-two Sunday-schools, with 1,600 colored pupils in attendance. In 1869 the Pennsylvania Friends engaged in the work for the negro reported twenty-nine day-schools, forty teachers, and 2,000 pupils. Friends in New York and New England have established seminaries for higher education in North Carolina and Tennessee. A flourishing school under the care of Pennsylvania Friends is located at Aiken, S. C.

It will be seen that through these missionary agencies alone the North has not forgotten those who were bound as bound with them. We sometimes hear of certain widely advertised schools as if they were the chief hope of the colored people, while what the Christian churches are more quietly, but far more extensively and effectively, doing for the salvation of a needy people is not sufficiently considered. The hope of the unreached millions is not in any educational system or propaganda. It is in what is represented by the churches of Christ. There remains to the churches in our own land a great field for most earnest Christian effort. Our Lord came to seek and to save those that are lost. At least, five millions of negro people need this seeking and this salvation. For this there are none too many agencies, so long as they continue to work in harmony and to supplement and to aid each other. Together they are doing economically and successfully a common work for our Lord and Master.

WHAT THE SOUTH IS DOING FOR THE NEGRO

BY PROF. S. C. MITCHELL, RICHMOND, VA.

This subject is not only a pertinent one at the present time, but is also suggestive of the two complementary inquiries, what the North is doing for the negro, and, above all, what the negro is doing for himself. The progress of the colored people is the result of these three interacting agencies. It is manifestly unfair to disparage any of these in favor of one with which a writer may be identified. We rejoice rather in the gratifying achievements which these triple influences are together working out. Such schools as Hampton Institute and the Virginia Union University, both supported largely by Northern philanthropists, are doing excellent work in elevating and edu-

cating the negroes of the South. The Martin Fund, given by a New York gentleman for the purpose of employing religious teachers to train colored preachers in summer institutes and otherwise, is a helpful agency, while many of the home mission societies in the North carry on extensive work among the negroes in the black belt.

So intertwined are the affairs of the two races in the South that it is difficult to enumerate, or disentangle, the various influences exerted by the whites to the advantage of the blacks. Can a child particularize what it is in his home life that proves helpful to him, certain tho he is that his character in all its nobler aspects is the resultant of the kindly and gentle influences of that home? So in a thousand subtle ways, too elusive to permit of analysis, the civilization of the whites in the South affect for good the negroes. No Southern man could wish slavery restored—for economic reasons, if for no others—yet it is worth while remembering that in slavery the blacks were the recipients of these stimulating and enlightening forces that sprang necessarily out of their hourly association in home and field with their white masters. Slavery was, perhaps, a necessary school for the savage; and while now we justly deplore whatsoever was harsh and arresting as regards development in that past system, we should not forget the *ensemble* of progress to which it gave rise. Tho slavery no longer exists, the relations of the two races are still so intimate in many ways, the old feeling of affection on the part of the one and of dependence on the part of the other is so strong that much of the beneficial effects of the former social order continue unabated, while the positive advantages of the new order are apparent to all. Bearing in mind, then, this modifying condition of the interlaced life of the two races in the South, we may treat separately five different ways in which the white people are helping the negroes:

I—In a Religious Way

The South has always sought to bring the truths of the Gospel to the negroes, either by having them attend white churches or by preaching to them after they established churches of their own. For a number of years President Robert Ryland, of Richmond College, was at the same time pastor of the First African Church. Many in Mississippi will recall with affection and admiration Colonel Ball, a brave Confederate officer, who gave his energies after the war to missionary work among the negroes in the valley section of his native State. These instances could be multiplied indefinitely. The average Southern pastor is wont to preach upon occasion to the negroes in their own churches.

The home mission societies of the various denominations have all along carried on work among the blacks. And it is most gratifying to note at the present time a heightened sense of duty in this regard.

To give only one example, the Home Mission Board of the Southern Baptists, during the year ending April 30, 1904, spent for work among the colored people the sum of \$2,150. But for the current year \$15,000 has been already appropriated for the enlargement of this work—too small an amount still, I grant you, but it is nearly seven times what was expended the previous year. That ratio of increase is significant of awakened consciences as to the necessity and opportunity of the Christian people of the South to evangelize the nine millions of negroes living among us and affecting our every vital interest. Not only has a larger sum of money been appropriated by this particular board, but a special secretary for work among the negroes has been employed to supervise these growing plans. To this important office Rev. A. J. Barton, D.D., of Arkansas, has been called, one of the most esteemed men in the Southern ministry—a fact which speaks more than volumes as to the determination of the white people of the South to do all in their power for the religious betterment of the blacks committed by Providence, in a peculiar sense, to their care. One other step taken by the Southern Baptist Convention, at its meeting in Nashville, in May last, must be mentioned. A special commission, consisting of one representative from each Southern State and territory, was appointed to study the best practical approaches to this problem of the negroes' religious condition, with a view to formulating a progressive and sympathetic policy for the future.

II—In an Educational Way

Since the Civil War the Southern States have expended for the education of the negroes above \$110,000,000—a sum whose import can be understood only when you recall the poverty and depression resulting from a long and bloody conflict. The taxes in Virginia for school purposes are divided according to population. The negro child has a school within reach, and in many instances books are provided for the indigent at the expense of the State. True, the salaries of the teachers are small—sometimes less than \$20 per month; true, the school term is short—often not more than four or five months; true, the ability of the teachers is questionable, because of the lack of sufficient normal schools; yet it must be remembered that all of these difficulties are incident to the white schools no less than the colored.

In Richmond—to give some concrete instances—there are excellent grammar schools for the negroes, with colored teachers and white principals, while the high and normal school offers a strong course of instruction given by white teachers only. The State of Virginia maintains at Petersburg a large normal and industrial institute—an admirable building in a commanding location. In this school all the teachers and officers are colored, and its management is excellent. Recently many helpful changes in the curriculum, especially as regards the in-

roduction of industrial branches, have been made, under the direction of Captain C. E. Vawter, the rector, both an experienced educator, and the captain of Stonewall Jackson's sharpshooters during the Civil War. I know personally that he takes the deepest interest in the development of this institute, wishing to train teachers who can furnish, in the common schools, adequate instruction in all the elementary and industrial branches. Other states in the South are doing similar work for the negroes. This enlightened policy will, in my opinion, be steadfastly maintained, despite the reactionary attempts of such men as Governor Vardaman, of Mississippi.

III—In an Economic Way

It is no doubt the economic opportunity in the South for which the negro has to be most grateful. The industrial situation in that section is favorable to the black man in many respects. The climate is such as to invite outdoor life, a fact which lessens the mortality otherwise arising out of the unsanitary conditions prevalent among the negroes. The mildness of the climate permits the negro to live at the lowest possible cost as regards clothing, fuel, and shelter. The fact that the dominant interest of the South is agriculture works tremendously to his advantage, so fitted is he by nature and habit for that noble calling. Lands are cheap, and many small farms are now owned by negroes. It is in agriculture that the largest door stands wide open to this race. Here is possible an inviting, happy, useful, and quite independent life for him and his family. Hence, all agencies—religious, educational, and economic—ought to be exerted to implant in the negro the purpose to make the most of this favorable circumstances.

Numerous, however, are the other vocations open to negroes. As mechanics, masons, barbers, and domestic servants they are desired and fairly compensated. In Richmond there are negro physicians and lawyers, while several banks and benevolent organizations are successfully managed by the members of that race. If the negro, facing boldly the facts of his present situation in the South, resolves to move along the line of least economic resistance—agriculture, above all—his future is assured, just in proportion as he avails himself of all the means of advancement in skill, mental ability, and character afforded by church, school, and social environment. The danger just now lies in his failing to see and to seize this economic opportunity, in his wishing to abandon the farm for the often thriftless and vicious life of the city. Nature has been kind to him industrially; his white neighbor has the utmost good will to him also in this regard; his future will be of his own making. Hence, the essential need of such schools as Tuskegee and Hampton to bring home to the negro the prime fact upon which his destiny turns—fidelity to the farm. Here he can stand erect, pursuing a virtuous and peaceful life, surrounded by his family, and en-

joying the esteem of all his neighbors. I would not exclude the negro from any calling in which his talents fit him to succeed; but, believing that the farm is at present his readiest road, I would enamour him of that course. Home, self-initiative, thrift, material progress, virtue, service to mankind—these are the tempting offers of the farm, when rightly worked, to the negro. If this were not so, if the climate were rigid, the lands sterile, and the whites jealous of his economic endeavors, the future of the black man would be indeed dark. Let us rejoice that certain fundamental factors, both natural and social, in this problem are on the side of conciliation, progress, and hope.

IV—In a Political Way

As regards the negro, the economic factor is subordinate to the moral, and the political to the economic. Politics has been his bane, this because of blunders for which past times sufficiently account. Yet, in the uplift of the black man, political schooling has a part, and no one who believes in the principles of popular government will seek to deny it in word or practise. I am sure the condition of things under the new constitutions in the Southern States are infinitely better than those existing from 1870 until the present order was introduced. He is not a friend of the negro who believes he can be saved only by political recognition. Certain stubborn facts in the status of Southern society set at naught all the deductive reasonings of the political theorist. There stands before the negro four doors of opportunity: (1) Thrift, (2) Education, (3) Religion, and (4) Politics. Pity that he was induced to bolt first for the last door. But the vision of all parties is assuming the right focus, and we may hope for harmony of action on the part of all patriotic men.

It is to be remembered that negroes vote in all the Southern States. The limitations put upon the suffrage are due, not alone to color, but also to partisanship. There is a dual solidarity politically in the South—black Republican solidity and white Democratic solidity. That is to say, the racial question has been aggravated by partisan and sectional considerations of a perplexing nature. More and more will the intelligent and virtuous negro acquire the ballot, while, if conditions in political life in the South should so change that either the white or black man would cast his vote according to his independent judgment on social and economic facts, the suffrage matter would easily work itself out satisfactorily. Meantime, freedom the negro has, and let him bend all his energies to acquire that fitness in character and intelligence which will make him serviceable to his country in all possible ways.

V—In a Domestic Way

After all, the chief benefit which the whites are conferring upon the blacks is embraced in the complex of domestic relations. Hard

to define, almost impossible to elucidate to an outsider, it is this close, affectionate, and intensely influential domestic contact which makes for the well-being of the negro. It is here that the negro learns from the refinement of the white matron; it is here that the negro comes to appreciate that bedrock of kindly feeling which the white man has for him. Anything that tends to mar or breed suspicion as to the existence of this national and time-honored relation between the races strikes at the very root of any healthy social order. "Love never faileth."

May I cite a striking instance of the beneficial effect of this kindly regard usual to both races in the South. A few years ago the three libraries in Richmond each had a colored janitor, who acted really as an assistant librarian. They had all been long connected with the respective libraries, were well mannered, capable, knew the location of the books, and were highly esteemed for these positions. It so happened that about the same time the janitor at the State Library died and the one at Richmond College resigned. The State Librarian, Mr. Scott, published in the leading Virginia paper a rather lengthy account of the high character and efficient services of William. At the meeting of the Library Committee of Richmond College, at which Christopher West's—the colored janitor—resignation was announced, Dr. C. H. Ryland, the librarian, said, in an impressive way, that he had been acquainted with "Chris" for twenty years, had watched him closely, and had never known him to do or say anything unbecoming a Christian gentleman. Poor "Chris!"—beloved by every student and teacher in the college—he, too, passed away only recently, his funeral being attended by many white friends. The third colored janitor to whom I referred is still in the State Law Library, where his faithfulness is highly prized. A few days before I left Richmond the *News-Leader*, a representative paper, had a picture of him, together with some account of his long service in the Law Library. These three cases well exemplify the real feeling existing between the races where character and efficiency abound. The politicians may try to make believe otherwise, but the tender ties which many a white man feels for "black mammy" is a sufficient rebuttal of their mischief-making alarms.

I am unable to determine which works most harm in dealing with the negro problem—ignorance or prejudice. Certain it is that when these two baneful foes are conjoined, then we have a terrible situation. Believing that humanity, charity, and sound enlightenment will triumph over every force that seeks to set the two races in the South in conflict with one another, I rejoice in every evidence of good-will between them, in every proof of the black man's desire to advance, and in every achievement on his part which shows increasing moral character, and industrial efficiency.

BELGIAN TREATMENT OF KONGO NATIVES *

WHAT WILL AMERICA DO ABOUT IT?

BY E. D. MOREL, LIVERPOOL, ENGLAND

Hon. Secretary of the Congo Reform Association; Editor of the *West African Mail*

The treatment of the Kongo natives at the hands of the Administration—"if Administration it can be called," as Lord Cromer † scathingly puts it—may be briefly described. They are enslaved in their own homes, and every Kongo village where the power of the Kongo State extends is a penal settlement. Civilization is confronted to-day with a revival, under different forms, and under cover of law, order, justice, and progress, of the slave-trade. The slave-trade, under a cloak of spurious philanthropy, is in full swing in the Kongo territories at the present moment. And the slavery which has been introduced, maintained, and perpetuated on the Kongo is worse—ten times worse!—than the old slavery; it is more destructive of human life, more destructive of human happiness, more degrading in its effects upon the victims, and upon the instruments of persecution. Englishmen were largely instrumental in founding the "Kongo Free State"; we have followed its career very closely, and so absolutely convinced are all sections of party, and opinion generally, of the truth of these terrible charges we bring against the Kongo government, that I verily believe the nation is on the point of becoming aroused as it has never been since Gladstone thundered against the Bulgarian atrocities. You may judge of the unanimous feeling pervading all classes in these islands when I venture to remind you that in May, 1903, at a period of particularly bitter party strife, the House of Commons passed, without a single dissentient voice, a resolution calling upon the government to make representations to the powers to adopt measures "to

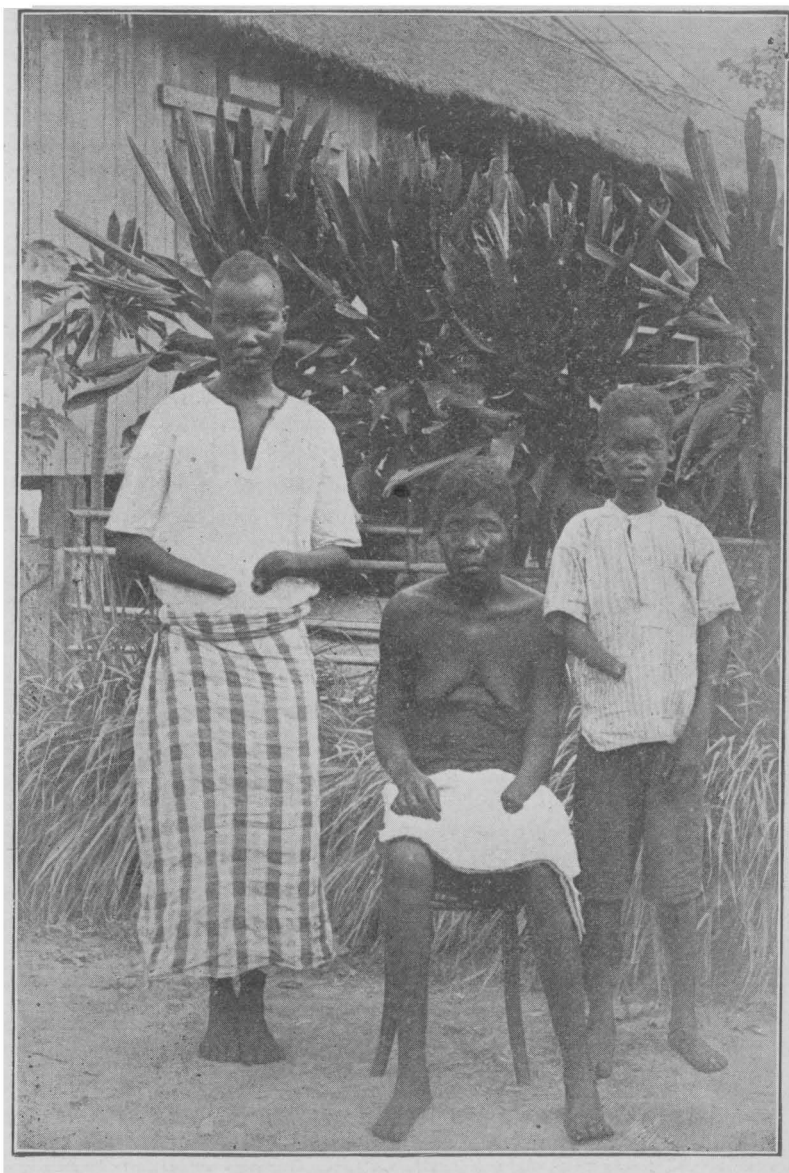
* For definite instances showing what is the treatment of the natives by the Kongo State government we refer our readers to Mr. H. R. Fox-Bourne's book, "Civilisation in Congo Land";¹ to Mr. Morel's volume, "Affairs of West Africa";² to various pamphlets³ written and published by Mr. Morel at various times, including the weekly, *West African Mail*;⁴ to the pamphlet, "Congo Slavery," published by Dr. Harry Guinness, head of the Congo Balolo Mission (Harley House, London). In these publications will be found an incontrovertible and uncontroverted mass of evidence extending over a decade, and providing interesting material for a study of European criminology under the African sun—a record, as Lord Edmund Fitzmaurice (Lord Lansdowne's brother) rightly declared in the House of Commons, on May 20th, last year, which made "civilization ashamed of its name." The Official White Book, issued by the British government early this year, contains the detailed report of H. M. Consul in the Kongo, Mr. Roger Casement, an official of wide African experience and knowledge of African peoples and African conditions extending over twenty years—a man whose personal character stands exceedingly high, quite apart for his almost unrivaled capacity as a student *de visu* of tropical African problems ("Africa." No. I. White Book. Eyre & Spottiswoode, Fleet Street, London. 8½d.)

¹ P. S. King & Sons, London. 1903. ² W. Heinemann, London. 1902.

³ "Trading Monopolies in West Africa," "The Congo Slave State," both with T. Richardson & Sons, Liverpool. "The New African Slavery," with the International Union, Mowbray House, London, etc.

⁴ 4, Oldhall Street, Liverpool. New York agents, Probst & Warden, 66 Beaver Street,

† "Africa." No. I. Op. cit.



VICTIMS OF EUROPEAN GREED ON THE KONGO

These natives have been mutilated by State soldiers because they have failed to bring in the required amount of rubber. Women, being the chief workers, are usually deprived of their left hands, but men lose their right hands or both.

abate the evils prevalent in the Kongo State." Even more significant, perhaps, than that incident is the formation of the "Congo Reform Association," only a few weeks old at time of writing, but which has already secured as its president the Right Hon. Earl Beauchamp, and as its supporters politicians differentiating as radically as Mr. John Morley and Sir Gilbert Parker; Church of England bishops, like the Lord Bishops of Rochester, Liverpool, Durham, and St. Asaph, side by side with the leading non-conformists, such as Dr. John Clifford, Rev. F. B. Meyer — men between whom and the bishops, owing to the Education Act, there exists much acute controversy; peers, like the Earls of Listowel, Aberdeen, and Darnley, Lords Kinaird, Denman, Overtoun, and French, meet on a common platform with sturdy democrats like John Burns. This association has been formed to "bring home to the British public, and to the public of the continents of Europe and America, the actual state of the natives under the conditions prevailing in the Kongo State: (1) By the organized distribution to the world's press of facts bearing upon the question. (2) By public meetings and lectures. (3) By inviting the influence, interest, and support of all humane men, persons who will help in the cause."

Meetings are being held all over the country by the association, and before very long we hope to organize some means whereby the truth of this awful business may find its way to the hearts and minds of our cousins across the Atlantic. In Germany our movement has already secured many sympathizers, and we hope that when the French colonial press, which unhappily is largely under the influence of the clique who run the Kongo territories, has awakened to a true perception of the state of affairs, the movement will make appreciable progress among a people for whom we have great liking and respect, whose government, we are glad to say, has lately been brought into closer touch with our own through the just-signed Anglo-French Convention, and many of whose citizens are becoming alive to the true state of affairs.

Gradually, owing to the influence of the Aborigines Protection Society and its devoted secretary, Mr. H. R. Fox-Bourne, to the exertions of the Rev. W. M. Morrison, D.D., of the American Presbyterian (Southern) Mission, and the findings of the conference held in Washington last May, Americans are beginning to understand the question. Now, if there is one thing that the Sovereign of the Kongo State is afraid of it is of American opinion in this matter. He knows full well that if, in this great humanitarian cause, America can be induced to back up the representations of Great Britain with no uncertain voice (recollect that if the United States did not sign the Berlin Act, the government did ratify the Brussels Act, and thereby assumed moral responsibility for the precedent act of which the Brussels Act

was the complement), the days of Kongo misrule are doomed. America can by no stretch of the imagination be regarded otherwise than absolutely impartial in this matter, and any reluctance which may be shown by some of the continental powers at this juncture would be singularly lessened by the adherence of America to Great Britain's demand for a new conference of the powers. Hence, the full diplomatic paraphernalia of the Kongo State is spread out to mystify and confuse American public opinion. It is said that England wants to annex the Kongo, and that this humanitarian crusade is merely an excuse to cover the most sinister designs. This is said to be a quarrel between a mighty power and a poor little nation like Belgium. It is stated that the *fons et origo* of the whole matter is the desire of English merchants to see the rubber which now finds its way to Antwerp go to Liverpool instead. The Kongo State poses as a philanthropic institution which only desires the good of the natives; altho atrocities do occur, they are said to be severely punished when detected. The names of some great Englishmen are falsely quoted to you as being in favor of Kongo State methods. The fact that an ex-British non-commissioned officer, an ex-employee of the Kongo government, made certain specific charges against one of his former colleagues in that government, charges which he was unable to substantiate in a court of law, and which consequently landed him in damages for libel, is given as proof that the indictment of the Kongo government's atrocious maladministration has been exploded. Many such absurdities are being told you. America is being flooded with pro-Kongo literature, treatises by Belgian jurists, inspired cuttings from newspapers attached to the Kongo State, and so on, and so on. In fact, everything is being done which a powerful and wealthy organization, controlled by one of the astutest diplomatists in Europe, can do to throw dust in the eyes of American public opinion. Against this flood of misrepresentation our weapon is truth, and truth always will prevail.

When the reality of the Kongo affair is made clearer to them, Americans will have no difficulty in understanding the grotesqueness of the insinuation that England has territorial ambitions in that quarter. Unfortunate the lot of those, whoever they may be, whose task in the future will be to put some order into the chaos and destruction which King Leopold's rubber collectors have wrought. Would men like John Morley, John Burns, and the Earl of Aberdeen lend themselves to the alleged craving of English rubber merchants, or to an attack upon a "little nation"?

No, what we want America to understand is this: the whole of the Kongo territories have been appropriated, both in regard to the land and everything of value which the land produces, by the Sovereign of the Kongo State and the financiers he has gathered round him. The native has been deprived, officially and by decree, of his land and the

produce of his soil. He has become, by legislation, a tenant on his own property. The Kongo State, apart from its published legislative acts, expressly admits that it has substituted itself and its nominees for the natives in the ownership of the country. An enormous army of regular and irregular levies—larger than the forces of Great Britain, France, and Germany combined in West Africa—has been raised from the fiercest elements of the population, set over tribes strangers to them. A vast system of forced rubber production has been organized, from which a few individuals in Belgium profit. The facts are simply beyond dispute. The basis of the Kongo State's legislation is: State or State-delegated appropriation of the land and the products of the soil; the export and import returns of the country; the vast military force which is kept up.

These are the tests which may be applied to Kongo State evils by any one unfamiliar with the crushing weight of testimony which has come to hand during the last decade from tropical Africa.

The conception of State appropriation or State-delegated appropriation of land and the products of the soil is, as every one who knows anything at all of the conditions of tropical development, an imbecility (because neither now, nor at any future time, can any one but the native be the collector and cultivator and producer of economic products in those regions) without the application of ruthless and perpetual coercion upon the peoples of tropical Africa. That can only be enforced by arming and drilling vast numbers of savages to coerce tribes with which they have no link in common save color, and the danger and the folly of the conception, from the point of view of European statesmanship in tropical Africa, needs no demonstration from me. Its attempted justification *in theory*, based upon various judicial treatises as to the rights of proprietorship owned by the State, is merely an ingenious attempt to assume a legal basis for organized immorality. By what right can one man, sitting in Brussels, decree that the one million square miles of African territory, with everything of value contained therein, belongs to him or his nominees?

A study of the export and import returns of the Kongo, which I have no space to develop in this article, reveals the fact that in the last four years raw produce collected by the natives have been exported from the Kongo of the value of over seven and one-half millions sterling (\$38,000,000). If that produce had been collected in British, French, or German tropical African possession, it would have had a purchasing capacity in European goods of over six and one-half million pounds. That is to say, the native producer would have received that amount of European goods for his self-imposed labor; for let us never forget that, in any tropical African possession administered on civilized lines, what the native produces outside his own requirements in food stuffs is purely a voluntary production, and is due to his keen



KONGO NATIVES WHO HAVE BEEN SHOT BY SOLDIERS IN THE EMPLOY OF THE
BELGIAN GOVERNMENT

commercial instincts, and to the fact that he has been put into touch with European markets, where he can dispose of the fruits of his labor. What do we find? We find that the total value of all the imports into the Kongo State in that period has only amounted to three and one-half millions, and that out of that three and one-half millions the Kongo State has directly or indirectly imported material for its own administrative use amounting to over £2,000,000. This fact alone proves that the colossal quantities of rubber (for nearly the whole of the exports from the Kongo are composed of rubber) which are sent to Europe, obtained, as the world is led to believe, on legitimate lines, is, in point of fact, forced out of the natives at the point of the bayonet.

As for the third test, what greater proof can one have of the nature of Kongo State rule than the fact that there is a regular army

of 20,000 men, and an irregular army of at least 10,000 men? * What are these soldiers for? Whenever this point is raised, the Kongo State apologists endeavor to meet it by the ridiculous statement that they have had to overcome Arab rule. But, so-called, Arab rule was overcome in 1893, and the regular army of the State then amounted to only 3,500 men! Since then the Kongo government has had no organized native opposition to deal with. The tribes are incapable of combining, and, with the two exceptions of the rebellions of its own troops, the only fighting that the Kongo government has had to do has been fighting brought on by the iniquitous régime which it has forced upon the unhappy people of these territories. It serves little to indulge in strong language. The facts are, and must be sufficiently patent to every honest man. No system so atrocious, so utterly cynical, and accompanied by hypocrisy without parallel in wrong-doing, has ever been imposed upon a primitive people. It constitutes a public affront to civilized mankind, and I can not believe that civilized mankind, whatever the apathy and the indifferentism of the day may be, will allow this monstrous evil to continue. Its wickedness is only equaled by its folly, and if the policy pursued were pursued for national ends, which it is not, one would stand amazed at the incredible stupidity of ruining a whole country in order to get immediate results. But it is not a national policy. Belgium as a nation is deriving little or no profit from the enslavement of the Kongo people, and it is precisely on account of the fact that only a small handful of men are benefiting, and who are prepared to say, "After me the deluge," that the folly of the conception is lost in the immorality of the proceeding.

INSTANCES OF BELGIAN CRUELTY IN AFRICA

BY REV. A. E. SCRIVENER, BOLOBO MISSION, UPPER KONGO RIVER
Missionary of the English Baptist Missionary Society

I deeply regret that it should be necessary to publish any account of Belgian inhumanity toward the Kongo natives. When I joined this mission nineteen years ago, and started for the Kongo "Free" State, as we then called it, I little thought that I should ever be engaged in such a task as that now before me.

Bolobo is situated on the east bank of the Kongo, some one hundred and sixty miles above Stanley Pool. Due east from us is Lake Leopold II., some one hundred and sixty miles away. The country between Bolobo and the lake we have recognized for some time as the sphere of this station, but only in recent years have we been able to travel freely among the people. We have now two outposts about a day's journey toward the lake. The people living about these outposts are made up largely of refugees from districts in the vicinity of

* Estimate of British Consul.

the lake. When first reported to us by our evangelists, it seemed impossible to credit their statements; but last year an opportunity presented itself, and I made a journey to and from the lake, passing through the districts from which some of these people had come. I saw evidences on every hand of a very recent large population, and in answer to my inquiries I was in every case told that the people had fled from the cruelties and slaughter which seem to be inseparable from the collection of rubber in this land. I was compelled to believe what I had heard, and in some places further proof of massacre was forthcoming in the decaying human remains surrounding a State rubber post. I will give you one or two samples of the kind of stories I heard at many places. These that I give and many more were vouched for by eye-witnesses.

A party of natives arrive at a State post with their monthly supply of rubber. They are a basket short. For this the white man demands that a man be given him, and himself drags one from among the poor trembling wretches, makes him stand a little apart from the rest, and shoots him with his own hands. The others run away, but are made to return and take away the body of their murdered companion.

At another place, where a soldier was in charge, the people were crying around the body of a child just deceased. The soldier bursts in upon them, demands to know why they are not cutting rubber, and when they excused themselves on the score of the dead child, fired on them and killed a man.

At another village, one day, two soldiers came to complain that the rubber brought in was insufficient, there being one basket short in their last consignment, and without hardly any warning, and without



A CHILD VICTIM OF BELGIAN CRUELTY IN THE
KONGO STATE

any provocation on the part of the people, fired on them, and killed four men and one woman.

At one large post a house was being thatched, and all the men from the neighboring villages were ordered to the post to do the work. The white man was not satisfied with the number who came, and sent a soldier to the villages to kill on the spot any men he saw. One, at least, was shot by the soldier for not coming to the thatching.

A rather influential chief, residing now not very far from Bolobo, went one day with a number of his people to a big State post with their rubber. They were a few baskets short of the number demanded from them. The white man, in a terrible rage, seized upon one man, had him tied to a palm-tree, and shot him with his own hands. He then gave orders to the soldiers standing by to fire on the others, and this they did, killing twenty-seven.

In many places, to enforce the rubber tax, the women were tied up, and a certain number of baskets of rubber demanded to redeem each one. Many died in the prisons from the awful stench and from starvation.

Another witness tells of a man being beaten to death with a large piece of wood: another, of men and women being tied up hands and feet, and thrown into a stream; another (in fact, several), of the terrible mutilation of the bodies of men to prove to the white man that they killed men and not only women. Several others tell of how they were stood up by a white man and told they were to be shot, but only blank cartridges were fired at them. Judging by these witnesses (and I myself feel bound to believe that what they say is true), some of the white men and their satellites seem to have killed on the very slightest pretext: on suspicion of stealing, for a supposed saucy word, for resting or leaving work for a few minutes, for failing to salute a soldier, etc.

The presence in our immediate neighborhood of *many hundreds* of refugees from a very large stretch of country west of the lake proves that these deeds were *not confined to any one white man* and the soldiers under him. It seems to have been the rule, and the only recognized way of procuring rubber from an "unwilling" people. In many cases the demands were altogether in excess of the possible amount, and often the rubber was collected, to the total neglect of their farms, and hunting, and fishing, and other necessary work.

And when at last they could support the treatment no longer and decided to fly, many died on the journey of starvation on arrival among the Batende (not a generously inclined folk) before they could procure the means of subsistence. The general verdict concerning them is that they are industrious (many of them are blacksmiths and brass-workers), and so far have, on the whole, been law-abiding, peaceful folk.

METHODIST MISSIONS IN MALAYSIA

BY CHARLES S. BUCHANAN

Principal of the Anglo-Chinese School, Singapore

Malaysia, as the term implies, is that part of Asia, the early inhabitants of which were the Malays, and consists of the East Indian Archipelago (Java, Sumatra, Borneo, Celebes, Flores, Sumbawa, Timor, the Moluccas, the greater part of the Philippines) and the Malay Peninsula. In 1885 it was decided by the Methodist Mission in India that work should be opened in Malaysia, at Singapore. They put forward two men, and the lot fell upon the Rev. W. F. Oldham, just out from America, where he and his wife had recently finished their collegiate training. Bishop Thoburn, accompanied by Mr. Oldham, sailed from Calcutta for Singapore, and while some have criticized the undertaking because of short finances, those who believe in the fulfilment of Joel's prophesy, "Your old men shall dream dreams, and your young men shall see visions," could have had no fears. A short time before the arrival of the bishop and the new missionary, Mr. C. Phillips, a Presbyterian elder, a gentleman of prominence in Singapore, had a dream. In the dream he saw a ship pulling up to the wharf, and some few passengers on board were fixed vividly in his imagination. A few days after the dream he was actually at the wharf, and saw a ship drawing near which was an exact likeness to the one he saw in his dream. As it drew nearer he noticed a party which, more wonderful still, were the very people he saw on board in his dream. Imagine his interest in these people! He welcomed them, took them to his home, and kept them for three weeks, charging nothing. This story I have twice heard told by Bishop Thoburn, and once by Mr. Phillips. All these years his interest in the Methodist Mission has been keen, and the older he grows the surer he is that his dream was a vision.

The work was begun by first holding English services in the town hall and organizing a church. One of our first adherents was the municipal secretary, Mr. John Polglase, a Cornishman and a Wesleyan. He was (May, 1904) our first lay delegate to the General Conference, this being our first privilege of sending delegates.

From this beginning we have grown, until we are located not only in Singapore, but in Penang, Province Wellesley, Perak, Selangor, and Malacca (all really belonging to the Malay Peninsula), and, more recently, in Borneo. How marvelously the Philippines were opened up all know. There the growth in these four years has been so rapid that they outnumber us, and are now to strike out for themselves. For Malaysia proper, I append the following Methodist statistics:

<i>Quadrennial Ending</i>	<i>Local Preachers</i>	<i>(—Baptisms— Children Adults)</i>		<i>Native Members and Prob'ers</i>	<i>English Members and Prob'ers</i>	<i>Total Membership</i>
1892.....	3	19	58	92	88	180
1904.....	66	261	375	1,491	136	1,627

The work here is slow, owing to the fact that the people are constantly on the move, and many are lost to us, tho not lost to the Kingdom of God, we hope, as we often hear of them turning up in other places. Just now one of our Japanese converts is in a big tea firm in New York City. The latest Singapore schoolboy to be baptized has already gone to Swatau in the interest of the China Mutual Life Insurance Company, from which headquarters he will travel up and down the coast. One has recently returned to his home in the Celebes. Another is in Billiton, E. I. These are only of the schoolboys converted in our school here in Singapore. Conversation with our evangelistic workers would make these facts stand out still larger. Another drawback is the prosperity itself of the country. The people see no need of Divine help, and sin is not a naturally realistic fact to Asiatics.

When we have occupied this country as long as we have been in China and India, given poverty, famine, rebellion (yes, I believe without them), the home Church will be surprised at the magnitude of the Malaysian harvest.

The need that the home Church should actually pour men and money into this field is seen from the fact that we are entering a country rapidly filling up with India's and China's surplus millions. It is a vast region, in the hands of the Dutch and British. To British territory every ship brings scores and hundreds from China, seeking fortunes and even homes. They are now immigrating by colonies. The story of the *Mayflower* is being repeated over and over, and, indeed, sometimes the experiences of Captain John Smith in the Jamestown colony. Mr. Hoover, of our Borneo work, says of "New Fuchau" there, that many of the colonists never before farmed, but were small shopkeepers in China. Only at this last February conference we again cut our staff to supply such needy work. Mr. Van Dyke, of the school here, was sent as missionary to the colony just out from China less than a year. Then these lands are rich in minerals, and much is valuable agricultural soil, and is capable of supporting an immense population. Java can not be said to be sparsely settled, for it is an island of less than 50,000 square miles and a population of 35,000,000. Not so with the others, however, of which Borneo, about 235,000 square miles, has but 2,000,000, more or less. While Java is about the size of New York, its population is about six times greater, tho Batavia, its largest city, has but 100,000 inhabitants. Borneo is as large as New England, New York, New Jersey, Pennsylvania, Ohio, and Indiana, while its population is that of Indiana alone. If Borneo can sustain a population as dense as that of Java already, it will some day have twice the present population of the whole of the United States!

But note, please, that the missionaries of Malaysia will probably

have less and less of the fluctuation to deal with year by year, as the incoming hordes become more and more permanent. Great island empires are to be built up here in the coming decades—perhaps a hundred years distant—and note, we are not dealing with decadent states, but with nascent empires. Glorious are our brethren's victories in India and China, but in the years to come our work will stand forth (if we ever do it) with ever-increasing importance. Nation building? The Malaysian missionaries, as none other, are laying the foundations of future empires! Mission statesmanship must see that this country is won for Christ, while the men and means needed are only a fraction of what will be wanted a hundred years hence.

If one observes the map of Malaysia, he will notice a long, narrow neck of land extending southward from further India, right down to within $1^{\circ} 17'$ of the equator. At the southern extremity of this "Malay Peninsula" is the island of Singapore, 270 square miles, with a population of 225,000—all but 25,000 living in the city.

Situated thus, Singapore commands all the trade of this great Malayan world, and all of that from China and Japan to India and Europe, and all of that from Europe and India to China and Japan. This "Coal Hole of the East," with no *hinterland*, is one of the greatest ports of the British Empire. Here, more than in any other city of the world, mingle "all the families of the earth"—however, I have never seen a red Indian. Let one stand for one hour at any important street corner, and a panorama of humanity will be seen—British, French, Spanish, Portuguese, Italian, Swiss, German, Scandinavian, Russian, Austrian, Greek, Turk, Armenian, Syrian, Persian, Arab, Parsi, Hindustani, Gujerati, Punjabi, Bengali, Tamil, Telegu, Malabar, Singhalese, Burmese, Siamese, Anamese, Javanese, Sundanese, Filipino, Chinese (Hokien, Teochew, Cantonese, Hakka, etc.), Japanese, the negro, Ethiopian, Moor, Somali, etc.

This meeting of the world's populations, civilizations, religions, philosophies, and business methods and social customs is in itself a liberalizing agency, such as is not at work in any other part of the world. The Buddhist, the Hindu, the Shintoist, the Confucian, the Mohammedan—all lose much of their bigotry, and come to look upon the others as more or less their equals. This done, the fortifications against Christianity are practically taken. Malaysia, and Singapore in particular, is peculiarly the field for large and aggressive missionary effort.

May our Lord hasten the day when the mission leaders and the Church at home see this. In spite of the very advantageous conditions that prevail here, Malaysia is the least known of the great mission fields, and at present one of the most feebly worked.

THE TEMPTATIONS OF A MISSIONARY—II

BY REV. SAMUEL M. ZWEMER, D. D., BAHREIN ISLANDS, ARABIA

Author of "Arabia the Cradle of Islam," "Raymund Lull," etc.

III. The third typical temptation is that on "the exceeding high mountain," when all the kingdoms of the world and their glory unroll in splendid vision before the Son of God. Satan offers to give away his world-kingdom in exchange for one act of adoration. But the tempter is foiled. Altho the attraction of power and the desire to exercise it absolutely are the two greatest temptations of the religious leader, altho all other so-called national reformers fell under the power of this temptation, *Christ stands firm*—firm as the granite rock against which the tide-waves beat high for centuries and the foam dashes harmlessly.

Even as the first temptation is a conflict between doubt and trust, the second between presumptuous pride and lowly obedience; so this third temptation is a conflict between the allurements of the world and loyalty to God. The first was to doubt the word of God; the second to presume upon the word of God; the third to reject the word of God. Christ's answer was: "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." The whole force of the temptation lies bare in a single word of that reply: *Only*.

"No man [and, therefore, no missionary] can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." "If any man love the world, the love of the Father is not in him." The allurement of *compromise* is the constant temptation also in the work of evangelizing the world.

Primarily, this temptation of Christ was not a temptation to *idolatry*. The point of the temptation lay in the boldness of the design: Satan spreading out all at once a rushing picture of absolute sway over the world and its glories, and then offering it to the lowly son of David on condition of *yielding to the devil on only one point!*

Using the World's Weapons

Such is also the character of this temptation in the foreign field and to the missionary. Its profound subtlety can not be described, but only experienced. Nor can its power be overrated in these latter days, when, on every hand, we see signs of an unholy alliance between the Church and the world, even at home; in these latter days, when the temptation to lean on the arm of flesh is so strong, and ends often apparently so auspiciously for the Kingdom.

In the early days of missions the missionaries found most governments hostile to their efforts, and Christian rulers indifferent to their plans. Now all has changed. Africa is an example. The opening up of

the Dark Continent and its partition among the European powers has had a tremendous influence on the whole problem of African missions. It has not only opened doors for the Kingdom of Light, but has given opportunity to the rulers of darkness. As a writer in the *Encyclopedia of Missions*, speaking of governments and missions, says: "The danger of alliances with rulers and powers of this world is nowhere greater than in Africa. Petty potentates of every tribe are only too happy to avail themselves of the resources and science and prestige of a European or American to overcome a rival or to regain a throne." That was a very telling cartoon which appeared in the *New York Herald* not long ago, representing, on one side, a Jesuit of the early days with a crucifix and Bible before a savage audience, and, on the other side, a modern German Jesuit missionary with uplifted sword and a Maxim gun in Kaio-chau harbor, pointed at helpless Chinese!

Such cartoons are caricatures, but still they can teach us a lesson. Even the world that lieth in wickedness calls us to remember the words of our Master to Pilate: "*My kingdom is not of this world, else would My servants fight for it.*" In Dr. Cust's recent book on Missionary methods, he devotes a whole section to the consideration of this evil, and, altho we can not always agree with him, no one can fail to feel the force of his remarks. We quote three extracts:

A relying on the arm of the flesh has been one of the sins of missionaries from the earliest centuries to the present hour. I do not know which is more odious, the arm of flesh *against* the promulgation of Christian truth or *in favor* of it. I really think the latter is the more odious; it affects the character of the missionary. Instead of relying on the arm of God, he learns to truckle to the chartered company, the local government, the jack in office, the consul, and this destroys his holy energy. . . .

Any vengeance taken for the slaughter of a missionary is wrong. We can not, in the same breath, talk of martyrs and take vengeance by the destruction of women and children in their villages with gunboats, or use diplomatic pressure to get compensation for the families. Only imagine the families of Isaiah, or Stephen, or Paul getting a compensation in cash for such deaths as have given new life to the world. It shows want of the assurance of faith and a contemptible hungering after filthy lucre to ask for a money compensation by the arm of the flesh. Do we offer our martyrs for gold? . . .

Have nothing to do with the civil rulers. Never appeal to the arm of the flesh, either to annex a country, as in Uganda; to give compensation for losses, as in China; to exert political influence, as in Turkey and Oceania. It is unworthy of a Christian missionary. He ought to trust in the arm of the Almighty alone.

"Thus saith the Lord, Cursed be the man [mission] that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man [mission]

that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in they ear of drought, neither shall cease from yielding fruit" (Jeremiah 17: 5-7).

Was there ever a more telling illustration of this grand passage in Jeremiah than the history of the Church Missionary Society in Fuh-kien province, and of the China Inland and other missions in the Boxer uprising?

In 1895 occurred the awful Kucheng massacre: nine witnesses—mothers and children—butchered by a cruel mob! But, true to their missionary principles, this society refused compensation from the Chinese officials for property destroyed or the lives of their martyrs. The most glorious revival in the history of their mission followed, and thousands joined the Church!

How directly opposite to a gunboat Gospel and the intrigues of politics for the cause of missions was the plan for the Sudan mission, as outlined by the late noble Wilmot Brooke and his companion. They wrote:

Political Status.—As the missionaries enter the Moslem states under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they should not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers, and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Sudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects, and put themselves, while outside British territory, under the authority of the native rulers."

This may well be called the *heroic* method of solving the difficult problem and meeting the insidious temptation to rely on the arm of flesh.

The whole problem of the relation of missions and missionaries to existing governments at home and abroad is exceedingly difficult, and is growing more so every day. Every missionary must face it, and every student of missions should know its bearing on the fields he studies or expects to labor in.

The Temptation to Compromise

If the missionary does not *lean* on the arm of flesh and seek support in the rulers of this world and the princes of the heathen, the devil tempts him to link arms with him for a more rapid and sure world conquest by compromise: to fall down before certain aspects

of heathen religion and philosophy; to believe that religions differ only in degree and not in kind; to yield a little to Mohammedan prejudice where principles are at stake; to choose the highway of civilization and culture instead of the narrow *via dolorosa*—the way of the Cross.

How great is such temptation all the history of mediæval and modern missions testifies! How great the fall if the missionary yields can be seen in the awful results of the so-called *Malabar rites* in South India and the *Chinese rites* in North China—the consequence of Jesuit mission methods. The end, far from justifying the means, is a dark blot on the history of Romish missions, they themselves being judges.

“Christianity,” says Monier Williams, “can not be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and whosoever wishes to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith; the living Christ will spread His everlasting arms beneath him and land him safely on the eternal rock.”

“Thou shalt worship the Lord thy God, and Him *only* shalt thou serve!” A single act of homage to any other God than Jehovah, or any other intercessor than His only begotten Son, is to fall under this temptation of the devil, vanquished. But the spirit of compromise is abroad, and in nearly every field there are illustrations of its power as a temptation.

Ancestral worship in China was at one time tolerated by the Jesuits, then it was declared absolutely wrong by the infallible decree of Pope Benedict XIV., but at the Shanghai Protestant Missionary Conference, in the year 1890, we heard two distinguished Protestant missionaries taking opposite ground. One stood firmly with the pope, and the other sided with the Jesuits. One counseled “that missionaries refrain from any interference with the native mode of honoring ancestors,” while the other ended his paper by saying: “In Christians there must be a complete separation from ancestral worship in all its forms; nothing which savors of idolatry or superstition can be allowed to remain in the Christian Church.” Toleration of any form of idolatry, however specious, is treason to Christianity. In this respect the Mohammedans in China are more orthodox than some Protestant missionaries—at least, in theory; for they allow no ancestral worship in any form whatever.

Yet the *power* of this temptation to compromise appears from this statement, made at the London Missionary Conference by a Korean prince: “If the people were allowed to observe these old ancestral customs I believe all Korea might become Christian in three years.”

"If thou wilt fall down and worship me, all these things will I give thee." Polygamy in the native church, with all its arguments pro and con for toleration or prohibition, is another instance, we believe, of this temptation.

What shall we say of the missionaries of the Church of Rome who purchase slaves from the slave-dealer and then baptize them? Dr. Cust denounces it with indignation as a sinful practise, and yet how near it comes to what is otherwise known as work for *rescued* slaves. But there is a distinction between a purchased slave and one rescued from purchase. The one encourages the slave-trade, the other puts an end to it. Satan here also appears as an angel of light, and Tippu Tib himself would gladly supply enough slaves at a fair price to furnish converts to all the mission stations in Africa!

Again, how great is the temptation to *modify Christian doctrine* to suit the prejudices of Mohammedans, for example, on the mystery of Holy Trinity. It is easier to stand by the Nicene Creed and the Athanasian in the seminary classroom than on the field of battle with a polemic Moslem. A modified Arianism or Sabellianism, or, better still, a pure Modal Trinity, can be so simply and beautifully illustrated—yes, almost demonstrated. Why should you needlessly offend by urging Christ's *essential deity*—"God of God, Light of Light, very God of very God"? "Be wise as serpents and harmless as doves"; if you urge that point you will drive away an inquiring soul; yield to the testimony of the Koran in this one particular, or at least leave it in the background, and you will be the victor in the argument. "Get thee hence, Satan, for it is written." "He that hath the Son hath life, and he that hath not the Son of God hath not life." "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son."

Such, then, are three of the typical temptations that assail the missionary; we have not touched upon others equally powerful, but have only followed out these three in their bearings on our work.

Two Practical Thoughts

First, to those who never expect to work in the foreign field, but who will, therefore, plead the cause of missions at home and in the churches: "*Brethren, pray for your missionaries.*" They sorely need the continual and continued earnest intercession of God's people. Ye are to them as Aaron and Hurr, who held up the hands of Moses. Suffer not the missionary conceit to disappear utterly or to dwindle down to a lecture course on the various fields; pray, *pray, PRAY!* A revival of prayer at home will sweep away the remaining barriers not only among the heathen, but in the hearts of your missionaries, and then days of refreshing shall come with great ingatherings and rejoicings. Plead with God, not only that the missionaries may live *long*, but that

they may live *holy*. Demand in the conduct of your missions and mission boards *spiritual* methods and *spiritual* men for a spiritual work. Beware of a missionary pessimism that leads to despair, and of an easy optimism that presumes upon God and dictates to the Almighty.

And, secondly, to those who feel called to go, or who call upon others to go: *Brethren, count the cost of being a missionary*. There is no "candidating" in the foreign field; there is no discharge in that war. "No man having put his hand to the plow and looking back is fit for the Kingdom of God." "Which of you intending to build a tower sitteth not down first and counteth the cost?"

"If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Is it not, perhaps, true of the Student Volunteers as of the Kingdom of God—"many are called, but few are chosen"? May the Lord of the Harvest choose many of them, and thrust them out into the field and the fight. But let them remember it is a Holy war, and the enemy comes in like a flood. The Spirit of the Lord has raised up a standard against him. *In hoc signo vinces*. "The God of peace shall bruise Satan under your feet shortly." "Go ye into all the world and preach the Gospel." "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

THE WAR AND CHRISTIAN WORK IN JAPAN

BY REV. THEODORE M. McNAIR, TOKYO, JAPAN

It is still too early to say what effect the war is likely to have upon the Church in Japan; but there are indications pointing to an enhanced prestige and a larger influence upon the national life than that which now obtains. One of these indications is a series of statements recently made by the prime minister, in an interview which he gave to Dr. William Imbrie, a Presbyterian missionary.* They included the following, and were uttered not only for the premier himself and his associates in office, but also for his majesty the emperor:

"The number of those professing Christianity in Japan must be large,† and with a larger number who are Christians in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors of the universities, the editors of leading secular papers, and the officers in the army and navy. . . . There are Christian Churches in every large city. . . . There are numerous

* See page 698.

† The number is over 100,000, including Protestants, Greeks, and Roman Catholics.

Christian newspapers and magazines. . . . Christian schools are found in important centers. Property is held in accordance with express government enactment—held even by foreigners—for such definite Christian purposes as, to quote from the official documents, ‘the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.’”

These statements were made to demonstrate the reality of the freedom of religious belief which is guaranteed by the national Constitution, and they were coupled with assurances that the intentions of official Japan are the farthest removed from anything anti-Christian. “The war has nothing whatever to do with differences of race or religion. It is carried on solely in the interests of justice, humanity, and the commerce and civilization of the world.”

With the thousands of Greek Church Christians in the empire, and the not inconspicuous place they have come to occupy in the eye of the nation, it is nothing strange that among ignorant and unthinking people animosity toward them should have been manifested on the breaking out of the war. Nor is it to be wondered at that, with Russia inviting the sympathy of the Christian world, on the ground of her being the Christian party in the present struggle, some of the native religionists of Japan should have tried to stir up an anti-Christian feeling here, directed primarily at the Greek Church, but incidentally at all Christian believers. It does not appear that this movement had made much headway, tho in certain places disturbances did occur—religious meetings were interrupted, and the peace and safety of Christians were threatened more or less seriously. The government, however, is distinctly beaucroatic, and is powerful enough to check such tendencies without difficulty. It did so in this case by means of instructions sent down to all local officials, and also to teachers in the public schools, and to the heads of religious bodies generally, emphasizing the need of a self-restraint and decorum consistent with the national professions and spirit.

This effort on the government’s part dates from early in the year. It has since been well supplemented in connection with the joint meeting of Buddhist, Shinto, and Christian adherents, recently held in Tokyo,* the influence of which seems to have gone all abroad throughout the country.

It has lately been reported from America that steps are being taken in Japan to establish a Japanese Christian Church “which will help to popularize Christianity, and cause it to be recognized as a national religion.” Nothing at all has occurred to justify this report, and nothing out of which it could naturally have grown, unless it be this remarkable meeting, of which some visitor chanced to hear, and into which he read an intention never intended,

* See August Review, page 573,

Christians of the several denominations are drawing together, no doubt, in their appreciation of the great needs of the time, for joint action in the relief of distress, and for the administration of comfort, and in using advantageously the varied opportunities that offer for the prosecution of Christian work. The Evangelical Alliance is one medium for giving expression to this purpose now as at the time of the *Taikyo Dendo*, or great awakening, of two or three years ago. The Young Men's Christian Association is another. And there is also the association of missionaries centering in the so-called "Standing Committee on Cooperation." To the latter have lately

been added the representatives in Central Japan of the Church Missionary Society, the first Episcopalians as yet to take part in this movement. Arrangements have



COUNT KATSURA
Prime Minister of Japan



HON. T. ANDO
President of the National Temperance League of Japan

been made under the combined auspices of these three agencies to send Japanese and also foreign "comforters" to be with the soldiers "at the front," tho the date of their departure is not yet fixed.

In temperance work, moreover, the interests of Christians in earnest alliance is centering in an appeal to the spirit of patriotism. Men are urged to save what is spent for the daily dram, and use the fund which accumulates in the purchase of war bonds. Conspicuous in this temperance activity is the Hon. Ando Taro, a prominent Methodist Christian, once the Japanese representative in Honolulu.

The sympathy for Japan on the part of the Christian West,

which is at once so general and so generous, is deepening here the feeling of gratitude which already shows every evidence of having come to stay, and the sentiment is one from which the Church should reap decided benefit in the time to come.

The Perry Memorial, which had its origin in a great meeting held in the Y. M. C. A. hall—a meeting, by the way, which was conducted by Christians, and was largely religious in character—was an early expression of the sympathy which has only grown the stronger as the intervening months have passed, and the forty thousand dollars then raised in aid of the destitute families of soldiers and sailors has been so splendidly augmented from over the sea.

The coming of the band of American nurses to help in the military hospitals has also contributed to the volume of proof of American friendship, and the way the people feel about it has been shown in the nature and persistence of the welcome accorded these good women in the public press and from men and women of every class. Monster meetings were held, and the fêtes and functions to which they were invited day after day bade fair to shut them out wholly from any exercise of their eleemosynary gifts.

Only the other day an offer was made to the army medical staff, for its use, free of charge throughout the period of the war, of a spacious building and grounds belonging to one of the Tokyo missions. It was thought that the place might prove of service for hospital purposes. "There it is," remarked the doctor to whom the matter was first mentioned, as he turned to an associate; "just another evidence of the extreme kindness and sympathy of these people! It will certainly not be forgotten."

There are days of stress and anxiety ahead, long and weary ones, and the additional hospital wards that are being built are already beginning to fill; and what may be seen in Tokyo is typical of the scenes and prospects which present themselves, only in lesser degree, in many other places throughout the empire.

One thing is clear: that of occasions for the doing of deeds of kindness there will be a plenty in the homes of the poor, these homes, many of them, which have contributed virtually their all to the nation's weal—homes, too, to which the wounded son or father may presently be returning. And with the visit of sympathy and material help-bringing there may go, without hindrance, the message of still better things, of the best things of all, which the Christian is commissioned to convey. May the Master's servants be like Him in spirit and in effective ministry in such a day of enlarged opportunity!

WORK FOR THE YOUNG MEN OF CHINA*

BY ROBERT E. LEWIS, SHANGHAI, CHINA

Y. M. C. A. Secretary; author of "The Educational Problem in the Far East"

The men of China! You might attempt to impersonate the subject by thinking of eighty millions of personalities, of men—not jellyfish, but men. The differences between the men of the Occident and the men of the Orient sink almost out of sight after you have gone about the world and have labored in different climes. Their anatomy is practically identical with our anatomy. They have similar headpieces upon their shoulders, in which there are mental processes and battles similar to those which you and I are fighting out. Not only so, but they are men who have hearts. They love ardently, and they hate with all their souls. We sometimes think that the Oriental is stolid and immovable. In his countenance he may be, but not in his heart. His passions take a vital and complete hold of him. They overmaster him. They may be good, or they may be evil passions. We sometimes think of our own as the strongest race, and possibly we are men of the highest ideals, but in the Orient there are men of ideals, and when their ideals take hold upon them, they take hold of the whole man. Eighty millions of men—more men in the Chinese Empire than people—men, women, and children—in the United States of America.

The Modern Student Class

The field of the Young Men's Christian Association among these eighty millions of men divides itself into three natural divisions.

First I would speak of the modern student class. They are gathered together in thirty Christian colleges, in different parts of the Chinese Empire. They are gathered together in thirty government colleges, and universities also, widely scattered, for that is the greatest empire of Asia, and Asia is the greatest continent of the world, and we deal with distances when we deal with Asia. In these Christian colleges about one-half of the students are not yet Christians. In the government colleges Christianity is absolutely tabooed. Not long ago imperial edicts were issued which made it impossible for a Christian student to remain in a government institution of learning, and yet we do not shut those institutions out of the field of our operations. If we can not work in the classroom, inside the halls of the institutions, we will work outside. Our work must go on.

The importance of the modern colleges of China is easily seen from a Christian standpoint. It would be absolutely impossible for men and women from any other Christian nation to evangelize the Chinese Empire. The only way such a mass of humanity can be evangelized is by calling out chosen leaders from among China's sons, filling them with the power of the Holy Ghost, and committing to them the operations of the Church of God among their own people. Where will those leaders come from if not from her colleges? The Young Men's Christian Association, therefore, has taken the colleges of China as a legitimate field of operations, because in them it can train, and in them the Spirit of God can anoint the men who are to be the pastors, the evangelists, the secretaries, the Christian teachers for the Christianization of that heathen empire.

* Condensed from the report of an address.

The work among the student class of China is so difficult that I would scarcely venture upon a discussion of the difficulties here. And yet the work is making headway.

During my first year there, as traveling secretary, there were 646 Chinese students who covenanted in the presence of their fellow students and professors to keep the first half hour every day holy unto God for the study of His Word and for communion by prayer. Mr. Mott says that a larger per cent. of the students in the institutions of China are systematically studying the Bible than in any other country of the world. I wish you might have been in the commercial capital of that empire at midnight two years ago last fall, when the students and the delegates generally were assembling for the great national convention to be held in the City of Nanking, and when you might have seen at midnight 139 of these men going down to the steamer which they had chartered, every man a Christian—students, professors, and business men. They sailed up the Yang-tsi, up to the old southern capital of the empire, and there, meeting delegates from other parts of China, they assembled in the bamboo auditorium, fitted not with electric lights, but with ox-horn lanterns swaying to and fro in the autumnal breeze. I wish you might have read the newspapers (thirteen are published daily in Shanghai), in which they characterized that load of men as the most remarkable that ever embarked on a steamer on the coast of China, and that gathering of Christians as the most influential ever convened in the empire. Christianity and the work of the Young Men's Christian Association is taking hold of the student class in the modern colleges of China.

The Literati

The second division of our field relates to what we usually call the *literati*—that is an Italian word, and is used for want of a better term to define the largest number of students in any country in the world. There are enrolled every third year in the Chinese Empire 960,600 students, for the purpose of passing examinations controlled by the Chinese government. What is the student constituency of the United States? Much smaller in numbers, and much easier of access.

Before Abraham left Ur of the Chaldes to found a family, a clan, a nation for God, China had an educational system, and that system, with some modifications, is in existence to-day. The degree men produced by this system are our field. The *literati* are important because, first, from them all officials throughout that empire are drawn. Secondly, because the *literati* of China control the literature of that empire—and I do not hesitate to say they are the most literary people in the world. Literature has a mighty sway in that empire. They control it. In the third place, we take the *literati* as a field of labor, because they are the public mentors. They control public opinion in village, in hamlet, in city. If, then, we would control public opinion in China, if we would control the literature of the literary nation, if we would control the political life of that empire, we must win men who are leaders among the *literati*.

The Great Cities

A third division of our work is in the great cities of China. In a secretaries' council we agreed that it was a fair statement to make that, in addition to the few cities which we have already manned, no city that

had a million people should longer go without a Young Men's Christian Association. We will not speak of the cities of 500,000, or 200,000, or 300,000, or 50,000, or 25,000, but that all cities of a million people in that empire demand and have a right to have Young Men's Christian Associations.

In the Young Men's Christian Associations in the cities we reach students and literati to some extent, but our particular field is the Chinese business man, and he is as keen and capable a man of affairs as any business man you deal with. If your eyes are not wide open, he comes out of the bargain the better of the two, and he is the most honest Oriental business man of whom I have heard. These are business men who deal in large figures as well as in small. They are not staggered by large propositions. The Young Men's Christian Association goes into the cities and attempts to reach those men. What is the environment of the young men of such a city? In Shanghai, for example, the law, the legal systems of eleven different nations prevail: American law rules over Americans; British law rules over Britains; Chinese law rules over Chinese; Russian law rules over Russians; Spanish law rules over the Spanish, etc.—eleven different legal systems prevail in the foreign City of Shanghai. That portion of Shanghai includes about 450,000 people, not speaking of the contiguous walled city and suburbs, making altogether more than 750,000 people. Eleven different legal systems prevail. That means this: that the vices and evils permitted in Orient and Occident are allowed to flourish there. The police report to me that there are 5,301 women of prostitution living in the foreign settlements of Shanghai in 914 houses in that section of the city which Christians are supposed to rule over. Do you see what that means to young Americans coming out to the Orient and settling in the Chinese commercial capital? Do you see what that means to the Chinese business man as he comes to the market city from the interior of China? Not only so, but the foreign settlements of Shanghai are the center of a clandestine slave-trade. Slaves! but no auctions. You do not see them standing upon the block as we suppose slaves are sold. Almost all business is done by the bargain system—a man sees something he wants, and he buys it. So it is with the slaves in China. And they are all women or girls.

The Money Passion

I used to think in traveling on the Pacific coast of America that we were the greatest money lovers of any people. It seemed as tho people in the trains and hotels and everywhere talked money, price, profits—nothing but money. But in the Orient you find the man who is controlled, body and soul, by the money passion, and you see what this does for him. It gives him fictitious values; it places fictitious values upon life—what it is to live; upon happiness; upon usefulness; upon his own body; upon his own soul.

Take another circumstance surrounding young men in Oriental commercial cities which may be interesting for us to note in passing. We find a large and increasing class of men who have no religion. Now, that is a very ominous circumstance in the Orient. I believe I would rather have a devout heathen, tho he bows to idols, than to have a rampant atheist who has no God. We have an increasing number of those blatant fellows who go about doing a great deal of damage to young men and to the moral life.

I would like to say a word in regard to the commercial importance of these young men. China has a coast-line about 2,500 miles long. In the north is the City of Tientsin; in the center is Shanghai, while down at the south are Canton and Hongkong. The lines of trade which radiate from those cities show that they absolutely control every dollar of goods exported or imported into China. I wish you could see that great belt of territory, a thousand miles broad in places, and nearly 2,500 miles long, extending from the Pacific Ocean back to the Himalaya Mountains, the foreign commerce of which is controlled by the single city of Shanghai, and you would realize the commercial importance of such a city. We have found in the Orient that the trade routes are the Gospel routes. If Shanghai, Hongkong, Canton, and Tientsin control the commerce of China, they also are the focal points out of which radiate other than commercial influences. Ideals, ideas, and principles are propagated from these great centers. If, therefore, we would accomplish the task of influencing China for God, we must set up temples to His name in which there shall be enrolled young men by the hundreds in these great Oriental cities, whose influence will ramify out through the channels of commerce to the very confines of the Chinese dominions.

Why the Association is in China

Why is it necessary that the Young Men's Christian Association should go into that field? We are in the college field because the educators of China, *en masse*, as well as severally and individually, came to us and said they believed the college branch of the Young Men's Christian Association could cultivate the Christian life of Chinese students better than any other organization of which they knew. Secondly, we are in the colleges because we are the only national, interdenominational organization—or, I might say, organization of any kind—which is pressing upon Chinese students the supreme obligation of giving their lives to China's evangelization.

Why are we in the field among the literati? Because the missionaries have said to us, not once but repeatedly, that in order to win China we must win this great class who fill the offices, who control the literature and public opinion of China, and because they believed the Young Men's Christian Association can cultivate that field to greater advantage to the Christian Church than can any other organization.

Why are we in the city field of China? For reasons similar to those I have already mentioned, and for another: because if China is ever to evangelize herself, she must not only give men (and the Chinese colleges now have 250 volunteers among them), but she must produce the money. In these great commercial capitals there is heathen wealth enough to evangelize China; no doubt of it. Our great opportunity, and one of our greatest perplexities, is to lay a Christian hand upon that money. With God's blessing it can be done.

Are we achieving anything along these lines? We have not attained, but we are attaining. The men in Shanghai have organized a metropolitan association which numbers 1,084 members. During 1901 they raised in Shanghai and expended on their current expenses \$8,000 in American currency. During the past year they spent in Shanghai \$13,375. Not a single dollar for the maintenance of this Young Men's Christian Association comes from the United States. We do not ask it; we would not receive it if you offered it to us. We have said to those

men from the beginning: "You may have the Young Men's Christian Association, but you must support it," and they are supporting it. Before the European branch in Shanghai was organized, in which there are now 402 members, the merchants and bankers of Shanghai put their names upon a guarantee subscription list which has made possible, from the beginning, a rented association building of brick and stone four stories high, all occupied by the association. It is too small now, utterly outgrown in two years. These men guaranteed, for rent and furniture, \$14,960. The last two weeks I was in Shanghai, heathen—not a single Christian man among them—promised \$25,000 in land and money toward the location on which they ask Christian men in the United States to erect a building. We only ask for \$50,000. It would be a more suitable proposition if I came asking \$200,000 or \$300,000. Some of the heathen business men came to me and said: "We will build this whole structure." I said: "No; if you will give the money for the land, we will get Christian money for the building." A temple of Christ built by Buddhists! It would not do. They might be preaching Buddhism there five years from now. It would be perilous. By and by, when those men lay their lives upon the altar of Jesus Christ, then there will be money for China's evangelization. There are also conversions to Christianity. The grandson of the Chinese Ambassador to the Court of St. James confessed Christ, and was disowned by his family for it. I happen to think of a man who is one of the best known literary men throughout the Chinese Empire. He edits a magazine that goes into all the great *gaments* in the country. He came upon our little platform in our rented building of the Chinese branch, and stood before an audience there. He told them why he never had believed in Buddhism; why he once had believed in Confucianism, and now why he believed in Christianity. That address not only rang out through that auditorium, but it was published in the magazine of which he was editor, and went through China. In the Shanghai association 250 men are meeting for systematic study of the Bible. We conduct twenty-two Bible classes and religious meetings per week in that association—not mass-meetings, like you do here in many of your associations, but smaller groups.

In some parts of China they do not dare ask in a meeting that all men who would accept Jesus Christ should stand, because, possibly, every man would stand. You doubt that fact. I know a thousand missionaries in China. I have traveled north, south, east, west. They tell me the time is coming when our greatest peril is going to be a mass movement. Mass movements in Europe brought on the dark ages. We could duplicate that situation in China now if the nation should embrace Christianity too rapidly. There are mighty problems. I might press them upon you, but probably it is not necessary. We are perfectly willing to be out there on the firing-line of your Christian battle, providing we know that we are supported by the strong columns here at home.

THE JAPANESE PRIME MINISTER ON THE WAR AND RELIGIOUS LIBERTY IN JAPAN

AN INTERVIEW WITH COUNT KATSURA *

REPORTED BY REV. WILLIAM IMBRIE, D.D., TOKIO, JAPAN.
Missionary of the Presbyterian Board

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years, and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice, however, occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps, after all, Japan is not quite that she is said to be; and at least an apprehension, in case she should attain to a position of leadership in Eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of Western nations, and in particular to the extension of the Christian religion. . . .

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan, and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she can not break. Regarding this also there can be no delay. Therefore, I say that the object of the war is the security of the empire and the permanent peace of the East. . . .

But the war is not a war for the supremacy of race over race, or of religion over religion. With differences of race or religion it has nothing to do, and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. . . .

Immediately upon the opening of hostilities, communications were sent to the recognized representatives of all the religious bodies in the country (Buddhists, Shintoists, and Christians alike), asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalities, peacefully attending to their business, are to suffer no molestation or annoyance whatever; and the questions of religion do not enter into the war at all. . . .

The imputation is made that if Japan is successful in the present conflict, the day will come when, to serve her own ends, she will not be above utilizing the antiforeign spirit that is now lurking among the masses of China—the spirit that held the legations in Peking in peril of life; that massacred hundreds of helpless foreigners and Chinese Christians, and that brought deep anxiety and sorrow to the whole world. . . . No candid man can say that in all that trying time Japan was derelict in the performance of her duties, and no one has a right to insinuate that in the future she will be less broad-minded, less honorable, less humane, or

* Condensed from the *Japan Mail*, May 27, 1904.

less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that, in some respects, it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the antiforeign spirit in China. When, therefore, Japan says the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution, and her practise is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city and in almost every town in Japan, and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines which obtain their licences precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to "own and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the article in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public"; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing it may, perhaps, be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations.

The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all, and therefore I repeat what I have already said: that Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What, then, becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds, in common with the West, the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. . . .

Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West, and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West, and yet a nation might have its newspapers without having anything of the freedom of the press. . . .

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. . . . This is the system sustained by the government. It may not be perfect, but Japan has searched and is searching the world over to find the best, and she is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions, some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the primary school course. Education is yeast, and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts, and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and in war, tho she regards a judge, sitting in highest court of arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled-for criticism of a nation in no way connected with the case under consideration.

Perhaps there is nothing more peculiarly characteristic of the civili-

zation of the West than government under a Constitution, tho there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has, in the eyes of Japan, a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the throne. It was the gift of the emperor—freely given, gratefully received; a sacred treasure, which both alike will guard with care. . . .

The object of the war, then, on the part of Japan is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do.

A TOUCHING APPEAL FOR A TEACHER*

FROM CHINESE VILLAGERS

To the aged and honored church teacher. We respectfully and humbly approach you. We are the inhabitants of a mean and wretched village, who, all our lives, have been oppressed by idolatry. We are like people sitting in a dark house without a single ray of light. We have fortunately met with your teacher. He came through our village and saw several of us together. Wishing to save us, he earnestly preached the doctrine. We, having heard his words, know there is a Savior who can save our souls, redeem our sins, and deliver us from walking in the wrong road. So now we are like men who have had a glimpse of the sun and of heaven. We are afraid if we can not have the teacher always with us, and hear more of the doctrine, we shall always be men of hell.

We earnestly besought the teacher to remain in our village, that he might teach us ignorant men, and open our hearts, lest we lose the light of the Gospel. He said he could not without your permission. We know how difficult it is to build a large church, but we do not ask you to do that; we will get our own room and the furniture necessary, and will not trouble you in any way. Some of us might manage to go for worship to Sungâ (eight miles away), but the women and children can not go so far; besides, if we had a church here we could come every morning and evening to learn, and so run away from the devil and get near to God. This would be a great advantage. Sometimes one of our rich men will bestow alms and take care of the bodies of the poor around him. Our souls are more important than our bodies, and we earnestly ask you to take care of them. Our great hope is that you will let the teacher come and have a school here, that our women, and girls also, may hear the doctrine and become children of God. You need not fear that we want to trouble you about any other things. We beg you not to sit still and let us be lost, but do let the teacher come, that we may know how to walk the heavenly road to life. If you do this, it will be like creating us anew, and will bring praise to the Savior; if not, we can not enter the happy heavenly place. The report of your love is spread abroad. Do stretch forth both your hands to help us; do not fold your arms and let us go to perdition. In a letter it is difficult to express all our hearts feel, but your permission would be valued as a gift of a thousand pieces of gold.

* The following translation of a request from some Deng-ung people for a catechist was sent by the Rev. J. B. Carpenter (C. M. S.), of Hok-chiang, Fu-Kien, who writes: "This place is in the Hok-chiang district. I am now sending the Gu-leng catechist there each week, and a real work seems to be going on. I visited the place about a month ago, and found their room packed with people who had learned a good deal in so short a time, and were anxious to learn more of the good news of Jesus Christ."—*Church Missionary Gleaner*.

EDITORIALS

Cave-blindness in Missions

Animals that live in the gloom of a cave lose some of their keenness of sight. So long as there is little to be seen they do well enough. But with more light for seeing or more objects to be seen they fail. It is not our genius, but that of Bacon, which applies this fact to the illustration of the effect of narrowness upon processes of the mind. One who lives and sees in the semi-light of a cave must think in a narrow sphere.

That this cave-blindness is a danger in observing or trying to describe missions appears in many current attempts to convey information on missions. For instance, a returned missionary, in addressing the students of a Denominational college, remarked: "I have not the honor to be under the Denominational society, but I have seen so much of your denominationalist missions that I can give quite an idea of their work." Afterward one of the students came to the missionary, saying: "If you are not under our Denominationalist Mission Board, pray what are you? I did not suppose that *there was any other missionary society but ours!*"

A writer in one of the missionary magazines desires to show the need of increased effort in India. The desire is good, and the need is pressing. But the means used to bring home the need to the reader's mind are defective. The writer says that Patna, a city of 135,000 inhabitants, has but 2 missionaries, and Cawnpur, with 197,000 people, 10 missionaries. He must have lacked power to perceive recent things or power to perceive things beyond the limit of his own little church group. He certainly lacked power to perceive the fact that in evangelism the native worker

weighs about as much as a missionary. At all events, the facts, which ought to be correctly given when argument is to be based on them, are that in Patna there are 9 missionaries and 11 native workers, and in Cawnpore and neighborhood, 29 missionaries and 104 native workers.

Once more: A metropolitan weekly directly declares and indirectly implies by its name a purpose to enlighten its readers upon all sorts of Christian work. Being desirous of emphasizing the duty of the Church to preach Christ to Mohammedans, and being also affected with cave-blindness as to matters beyond its denominational limits, it published, not long ago, the following extraordinary statement: "The only mission to Islam in all the world is the Presbyterian Mission in Persia." It then bases its lecture to the church upon that text. The lecture is needed. But it loses all persuasive force and sets up a violent reaction as soon as one discovers that its text is rubbish—a mere fragment of glass, to which some one afflicted with cave-blindness has given the setting of a diamond! In fact, a dozen denominations besides the Presbyterians are laboring among Mohammedans. Some 50 missions to Mohammedans can be counted up. They are found, like the one noted by this cave-blind editor, in Persia, Turkey, Arabia, Beluchistan, India, Malaysia, Egypt, the Soudan, the Barbary States, Nigeria, British East Africa, and the Uganda protectorate.

No one will believe in the possibility of carrying through a scheme of evangelization which assumes that the burden of it has to be borne by one group or one sect. Whoever can not recognize another missionary society as quite as

worthy of notice as his own, or can not rate the achievements of other missionaries as highly as those of his own denomination, or feels that the duty of evangelization is not well performed unless his own religious kin are performing it, throws stumbling-blocks in the way of missions.

The Kingdom of our Lord Jesus Christ is to possess the whole earth. But cave-blindness in those who champion missions obscures this glorious fact. D.

British and Belgians in Africa

One has but to contrast the condition of things in Uganda with that on the Kongo, to realize the difference between government for the sake of the governed and that which is solely for the sake of the pockets of the governing classes. The King of Belgium is despised as selfish, and his government is condemned as barbaric. No amount of improvements in the way of railroads and such signs of material progress can offset oppression of weaker men and women. Let the governments of Europe and America demand and insist on an investigation, and let them appoint a sufficiently powerful and impartial commission to see that the needed reforms are carried into effect. *

The Missionary's Personal Influence

The *Indian White Ribbon* vouches for the truth of the following story, which should certainly lead us to consider the influence of our example on others, and the possible evil which may come from self-indulgence in seemingly harmless and trifling things. The incident is as follows:

A missionary addicted to the use of tobacco led a young Japanese Prince to Christ. For several months the convert seemed very happy. One day he said to the missionary:

"Sir, sometimes it is in my heart

to wish that you had never come to Japan, for you are a stumbling-block in the way of my friends. There are five or six young men of the royal family who are my close associates, and I tried earnestly to persuade them to accept the Christian religion, but they say they have no faith in it, for you, who are its exponent, do not live in accord with your doctrine. You preach about one Paul, who said the body is the temple of God, and His Spirit dwells in it, and it should be kept pure, which is a reasonable service, but you defile it in every way by the use of tobacco."

The missionary was amazed, and said:

"If you can prove to me that this is true, I will never touch tobacco again while the world stands."

The prince ran from the room and quickly returned with the young men, his princely friends, who all declared that the testimony of the prince was true. The missionary unhesitatingly brought the remainder of his cigars out and destroyed them in the presence of the young men, vowing never to touch tobacco again. The young prince hurriedly left the room again. Returning in a few minutes, he brought a package carefully wrapped up in paper, which he proceeded to unwrap, disclosing the stump of a cigar.

"I used to watch you as you walked up and down the orchard smoking, and one day saw you throw away this piece of your cigar. I took it up, and, carrying it up to my room, placed it where all Japanese place their gods—over the doorway—and every day I would kneel under it, and pray my God to deliver you from your god—tobacco. My prayer has been answered."

In the course of time the prince had the happiness of seeing all his young friends accept the religion of Christ.

We do not sit in judgment upon those who have habits not condemned in Scripture, but which we believe would be detrimental to our own character and usefulness. We are, however, convinced that all such matters should be decided in the light of the principles found in Romans xiv: 19-23.

BOOKS FOR THE MISSIONARY LIBRARY

THE BETTER NEW YORK. By William H. Tolman and Charles Hemstreet. Illustrated. xiv. and 320 pp. \$2.00, *net*. The Baker & Taylor Company, New York. 1904.

The City of New York declares with great roar of labor and din of struggle its chase after the dollar, and it advertises with glitter of tinsel and witchery of music its pursuit of pleasure. One may think these the characteristic features of life in the city. But in every district, almost in every street, quiet, self-forgetful, kindly people are always working to improve the conditions of life for those who would otherwise be conquered by their environment. Such people have an influence far beyond their means, for the wealth of the city is behind them. "The Better New York" is a guide-book to the good works of the people of the great city, both in their corporate, municipal capacity, and in their individual quality as Christian or Hebrew, Roman Catholic, Protestant, or agnostic. A good Index admits the student instantly to the complicated mazes of each class of beneficences, delicately drawn and artistic vignettes fix in mind the more important landmarks, while flexible covers woo the saunterer to let the book have a place in his overcoat pocket.

As a guide to the city, this book should be read first by every visitor, and it will generally make search for another guide needless. It is a kindly garrulous friend, with a chatty description of every humane and benevolent undertaking in each district, and with a trick of remembering at the right moment the historic traditions which cling to almost every street corner. It is a unique work, full of surprises; and for planning and composing it the Institute of Social Service deserves well of the city. D.

STORY OF COMMANDER ALLEN GARDINER. From His Diary. With an Account of the Opening of Ecuador and the Work of the Gospel Missionary Union. 16mo, 108 pp. Gospel Union Publishing Co., Kansas City, Mo. 1904.

The story of Captain Gardiner's missionary work in South America is a remarkable one, and should be familiar to all Christian readers. It is here gathered in compact form from his diary, the pages of which were scattered in various places for some time after his death. They were finally brought together, however, and are now carefully preserved in London. His adventures, hardships, perseverance, and progress among the degraded natives of Tierra del Fuego, make stirring reading, and are a standing proof of the power of Christ to induce self-sacrifice and to convert even the lowest of human beings. *

Missionary Picture Postals

The REVIEW has undertaken to supply what we believe will be a most useful means of advertising missionary meetings in our churches and societies. A set of 32 *Missionary Picture Postal Cards* have been issued, with striking half-tone reproductions from photographs of scenes in mission lands at home and abroad. They include unique views and portraits from Japan, Korea, India, Laos, China, Tibet, Persia, Turkey, Arabia, Central America, South America, Mexico, Alaska, Africa, Islands of the Sea, and the West Indies. Space is left for a personal message, or for a written or printed announcement. They are so attractive that they demand attention, and will not be cast aside unnoticed. The card-board used is not wholly satisfactory, but will be improved in later editions. The price is so low that any society, mission band, or church can use them to advantage. We believe it will pay those interested to send for samples. Price (one kind or assorted), 1 cent each, 10 cents a dozen, 75 cents per 100. MISSIONARY REVIEW, 60 East Twenty-third Street, New York. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Evangelistic Campaign in St. Louis The Presbyterian Evangelistic Committee having in charge the Gospel

work during the World's Fair season in St. Louis, is conducting an average of eight meetings a day in tents, auditoriums, in shops at the noon hour, and with the Gospel wagon. Not less than three thousand people are being reached daily, a large percentage of these being non-church goers.

Three tents are in operation in the east end of the city, and at one point a large shed is being used. The Gospel wagon is employed at two or three points every night in the down-town districts. Admission has been secured to some of the largest factories in the city, and at some of these meetings there has been an attendance of nearly one thousand working people.

During the month of July Sunday-afternoon meetings were conducted in the auditorium of the Christian Endeavor Hotel. Definite results are being secured at all of these meetings, an average of fifty persons accepting Jesus Christ every day.

REV. CHARLES STELZLE. *

Work for Jews at St. Louis Exposition St. Louis, with its 50,000 Jews, has one mission, The

Friends of Israel Union Mission, 821 Washington Street, whose sole object is to preach the Gospel to the Jews. None can assert that the workers are too many, but especially not when it is taken into consideration that during the World's Fair period thousands of Jews from all parts of the world will be added, for a longer or shorter time, to the Jews resident in the city of St. Louis. Recognizing their duty and

accepting the most favorable opportunity of reaching these numerous Jews with the Gospel, an Evangelistic Committee to the Jews for World's Fair Work has been organized. It consists of well-known St. Louis ministers and laymen, and its chairman is Dr. Harris H. Gregg, the widely known pastor of the Washington and Compton Avenue Presbyterian Church. Hebrew Christian ministers and missionaries from other parts of the country are cooperating with Mr. Lev, the missionary of The Friends of Israel Union Mission. Gospel meetings are held, in personal approach the glad tidings of salvation in Christ are proclaimed, and much Christian literature is distributed among the Jewish visitors to the World's Fair, who gladly receive it. Similar efforts, blessed with great success, have been made at the great expositions of Paris and Berlin, so that the St. Louis friends of Israel are not undertaking an untried work. We recommend the effort to the prayers of our readers.

M.

"Ships of Peace" In connection with the recent sailing of *Morning Star*,

No. 5, Rev. E. E. Strong writes thus, in the *Congregationalist*, concerning missionary ships in general:

Since the day when on the Lake of Galilee Jesus asked His disciples to provide a small ship for His service, a great many vessels, large and small, have been commissioned to do Christian work in the world. No complete catalog of them could be given here. Four vessels bearing the name of the *Harmony* have been employed by the Moravians of Europe for their work in Labrador and Greenland; also four ships called the *John Williams* have been built by the London Missionary Society for the Southern Pacific. The Society for the

Propagation of the Gospel has sent several vessels to work in the southern seas, and the American Board has just sent out its fifth *Morning Star* for service in Micronesia. At present there are several missionary steamers on the inland waters of Africa, Lakes Victoria, Tonganyika, and Nyassa, as well as on the Congo. What a stirring sight it would be if all the missionary vessels now sailing under the flags of different nations, but over all having the banner of the Cross, were to be anchored in a single harbor! We should want to change the wording in our song, and make it:

Like a mighty navy,
Moves the Church of God.

What Park College Has Done for Missions Not far from Kansas City, Mo., Park College was founded, in 1875, by Rev.

John A. McAfee,

has had a wonderful growth, and has a present enrollment of 406 students. All college students are professing Christians, while less than a dozen of those in the academy are professedly out of Christ. Two hundred and forty-seven of the alumni are men, 246 women. The teaching profession has claimed 118; the ministry, 135; foreign missions, 46; 11 more have offered themselves to the foreign mission board for commission this fall. They are now residents in 34 States of our Union, and in Africa, Australia, Bulgaria, Canada, Chili, China, India, Japan, Korea, Laos, Mexico, Persia, Siam, and Scotland.

Summer School of Missions at Northfield A summer school for the systematic presentation of various phases of

foreign missionary effort was held last July at Northfield, Massachusetts. The school was under the auspices of the Interdenominational Conference of Women's Boards of Foreign Missions of the United States and Canada, and was largely attended by those inter-

ested in missions. There were lectures, Bible classes and discussions as well as missionary study courses and lectures on Dr. Griffiths' "Dux Christus," the new study book on Japan, by the author, and also by Miss L. M. Hodgkins, Mrs. William A. Montgomery, and Prof. T. H. P. Sailer, Ph.D. Altho no plans have as yet been made, it is probable that similar schools will be held in future years.

The missionary speakers at the August conference were also unusually interesting and represented the world-wide field. *

A Business Firm Applying the Golden Rule This item from the *Religious Telescope*, if not distinctively missionary in theme, nevertheless sets forth the Gospel spirit which prompts to evangelizing effort:

The National Cash Register Company, of Dayton, O., which has a world-wide reputation for dealing most generously and intelligently with its employees, has just given another proof of its whole-heartedness in this direction. On June 30, at a great gathering of the employees of the company, President Patterson made the following announcement: "For all heads and assistant heads of departments, foremen and assistant foremen and their wives, about 400 in all, the company will pay their fare to St. Louis, \$11 each, or \$4,400 in all; their sleepers, \$4 each, or \$1,600 in all; 50 cents for each of the days they will be there, admission to the grounds, or \$2,400. But we want to do a little more than this. We have 600 young women, and we decided to-day that we wanted them to go very much, and because we want them to go we are going to pay their fare to the Fair and back. We want them to stay at least five days, during which time we will pay their admission to the Fair. Each fare will be \$8, and admission to the grounds will be \$2.50, \$10.50 each, or \$6,000 in all." Such generosity of a great firm toward its employees has no parallel in the history of this or any other country.

A Large Sum By the will of the
Wisely late Mrs. Sarah G.
Bestowed Ball, of Fort
 Worth, Texas,
 \$240,000 are bequeathed as follows:

Twenty-five thousand dollars to the Fort Worth Broadway Presbyterian Church, \$25,000 to the First Presbyterian Church of Galveston, \$15,000 to the Galveston Orphans' Home, \$15,000 to the Letitia Rosenberg Home for Old Women, \$75,000 for missions, \$75,000 for the Austin Presbyterian Theological Seminary, \$10,000 to the Young Men's Christian Association of Galveston, given as an endowment fund to the respective boards of trustees, the principal to be invested by them for the benefit of the respective institutions, the increase to be used by the trustees as thought best by them. The bequest for missions provides that the \$75,000 be turned over to the Board of Trustees of the General Assembly of the Southern Presbyterian Church as an endowment fund, to be distributed as follows: \$25,000 for the Executive Committee of Foreign Missions, \$25,000 for the Executive Committee of Home Missions as an endowment, \$25,000 to the Executive Committee of Sustentation as an endowment.

A Mission The Society of
in the Great Soul Winners,
Smoky who are undertak-
Mountains ing undenomina-
 tional religious
 work in the mountain regions of the South, have a field which includes 86,000 square miles of mountains with 2,600,000 inhabitants, nearly all of Scotch-Irish and Anglo-Saxon descent. Nearly half of these people dwell in regions so remote as to be unreached as yet by any of the Home Mission Boards, and it was to help teach these scattered peoples that in 1897 a little company of men and women undertook to reach them along lines more nearly those of the Sabbath-school Union and the Bible Society than of denominational missions. From one evangelist, with which the work began, in five years the

number has increased to sixty eight. None of them are paid more than living expenses, many receiving only \$15 and none more than \$30 a month. The president is the Rev. Edward O. Guerrant, D.D., of Kentucky. The society is supported entirely by voluntary offerings.—*Christian Work.* *

The American Bible Society The eighty-eighth annual report of the American Bible Society shows total receipts of \$496,194. The total issues of the year, at home and abroad, amount to 1,770,891. Of these 929,823 were issued from the Bible House in New York, and 841,068 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show a decrease from those of a year ago amounting to 222,667 volumes, 159,036 of which is on the foreign field. The total issues of the society in eighty-eight years amount to 74,441,674.

EUROPE

Salvation Army Jubilee Among the notable gatherings of the year must be named the Great International Congress of the Salvation Army in London, its activities now extending to the ends of the earth, and carrying blessings to well-nigh every land. The increase of ten years is given as follows: Societies, from 4,533 to 7,210; officers and cadets, from 7,200 to 9,539; local officers, from 19,672 to 45,300, and social institutions, from 222 to 420. As the *Congregationalist* well suggests:

Few reversals of judgment in history are more complete or more dramatic than present praise of the army contrasted with early condemnation of or contempt for it. General Booth, with all his shortcomings as an arbitrary commander, must be reckoned as one of the great constructive, organizing

minds of his time, and the army as a vital, redeeming force in society. Its moral and international and cosmopolitan scope of work is the Church of Rome; next to these, and not so very far behind, we should rank the International Y. M. C. A.

The Mildmay Mission to the Jews This organization was launched in London twenty-eight years ago as a small branch of the Mildmay Institution, by the Rev. John Wilkinson, the present director, and father of Mr. Samuel Wilkinson, superintendent, who is expected in this country to give a series of lectures and lantern exhibitions in various cities, beginning with the conference of the Chicago Hebrew Mission, September 6 to 8. This mission is now one of the largest and most important missions to the Jews in London. It has an annual expenditure of about \$50,000 in support of its large institutions. A very important branch of the work is the free distribution of the Hebrew and Yargon New Testaments, of which over 1,000,000 have been scattered in various parts of the world, and a large portion over the great field of Russia.—*Jewish Era*.

Religious Crisis in France There is a growing sentiment for the separation of State and Church in France, and we believe that this is bound to come. There is also a movement for the closer affiliation of Protestants. All the churches are urged to unite, and a federation committee has been appointed by the General Synod of the Reformed Church. The following basis of union has been proposed:

1. The Reformed Church of France invites all the churches, free or connected with the State, to form a fraternal alliance on the basis of the Reformation.

2. This alliance will leave intact the principles, discipline, liturgy,

and organization of the different churches.

3. The immediate purpose is to protect the freedom and the rights of all the churches which are united in the league.

4. Its object is also to form an inner alliance of the Protestant churches for works of charity and love.

5. A special committee shall act as the agent of the united churches.

This has met with some favor, but also with opposition. Pasteur Saillens, of the Baptist Church, says that the dogmatic basis of the league is too vague, as it should at least be that of the Evangelical Alliance, especially in its declarations on the subject of the divinity of Christ, His resurrection from the dead, and the absolute authority of the Scriptures.

A newly organized "Permanent Commission" has sent out a general appeal to the churches to redouble their prayers and strengthen their faith, that the Protestants may be able to meet the crisis successfully.

Work of the Leipzig Society This organization dates from 1836, and has work in India and Africa,

done at 55 stations and 253 out-stations, by 67 male missionaries and 629 native toilers. The native Christians number 21,749, and the pupils in the schools, 11,036.

ASIA

A New Station in Arabia Kuwait, the latest British protectorate in Arabia, has recently been opened as an out-station of Bahrein. Our correspondent, Dr. S. M. Zwemer, writes that the work there is progressing favorably under the care of the colporteur Salome Antoon, a Mosul Christian, trained in the C. M. S. mission at Bagdad. Dr. Zwemer says:

As Kuwait has a much drier climate than Bahrein or Busrah, we

anticipate no interference with work on the score of health.

Visitors frequent the house, and I had two interesting conversations with a Jewish rabbi. Another visitor was a Moslem mystic, whom I had met at Bagdad several years before.

Our Bible-shop at Kuweit is in a splendid location near the main bazaar and opposite to the principal mosque. Two motto texts in Arabic tell the passer-by that "With God all things are possible," and that "In God we put our trust." I found these beautiful words among the Koran texts which a Persian shopkeeper kept on sale in gilt frames, and put them up. There seems to be a call for educational books and stationery. Bible sales have been good, and our colporteur has managed to do a great deal of canvassing without awakening much opposition. *

A Hindu Restive Under Caste Rules It is more and more evident that orthodox Hindus are opening their eyes to the serious and manifold evils of caste. As proof and illustration, we find the *Indian People* saying:

Perhaps there is no religion so bewildering in its interminable intricacies and worship as Hinduism. There is no system of belief which you can designate as Hindu, as popular Hinduism goes. In fact, a Hindu may believe whatever he likes, so long as he follows certain rules of eating and drinking. Hinduism, in short, has come to mean caste. Break the caste rules and, however orthodox your belief might be, you are no longer a Hindu. Preserve the rules of caste strictly and scrupulously, and you can remain a Hindu, in spite of your heterodox beliefs. . . . Caste is also terribly handicapping us in the direction of political progress. There can be no true patriotism, no national unity so long as even the best and noblest of educated men take pride in being the members of an exclusive coterie as possible. As Mr. Ranade once remarked, the holiest and best man is he who will not allow the shadow of even his nearest and dearest friend to fall upon his food. There are castes and sects within castes, in every deep there is always a

lower deep. You have to count them not by hundreds, but by thousands. There are certain Brahman castes in Upper India in which the husband can not eat the food cooked by his wife, if she happens to belong to a sub-caste below his in the social scale. Can human stupidity go further? And as long as these innumerable sub-divisions with their thousands of petty and harassing differences last, we can not have any patriotism, any nationality.

The Bible in India

Interesting reports are coming of the observance in many parts of India of the centenary of the British and Foreign Bible Society. Special services were held in Bombay, Calcutta, Madras, Lucknow, Bangalore, and at other central points. Emphatic testimony was given at all these meetings as to the wonderful influence which the Bible has had upon the life of multitudes of people in India, including many who are not enrolled among the number of Christians. A striking incident is related by the British Resident of Mysore, Sir James Bourdillon, illustrating the power of this Word of God, even when possessed but in part and with no one to expound it. The story, as told by Sir James Bourdillon, is as follows: "Some 25 or 30 years ago there lived in the northern part of the Bhagalpur District of Bengal a fakir who had made a great name as the teacher of a new religion; his disciples increased until he had a considerable following. Attracted by his reputation, a missionary of one of the German societies sought out the man and induced him to explain his teaching. When he had done so the missionary exclaimed: 'Why, you are teaching pure Christianity!' and begged for further explanation. It then appeared that the fakir's teaching was based upon a sacred book in his possession, and after further pressing he

produced from its hiding-place a tattered copy of one of the Gospels in Hindu, which had somehow come into his hands. The end of the story is that many of the fakir's followers, after further instruction, were baptized into the Christian Church."—*Missionary Herald*.

Wholesale "The Presbyterian
Presbyterian Church in India" is
Union the title proposed
for the native
Church which will be established
next December in Allahabad. The
Presbyterian Alliance embraces 10
Presbyterian bodies carrying on
missions in India, from England,
Scotland, Ireland, Wales, Canada,
and the United States. The large
results of this mission work, in na-
tive churches and ministers, are
now to become a separate and na-
tive Church of Christ. They speak
8 languages. A confession of faith,
a constitution, and canons have
been prepared, translated into all
the languages, and to be adopted,
or amended and adopted, in the
formation of a General Assembly.

A Notable Lord Radstock re-
Conversion cently wrote the
in India following account
of signs of the prog-
ress of Christianity in Calcutta:

On all hands there seems to be "a sound of abundance of rain" coming. Large numbers of educated natives are in a state of inquiry, and the prejudices against Christianity are fading away. Indeed, the criticism one hears is not against Christianity, but against the lives of many who bear the name of Christ; while those who, like the present Lieutenant-Governor of Bengal, boldly speak for Christ on all occasions, and live the Christian life, have the respect of most devout Hindus. What strikes me most, after having been fourteen years away from Calcutta, is to see how much there is of seeking after God among Hindus; even where, as yet, there is not "faith in our Lord Jesus Christ," on all sides one hears of inquiry. On Saturday

last 1,800 Christians gathered in Calcutta to praise the Lord. All races were there, and all classes from the Lieutenant-Governor to the humblest native Christian. There was one person there whose presence, we trust, will be the opening of a new chapter in missions.

The Swami Dhamsananda is an ascetic of the highest caste of Brahmins, who has 2,000 disciples among the educated people of Bengal. Seventeen years ago he heard at a meeting at Delhi—in an English evangelist's meeting—"I am the True Vine." He became an inquirer, learned Hebrew and Greek to read the Bible, Arabic to read the Koran, traveled in England, America, Australia, spent much time in Rome, went to Constantinople, Mecca, and now, after seventeen years, is witnessing that, having tested Hinduism, Buddhism, Mohammedanism, Theosophy, he has found rest in Jesus. After his baptism, he intends to show that a passage in the Vedas, where there is a prophesy that God would be a sacrifice to cleanse "spotted men," was fulfilled in Christ; that the teaching of Abraham in Genesis xxii., "God will provide Himself a Lamb for a burnt offering," is the message for the Mohammedans, who acknowledge Abraham as one of their six prophets, and the fire purification of Parsees is fulfilled in the coming of the Holy Spirit. He has been a pilgrim to 230 holy places, the dust of which he carries in an amulet, and will be a mighty witness to Christ. *

Sir James At the Missionary
Bourdillon on Conference of the
Bengal Missions South India Mis-
sionary Associa-
tion, Honorable Sir James Bourdillon, K.C.S.I., the British Resident in Mysore, presided at one of the sessions, and, after highly commending the evangelistic, medical, and educational mission work in India, continued as follows:

I have no time to enlarge on the influence for good that is exercised by every mission station in an ever-increasing circle; if they do nothing else, and if no apparent fruit is gathered in, they present at least an example for the respect and affection of the non-

Christians around, and are lights shining brightly in the darkness, so that even those who do not share their belief at any rate respect and admire them for their blameless life, their devotion, and their catholic charity. In times of trouble and distress, in plague, calamity, and famine, the teaching of the schoolroom and the pulpit is carried into practise, and I believe that the object-lesson of the missionary's life often does as much to commend the Gospel which he preaches as the words which fall upon the careless ears of the bazaar.

Christians in Travancore and Cochin According to the C. M. S. *Intelligencer*, Travancore and Cochin may be called the garden of India as regards the number of Christians, for they represent more than one-fifth of the population.

They are 900,000 out of a total of some 4,000,000. Roman Catholics number 600,000; Syrian Christians, 200,000; and Protestants, 100,000, of whom 60,000 are connected with the London Missionary Society in South Travancore, and 40,000 with the C. M. S. The stations in Travancore and Cochin have increased since 1890 from 152 to 212, the clergy have about doubled in number, the lay agents have advanced from 264 to 655, schools from 189 to 290, schoolboys from 5,000 to 9,000, and girls from 1,300 to 4,000, baptized Christians from 22,000 to 40,000. These 40,000 may roughly be classed as follows: Those whose parents or ancestors were Syrians, 6,000; those converted from Hindu caste people, mostly Chogans, or descended from converts, 6,000; Hill Arrians, 3,800; and the remainder, the great bulk of the whole, little short of 30,000, are from the depressed classes, the lowest of the low, the outcasts who have been treated worse than dogs.

What Grace Did for a Brahman Woman The Student Volunteer report tells of a convert of the Methodist mission at Madras, an exceedingly attractive young lady, a very high-caste Brahman of immense wealth and exalted social

position. She was a sincere and devout idolater, but had no peace until she gave herself to Jesus. Neither the entreaties nor the threats of her grieved and angry kindred could bribe her or terrify her to deny her Lord, and so with bitterest imprecations they disowned her, and publicly celebrated her funeral rites. Now this child of luxury is content to labor with her hands to earn honest bread; but her chief joy is to serve as a Bible woman, telling others, even those of low caste, from whose touch she once shrank with horror, of Him who died for our salvation.

Some Exceptional Hindu Women The Ho are an aboriginal original tribe in Chota Nagpore.

Their women are indeed a marked class among the women of the land. They seem to be unique in every respect. It is said that the Ho men are admirable specimens of the "noble savage," but that the Ho women are stronger, larger, and finer looking. These remarkable women do not marry early, and many of them do not marry at all. It is probable that such women are amply able to look out for themselves. At any rate, their fathers put such a value upon them that they do not always make a matrimonial market. The Hos seem remarkable in other ways. Truthfulness and honesty, it is said, are among the most conspicuous features of the Ho character, and they even go so far as to voluntarily yield themselves up to justice after having committed some crime. Pity such a nice sense of honor should not keep them from the crime.—*Indian Witness*.

How the Gospel Advances in Burma The *Baptist Missionary Magazine* for May is, to a great extent, given up to "Burma, Our First Mission Field." We are reminded again of

the measure of heroism not only to bring to, but to keep in such a place as Burma was ninety-one years ago, Adoniram Judson and his brave wife. A pen picture of Burma at that time is given, and a more uninviting picture is seldom brought before us. And yet Judson lived there and wrought mightily. A momentary enthusiasm, a romantic interest, might have brought many a man or woman to such a place, but it would never have kept them there. The changes which have taken place in the last fifty years or so are marked by nothing more than by the mission work which has sprung from that first attempt, from the human standpoint so utterly hopeless. We venture to say that it is largely to this work that the awakening of Burma is due, making possible this comparison of the new and the old given by one contributor to the magazine: "Old Burma sat on an oxcart, and dreamed about his ancestors. Young Burma is sitting on a bicycle in every town, and goes scorching toward the future."—*Indian Witness*.

How Gods are Made to Order Rev. J. Aberley, in the *Lutheran Observer*, says: "India abounds in idols.

Besides the temples and the wayside shrines, every house among the twice-born, or highest castes, has its idol. Among lower classes, the head man of a family alone has an idol in his house in which the whole relationship has its rights. I have just been purchasing some idols. They are made of copper and brass, so they are cheap, costing only 10 to 15 cents each. They are of different shapes and sizes. Krishna is most popular. One can buy him either as the boy engaged in his mischievous pranks, or with some allusion to his innumerable exploits. He is always black and hideous, but

yet the great favorite among these people. I also procured Venkateswarudu and wife, who have a temple in Guntur; Narasimhaswami and wife, who have a more famous temple at Manjalapiri. Narasimhu is the fourth incarnation of Vishnu—half-man, half-lion. Besides these, I bought a Nandi, the common symbol found in all temples sacred to Siva. These and a few others cost only about \$1.00. They are only specimens. One loses himself in utter confusion when trying to name or catalogue the gods. But these are not yet gods. They are only images. The merchant has no scruples about selling them to any one. To make such an image a god, an expensive ceremony is necessary. It requires feasting, processions, and, above all, a Brahman who knows effective charms or verses, called *mantrams*, costing altogether often thousands of rupees, to consecrate a god, and give him, as they regard it, life. When that ceremony is once performed, then it is regarded as a god, and a Hindu will almost part with his life before he consents to part with it. It is this ceremony, and not the shape or material, that makes a bit of metal or even of clay an object of worship and especially of fear."

Progress in Self-support Principal Miller, of Madras, writes in the *Hibbert Journal*:

To take another sign of the times, one may point to the rapidly increasing measure in which the native churches are becoming self-sustaining and self-propagating. Those connected with a single mission in a single one of the 22 districts of this presidency contributed last year Rs. 53,340. This does not include a single gift from any European, or any gift by which the giver profited. School fees, for example, are excluded. It is the contribution of purely native churches to purely religious ob-

jects. In 1892 the corresponding sum was Rs. 29,586. Christians have, indeed, increased during the ten years, but not very greatly in this particular district. The number in those churches has risen in ten years by 5 per cent., but their contribution, as shown by the figures, by 80 per cent.

A Novel Way A Hindu who had
of Confessing turned from idols
Christ to the worship of
the living God, announced the fact to his neighbors by publishing a card in a Christian newspaper, proving thus at least that he had the courage of his new convictions, and was not ashamed to own his new Master.

Tedious The Laos field is
Traveling for our remotest mis-
Missionaries sion. Even after
an American has taken the long, long voyage to Bangkok, Siam, he is still practically farther from the Laos than he is from New York, for the boat journey up the river to Chieng Mai, tho but 500 miles, takes 6 weeks. Chieng Tung is 20 days farther. "How tedious," we exclaim, "and in case of illness how agonizing!" Here we are nearing the end of our long and dreaded river journey! Not our journey's end, tho, by any means. For the Chieng Tung members of our party there will still be 20 days of actual travel by pony or elephant after we reach Chieng Mai, which we expect to do now in a few days. We sailed from San Francisco on October 31st, nearly four months ago.—*Woman's Work for Woman.*

Winter Work The British have
for Lamas entered Lhasa, and
news about Tibet-
ans has an added interest. Mrs. Isabella Bishop writes in her "Among the Tibetans":

As the winter is their busiest season, one of the most important of the winter religious duties of the lamas is the reading of the sacred

classics under the roof of each householder. By this means the family accumulate merit, and the longer the reading is protracted, the greater is the accumulation. A twelve-volume book is taken in the houses of the richer householders, each one of the 12 or 15 lamas taking a page, all reading at an immense pace in a loud chant at the same time. The reading of these volumes, which consist of Buddhist metaphysics and philosophy, takes 5 days, and while reading each lama has his *chang* cup constantly replenished. In the poorer households a classic of but 1 volume is taken, to lessen the expense of feeding the lamas. Festivals and ceremonies follow each other closely until March.

At Work Dr. and Mrs. Shel-
for Tibet ton and Dr. Susie
Rijnhart, of the Christian Foreign Missionary Society, reached Ta Chien Lu, West China, on March 15th. After much difficulty they were able to rent some buildings. Suitable buildings in that part of China are scarce. They had to pay rent for two years and a half in advance. This is in accordance with the customs of the place. Even then the buildings rented had to be repaired, and the missionaries must pay for the repairs. A teacher has been employed. A dispensary has been opened. The work has been begun. The missionaries report that living is more expensive there than nearer the seacoast.

Multitudes of Mr. Montagu Beau-
Inquirers in champ, of the
Central China China Inland Mis-
sion, writes to us from Ku'ei-fu, near Ichang, Hupeh Province, that a great spiritual tidal wave is sweeping over that country, "bringing all kinds of fish into the Gospel net. To us and to all the Church of God there has come a most solemn responsibility and a most glorious opportunity." He continues:

In August, 1903, two stations were

thrust upon me. One in the city (Kuei), one in the country (Miao Yü Tsao), thirty English miles apart. In both places hundreds and even thousands crowding for admission, purchase of Scriptures, and instruction. For the first five months I was single-handed. But thank God I have with me a Chinese boy, an unpaid native helper. In a short time I had a few local volunteers, who were willing to be with me on the same conditions as the boy above-mentioned. They came, Bible in hand, seeking instruction primarily, and willing to wait on me in every way, and do all the Book-selling, either in my immediate presence, or taking short journeys, as I suggested. Food and coolie hire was provided out of the British and Foreign Bible Society funds. So far I have had eight or ten of these whom I know. There have been others, one a B.A., another an ex-secretary who got Scriptures from other sources and went out unknown to me. And God has blessed this, what we may call, self-sown seed.

Other towns are calling earnestly for teachers, but the need can not be supplied. *

The Outlook in West China Of the outlook in his part of the mission field, the Rev. Dr. Squibbs, of Mienchuh, writes:

There are numbers seeking after the truth, and wishing to join the church; scarcely a day passes without some one coming to see me definitely with this object. Most of these are men of the tradesman class, between twenty and forty years old, and they buy Bibles, prayer-books, and hymn-books, and are ready to place themselves under instruction. Our little make-shift church is filled to overflowing every Sunday, and 50 men and from 10 to 20 women attend the weekly Bible-classes—a truly hopeful prospect, in which we seek to rise to the occasion in an attitude of believing expectation that the Lord will work a mighty work in our midst.

An Appeal for Chinan-fu The Baptist Missionary Herald of England prints an earnest appeal for special work in Chinan-fu, the provincial capital

of Shantung, and the home of the Boxer movement of 1900. This city is, next to Peking, the most influential in North China, and has between 200,000 and 300,000 inhabitants. There are here 3 Confucian colleges and the New Government College of Western Learning, with about 300 students. Government examinations are attended by over 20,000 students annually, and from these come the future rulers and leaders of China. There is a great need and a unique opportunity for a special mission among this student class, and the conditions are especially favorable since the Boxer uprising. The plan is to establish a museum as a bait for the student class, with reception rooms, lecture-hall, chapel, reading-room, etc., with one or more missionaries especially set apart for this work. The plan has already proved successful in Ching Chou-fu. The initial cost would be about \$15,000. Now is the time. *

Suicide as a "Religious" Act The Church Missionary Intelligencer for May has a striking engraving, showing a large crowd gathered in Fuchau City to witness the suicide of a poor widow, an act which was deemed by the people to be specially meritorious. It seems that the practise is not uncommon, and is attended with various ceremonies, such as the visiting of a certain temple, afterward ascending a platform to receive the worship of her brothers and her husband's brothers; a cord is then pulled either by herself or some relative, and she is thus publicly hung. That this practise is approved by the people is shown by the fact that it is made the "official duty of certain mandarins, either in person or by deputy, to offer oblations at this temple in the spring and autumn of each year," and that incense is burned twice

each month before the tablet where the names of these suicides are inscribed.

Chinese Hunger for Western Learning The China Christian Literature Society has commenced publishing a weekly paper in Chinese, in order to grasp the present opportunity for circulating Western ideas among educated Chinese. The change produced in China by the regulations of 1902 for civil service examinations seems incredible. The question which has hitherto blocked progress in China has been: "Does this accord with ancient usage?" The Chinese of to-day are beginning to ask: "Is this up to date?"

The Tide Setting Toward Christianity Bishop Graves writes in the *Spirit of Missions* that in the Province of Kiang Su, district of Shanghai:

More encouraging than ever before. Hitherto we have had to persuade people to be taught. Now they come of themselves, not one by one, but in numbers. From several places petitions for teachers have been received, in one of which nearly 100 men put down their names on a roll as inquirers. That there is a strong movement toward Christianity is evident.

Gilbert Reid's International Institute Since the Boxer outbreak not much has been heard of Rev. Gilbert Reid's International Institute. But, according to the semiannual report recently published, substantial progress has been made. No less than 30,000 taels have been subscribed by Chinese officials and merchants, with which a plot of ground is to be purchased in Shanghai, with a view to the early erection of buildings for class-work, lectures, library, club-meetings, etc. Nearly a half-hundred students are enrolled.

Japan's Intentions in Korea The Japanese Minister to Korea recently summed up the Korean situation and the plans of Japan for that country as follows:

Heretofore there has been no definition of imperial and ministerial functions. There must be a government, and palace intrigues must end. The useless army of Korea must be reduced, a living wage must be paid to the officials, and "squeezing" must be stopped. When complaints are entertained and acted upon extortion will cease.

There must be education of the proper sort. The majority of the Koreans who speak foreign languages and have been educated abroad are absolutely without administrative ability, and stand for little save speculation.

Japan is confronted by a most difficult problem—to maintain the fiction of Korean independence while practically establishing a protectorate, and yet to avoid assuming the responsibilities of a governing power. *

Carrying News in Korea Korea is a land that has no newspapers that tell of the doings in the capital. Rumor and hearsay are all the natives have to depend on, and the rapidity with which these fly is truly surprising. A postal express could scarcely outdo them. In interest and picturesqueness it would fall far behind. All the way to the outskirts of the empire speeds the word from tongue to tongue, growing in intensity as the miles increase. If it is a good story, before it reaches the far north it is intensely good, embellished by the best hands at storytelling, each one of whom, as he passes it on, adds his touch at ornamentation and heightening of color; if the story is bad, it grows unspeakably vile long before 200 miles are covered. So rumor may sweep over the far East on angel wing; or, again, it might flap by like Abaddon, forked and winged and tailed.

J. S. GALE.

Queer Customs Bishop Ridley has in Japan been visiting in Japan, and writes thus in the *Gleaner* of what he terms "back-aching courtesies":

An old lady in a lightish blue dress and with short cropped hair, signifying that she never meant to remarry (these little things must save Japanese women much trouble), came in as a purchaser. The seller was a much younger woman. Down they both went on their knees facing each other—farther down, till their noses nearly brushed the floor; up again to look at each other, like two mechanical dolls muttering something all the time that meant—nothing. Down again till their crowns nearly met; up again to face each other with hands resting on their knees or just above them; down once more and again and again, till the younger woman gently rose to her feet to attend to somebody waiting, and finally the old woman with a sweet smile on her face, stood up and looked as graceful as any little old queen could. Then she patronized somebody else, and seemed as fresh after it as when she entered the room. I do pity our very tall missionary ladies who must go through such back-aching gymnastics many times a day. Let the tall ones go to China and the short ones to Japan, where the latter, who feel undersized in England, will feel quite important working among the dear little Japanese ladies. My insteps felt as if they would crack and I longed to roll over a little on one hip for relief, but I bore with the fashion like a woman.

Christian Publishing House in Tokyo The Methodist publishing house, Ginza, Tokyo, is the only distinctively

Christian publishing house in Japan under missionary auspices. James L. Cowen, nephew of Bishop Thoburn, is our efficient agent, and the growth of our business during the past few years has been phenomenal. It is rapidly growing in popularity with the general public, as well as with Christian people. The sales for 1903 were nearly 40,000 yen, an increase

over the previous year of almost 10,000 yen, or \$5,000. We print in Japanese, English, and a few other languages, and do also our own stereotyping, electrotyping, and binding by native hand. The new union hymnal for all the Protestant Christians, excepting the Episcopalians, is now entirely printed from our own presses at the special request of the union committee, tho there are sharp competitors. We also prepare and print a series of the Sunday-school lessons for the leading denominations. In 1902 our presses, brought from America, turned out 21,000,000 pages of wholesome Christian literature.—*Pittsburg Christian Advocate*.

Japanese Foreign Missionaries Japan is among the missionary nations. Several Protestant Christian mission-

aries are working in Formosa, supported by Japanese Christians. The first Japanese Christian missionary to Korea also lately arrived in Seoul with two assistants. They were sent out by the Methodist Episcopal Society of Japan. *

AFRICA

Christian Endeavor in Egypt Rev. E. B. Allen, of Toledo, writes thus of a Y. P. S. C. E. convention he at-

tended in Egypt, April 24:

It was a unique meeting. Here were twoscore girls from the girls' school, 100 delegates from the Sunday-school convention, travelers in Egypt, missionaries whose service runs from two to forty years, converted Jews, red-fezzed Egyptian converts, once Copts or Mohammedans, and women whose conventional veil no longer hid their calm, Christian faces. A man from India prays; Massachusetts and Washington testify; Tennessee gives an address; Egypt furnishes an anthem and striking testimonies; Scotland speaks; England brings greetings; and an Ohio man leads. The subject is, "How Christ Transforms Lives," a vital question. Can He

do it in Egypt? It is worth a great deal to look into the faces of these Christian youths of the land of the Pharaohs, and mark their earnestness, joy, intelligence, and fidelity. In our dear mother tongue the familiar songs ring out, while through the open court we catch some strains from the meeting in the room below, where the Arabic is used. God understands all languages, and even as we clasp hands with some of these dark-skinned fellows in fez and flowing robe of brilliant colors, whose words we can not translate, we feel the

"Tie that binds
Our hearts in Christian love."

Presbyterian Can it be possible!
Synod in In the land of the
Egypt Nile is to be found
a Christian organization of 7,324 members, with a community of at least 25,000 persons, forming 53 organized congregations, cared for by 31 ordained ministers and 18 licentiates. It pays \$43,305 out of the \$77,213 expended on missionary schools. Its Sabbath-schools constitute a goodly army of 10,000 boys and girls. Its Sabbath morning congregations average 14,512 men and women, to whom the Gospel is presented each week. It gave last year \$9,284 to the salaries of its pastors and evangelists; \$9,260 to other congregational expenses and church buildings; \$3,357 to the poor, etc.; and \$1,548 to missions in the regions beyond Egypt—*i.e.*, in the Sudan.

North Africa This is a British
Mission society, and its name tells in what field its work lies. The workers number 84, and are largely women. There are converts forming small native churches at Fez, Tangier, Tunis, Ojeman Sanaridg, and individual converts at other stations; Spanish congregations at Tangier and Tetuan; and an Italian congregation at Tunis. Medical missions with qualified practitioners at

Tangier, Casablanca, and Sousse; unqualified medical workers at several other stations; and medical relief at nearly all the stations. The New Testament has been translated into Kabyle, and adapted in Kabyle language for the blind. There is industrial work, chiefly carpet-weaving. There are boys' and girls' schools in Egypt, Arab girls' schools in Tunesia, Moorish girls' schools at Tetuan and Tangier, and a Spanish school at Tangier.

Missionary The Church Mis-
Centennial in sionary Society be-
West Africa gan work in Sierra Leone just one hundred years ago. Arrangements are being perfected for celebrating the one-hundredth anniversary in a manner worthy of the occasion. And when the notable day arrives, what a notable story can be told of sorrow and of joy, of trial and triumph, of terrible loss, but of eternal gain.

A Specimen This is what Gen-
Prison in Kano eral Lugard found on his first visit to the chief city of the Sudan:

A small doorway, 2 feet 6 inches, gives access into it. The interior is divided (by a thick mud wall, with a similar hole through it) into two compartments, each 7 feet and 11 feet high. This was pierced with holes at its base, through which the legs of those sentenced to death were thrust up to the thigh, and they were left to be trodden on by the mass of other prisoners till they died of thirst and starvation. The place is entirely air-tight and unventilated, except for the one small doorway, or rather hole, in the wall through which you creep. The total space inside is 2,618 cubic feet, and at the time we took Kano 135 human beings were confined here each night, being let out during the day to cook their food, etc., in a small adjoining area. Recently as many as 200 have been interred at one time. As the superficial ground area was only 238 square feet, there was not, of course, even

standing-room. Victims were crushed to death every night, and their corpses were hauled out each morning. The stench, I am told, inside the place when Colonel Morland visited it was intolerable, tho it was empty, and when I myself went inside three weeks later the effluvium was unbearable for more than a few seconds. A putrid corpse even then lay near the doorway. It was here that the two West African Frontier Force soldiers were confined. One of the great pools in the city is marked as the place where men's heads were cut off; another, near the great market, is the site where limbs were amputated almost daily.

Sir At a missionary
Harry Johnston meeting in Eng-
on land, recently, Sir
Uganda Missions Harry Johnston,
the British High
Commissioner of Uganda, ex-
pressed his appreciation of the
great value of missionary work in
that country. He said that it is
impossible for any one knowing
anything of African life where mis-
sions are not at work, and then
seeing the changed conditions
brought about through Christian
teaching, to think that the untu-
tored savage was happier in pre-
missionary days. The consistent
and successful effort of the mission-
aries has been to elevate the people
as natives of Africa and as citizens
of their own country, and not to
Europeanize them. Missionary in-
fluence is being thrown steadily
against the native societies which
make secret murder a fine art.
Throughout the continent mission-
aries are training the natives also
to work intelligently and profitably
with their hands. Commissioner
Johnston concluded by saying that
whenever any act of a government
is opposed by the general body of
missionaries, it is safe to conclude
that the policy in question is not
only unfair to the natives, but un-
practical; for in the long run it is
always unpractical to do wrong. *

Self-support The *Missionary* **in Zululand** *Herald* says that

the native force of the Zulu mission, consisting of 531 preachers and teachers, draws no part of its support from the Board. Of the 23 churches in the mission, 18 are self-supporting, and the others are supported by the natives. Of the 67 day schools, 18 are self-supporting, and the others are maintained by the natives and government grants.

Railways as The value of the **Mission Helpers** railway from Mom- basa to the Victoria

Nyanza Lake has already been proved by the Church Missionary Society, who have a great work in Uganda, and it is of service to the new East African Mission field of the Church of Scotland at Kikuyu. The great Cape to Cairo Railway promises to be an immense boon to the missions whose territory it will traverse. It is now laid 200 miles beyond Buluwayo in the direction of the Victoria Falls on the Zambezi. It will make Barotseland, where the Paris Missionary Society is at work, accessible in a manner very different from the present. It takes months for a great ox-wagon to reach that country, with all the toil and privation and risk to health entailed by such a journey. The railway will cover the distance in a few days and nights. Perhaps as remarkable an example of the benefit of the railway to missions as any is that afforded by the Kumasi Railway. It is only a year or two since Kumasi Fort was beleaguered for weeks by hostile Ashanti chiefs, and the British Governor of the Gold Coast, with his wife and some of his staff and the Basel mission-aries, had to break through and fight their way to the coast. By the railway which was opened last December the journey through the unhealthy jungle will be shortened

and shorn of its perils, and a great impetus will be given to civilization and the spread of the Gospel. —*Life and Work.*

Wesleyan The Wesleyan missions in the Transvaal and Swaziland district, South Africa, report a wonderful growth during the past year: an increase of 3,228 full members and 2,662 on trial, making the number 12,546 full members, and 6,187 on trial. Nearly every circuit reports fresh openings for successful work, and there are urgent demands for more missionaries and more means to support native workers.

French Mission This mission takes rank among the successful ones in South Africa, as these figures will show. The last report shows 14,168 communicant members, and 7,352 catechumens, a total of 21,520 adult converts to Christianity out of a total population of 260,000. But there is still a large population lying in abject heathenism, especially in the remoter and more mountainous districts. The report mentions that in one parish, where there are barely 100 Christians, 440 children attend school, of whom fully three-fourths are from heathen homes—a fact full of promise for the future. Besides 17 European missionaries, there are now 8 native pastors, who take a full share of responsibility, and 366 native evangelists and teachers. A Bible school for the training of these contains 64 pupils. The educational and industrial work done among the Basutos has been of the greatest value, and has raised them to a remarkable degree of intelligence and prosperity. There are, according to the last report of the mission, 12,633 children in the schools of the mission, being 1,000 more than in the previous year. This educational work is conducted

entirely in English; the training college for teachers is under the superintendence of Rev. T. H. Dyke, and contains 143 pupils.

Universities' The seat of the **Mission to** work is Zanzibar, **Central Africa** the shore of Lake Nyassa, and several points lying between the coast and the lake. The following statistics are reported:

Baptized natives—males, 3,829; females, 3,300.
Communicants—males, 2,477; females, 1,899.
Persons baptized and confirmed in 1903, 918.
Adherents—males, 6,610; females, 6,713.
Scholars—boys, 3,680; girls, 1,693.
European missionaries, 113.
African clergy, 17; African teachers, 248.

ISLANDS OF THE SEA

The Status The women of the **of Filipino** Philippine Islands, **Women** unlike their sisters in the surrounding Oriental countries, take a very prominent part in matters political, social, financial, and, as a natural sequence, religious. A large majority of the women carry on business ventures quite independent of their husbands, and in many cases are the mainstay of the family. Women mingle freely with men in gatherings of all kinds, be it in church processions, at the markets, or in the cock-pit. It is easy to understand, therefore, that work for women and children has developed along very different lines than those known as Woman's Work in China, Japan, or India. The women, almost from the first, have attended all meetings with the men, and the development of the Christian life has been through the regular church services, prayer-meetings, Sabbath-schools, Bible classes, and Christian Endeavor meetings.

A Filipino Rev. J. A. Hall
Contribution writes from Iloilo:
"On Sunday I had the pleasure of opening the chapel at Leon, which had been built by

the people themselves without any outside assistance. Here are some samples copied from the subscription-list: Ceriaco Calaong, 9 canes; Vernandina Capipe, 5 canes; Village of Dosacan, 6 canes; Narcusco Chapero, 18 bundles of grass. In all it took 178 canes for the frame and walls, and 528 bundles of grass for the roof. Every one contributed a handful of rice per day for the workmen, who gave their time for their food only. The little chapel was more beautiful to behold than many a more costly structure, for this was purely a labor of love, and was filled with those who in their simple faith had gathered to celebrate the communion of the Lord's Supper. Thirty-one received baptism on confession of faith, and over 70 took communion. The building was full of people, and there were as many more outside."

Hindu Evangelists for Fiji Not long since a call went to India for Christians to carry the Gospel to their Hindu brethren in South Africa. And now word comes from Australia that application has been made by the Board of Missions to the Wesleyan Missionary Committee for 2 Indian catechists from India for work among the Indians in Fiji. This application has been passed upon by the committee to the Rev. Edward Martin, chairman of the Lucknow district, with the request that he will, if possible, procure suitable evangelists for the work.

Good News from Borneo Dr. West, of the Methodist Malaysia Mission, writes:

On a recent trip in Borneo I baptized 30 women and girls, and they need a woman teacher, leader, friend. There is but one Methodist missionary in all the great island, Rev. J. M. Hoover, who has 6 stations under his charge, with about 600 members and probation-

ers, all Chinese. But the Dyaks want a Christian teacher.

Civilizing without Christianizing Owing to typographical errors and a mistake in copying, the paragraph on page 639 of our August number was somewhat mixed. Mr. Meston's experiment was near Australia, for he came from Queensland (not Greenland), and the grant of land was by the British, not the Danish, government. This error came to our notice too late for correction before printing. The lesson is the same, tho the locality is different. *

OBITUARY

Dr. Herzl, the Zionist The death of Dr. Theodore Herzl, the originator of the Jewish Zionist Movement in Vienna, July 3d, to say the least, puts that undertaking in greatest peril. It was he who secured the holding of the first congress in Basle in 1896, whose watchword also was, "Let us return to true Judaism, and then to the Holy Land." As he himself expressed it, his purpose was "to force the Jews of Europe to show their colors," and to secure for them a land "where we may not only carry our burdens, but also enjoy the privileges of citizenship."

Rev. Thomas L. Gulick A recent cablegram from Africa tells of the death of Rev. Thomas L. Gulick of fever, at a station of the Africa Inland Mission, while traveling in British East Africa. Mr. Gulick was a missionary of the second generation, born in Hawaii, a graduate of Williams and Andover, and was himself a missionary in Spain, under the American Board, from 1873 to 1883. Last year he was elected Vice-president of the International Missionary Union. *

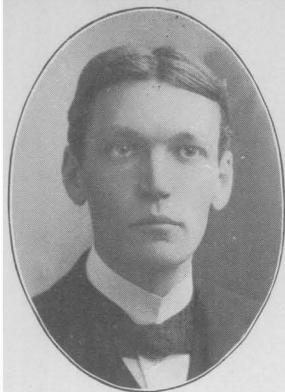
THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

Organized December 12, 1901

CHARLES V. VICKREY, *Secretary*

EXECUTIVE COMMITTEE, 1904

- HARRY WADE HICKS, *Chairman*. For three years the Secretary of the Christian Association of Cornell University; later Traveling Secretary of the International Committee of the Y. M. C. A., and Bible Study Secretary of the Student Department; since the summer of 1902 Assistant Secretary of the A. B. C. F. M., with especial reference to developing a Department for Young People.
- S. EARL TAYLOR, Secretary of the Young People's Work in the Missionary Society of the Methodist Episcopal Church.
- JOHN WILLIS BAER, formerly General Secretary of the United Society of Christian Endeavor; now Assistant Secretary of the Presbyterian Board of Home Missions.
- REV. WILLIAM M. BELL, D.D., Secretary of the Missionary Society of the United Brethren in Christ.
- REV. A. W. HALSEY, D.D., formerly pastor of the Spring Street Presbyterian Church, New York; since 1899 Secretary of the Presbyterian Board of Foreign Missions.
- REV. W. R. LAMBUTH, M.D., D.D., Missionary in China and Japan, 1877-1891; now Secretary of the Board of Missions of the Methodist Episcopal Church (South).
- REV. R. P. MACKAY, D.D., Secretary of the Missionary Society of the Presbyterian Church in Canada.
- REV. A. DE WITT MASON, President and Corresponding Secretary of Young People's Mission Work of the Reformed (Dutch) Church in America.
- HARRY S. MYERS, formerly Principal of the Preparatory Department of Hillsdale College, Michigan; since 1896 General Secretary of the United Society of Free Baptist Young People.
- REV. A. L. PHILLIPS, D.D., member of the Executive Committee of Foreign Missions of the Southern Presbyterian Church, 1900-1901, and General Superintendent of the Sabbath-schools and Young People's Societies, and Secretary of Publication, 1901-1904.
- DON O. SHELTON, Associate Secretary of the Congregational Home Missionary Society.
- F. C. STEPHENSON, Secretary of the Forward Movement among Young People of the Methodist Church of Canada.
- JOHN W. WOOD, General Secretary of the Brotherhood of St. Andrew, 1890-1899; since then Corresponding Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.



JOHN W. WOOD
New York, N. Y.



S. EARL TAYLOR
New York



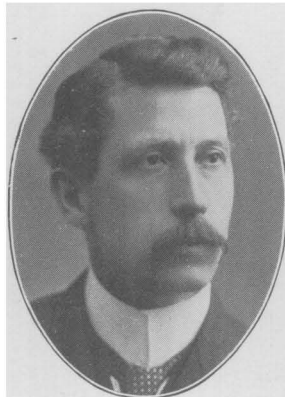
HARRY WADE HICK
Boston, Mass.



JOHN WILLIS BAER
New York



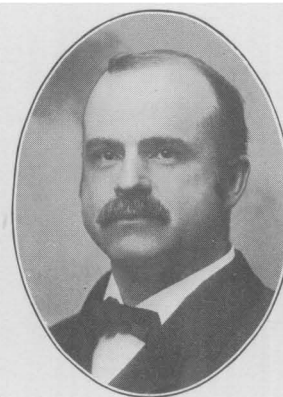
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Hillsdale, Mich.



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WILLIAM M. BELL
Dayton, Ohio



A. L. PHILLIPS
Richmond, Va.



A. DE WITT MASON
New York, N. Y.



W. R. LAMBUTH
Nashville, Tenn.

SOME LEADERS OF THE MISSIONARY LEADERS OF THE FUTURE

[See page 755

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HOW TO WIN MOSLEMS TO CHRIST

CONTRIBUTIONS TO THE SOLUTION OF THE MOHAMMEDAN PROBLEM

I—Introductory

REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., BAHRÉIN ISLANDS, ARABIA
Missionary of the Reformed Church in America

This series of articles, prepared at the request of the editor, represents not theory but experience. The Mohammedan missionary problem is so vast and complex that there is wisdom in exchange of views, and encouragement in signs of success from any quarter of the field. The difficulties of work among Moslems have not been exaggerated, but they have, alas! often proved a barrier to enterprise or a stumbling block to faith. The Gospel is equal to the problem. A missionary from Teheran writes: "The devil never started a lie that helped his cause more than that the religion of Jesus Christ is not sufficient to reach Mohammedans."

The way to conquer Islam is to leave America and preach to Mohammedans in the regions beyond. Fanaticism and prejudice are never overcome by fear, but by faith. Islam is only strong when it is not put on the defensive. In contact with light and truth it shows its own weakness—

Gently, gently stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

We have found that neither compromise nor a paring down of the truth, but positiveness and a full Gospel awaken the respect, if not the assent, of intelligent Moslems. Faith and prayer and patience will open barred gates and hardened hearts. Our methods are old, but we try to put new life into them:

(a) Bible distribution by means of shops and colporteurs, using a few educational books and periodicals as bait on the hook. A book-shop of the Arab classics gives a *raison d'être* for entering a new town.

(b) Preaching and discussion by the wayside, in a coffee-shop, or at night, with the lantern in a sheltered corner. But specially and daily in the *dispensaries*, where hearts are open to receive the truth. In

using lantern-slides we avoid pictures of our Savior, but preach from the parables, and find a Gospel message even in secular scenes. Queen Victoria's portrait preaches the emancipation of Moslem womanhood; Thorwaldsen's angel of death preaches the resurrection; Koran texts on the screen afford a reading-lesson, and introduce texts from the Gospel.

(c) Medical missionaries' work and missionaries' medical work. The former by qualified physicians in hospital and dispensary, the latter by clerical or lay workers in distant villages with limited outfit. This latter method has objectors, but has proved successful on the principle that it is wise to do something "till the doctor comes," and in obedience to the Dutch adage: "In the land of the blind, One-eye is king."

(d) Contact with Moslems socially. Get close to them. Eat from the same dish. Travel together. Discuss politics, commerce, home-life, and the world to come. Love them, after the manner of Paul in the thirteenth chapter of First Corinthians. Even among the strictest sect, the Wahabis, we have found this parody on Pope's lines to hold true:

A Christian is a monster of such frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with his face,
They first endure, then pity, then embrace.

To speak kindly to a child and to salute every wayfarer are two other methods of reaching Islam.

II—Signs of Success in the Nile Valley

REV. J. KRUIDENIER, CAIRO, EGYPT
Missionary of the American United Presbyterian Church

The American mission in Egypt does not claim to work among any one class of people here in particular, but seeks to come in contact with all, to work for all, and to win all. Should you look over the lists of our church registers you would find a people whose antecedents claim different faiths, different nationalities, and varied degrees of social standing.

As this suggests our policy, so it suggests our method. Unity in diversity has been our practise, or a Protestant organism taking root everywhere, through which the mission, as such, seeks to send a life-conveying power to Egypt's millions. As a matter of course, the rise and fall of this spiritual river depends upon a higher power. We venture to assert, however, that the arable soil touched by this river's waters is becoming, year by year, more extensive, and the spiritual irrigation more effective as time rolls on. To prove this we refer to the yearly increase in Church-membership, to the Scriptures and other literature distributed, to the boys and girls who visit our schools (one-

fourth of whom are Mohammedans), and to the contributions obtained in Egypt from all sources for the work of the Lord.

Without argument it is evident that, in a country where nine-tenths of the population are Mohammedans, a living Protestant organism like our Evangelical Church, with almost eight thousand communicants and a constituency of thirty thousand scattered throughout Egypt, is bound to do much for Islam.

Apart from the hundreds of Moslem children in our schools, and the thousands of books sold among the Moslems, which two factors exert a mighty influence upon them, the very presence of an agency such as our mission, with a right hand so powerful as our Egyptian Evangelical Church has proven to be, must act and react beneficially on Islam. The social, moral, and spiritual forces thus set in operation are bound to exert a transforming power. Our churches, schools, and colportage know no restrictions, and our hospitals receive all without discrimination. Through these means hundreds of Mohammedans have heard of the Christ, many have received Christian instruction, and a number have joined the Church.

You ask, How is this accomplished? While writing these words the clapping of hands and the excited speech of a crowd of people in front of our Cairo mission house reaches my ears. Who are they, and where are they from? They are Mohammedans and a few others who have been attending our special meetings for Mohammedans held every Monday evening, and conducted by a convert from Islam, a man who, having received his education at the El Azhar University, now confronts his Mohammedan brethren with the unconquerable truths of Christianity.

As I look out of my window a surging crowd of between two and three hundred men are excitedly giving vent to their feelings, having listened to the impassioned eloquence of a man well versed in the Koran and Mohammedan literature, fully equipped linguistically, and not a tyro in the word of God. Humble, courteous, tactful, he has now worked for more than four years in these special meetings. He invariably spends about three-quarters of an hour in a simple Gospel service. By this I mean that, after opening the meeting with prayer and the reading of the Word, he chooses a text and preaches on it very acceptably; thereafter he may speak on a selection from the Koran or other Mohammedan book, setting forth its fallaciousness, and proving, logically, the superiority and truthfulness of the Scripture. He may choose to speak, too, on some subject of general importance—for example, a fast or a feast; or, again, on an incident from the life of Mohammed. He may take up a question propounded to him, written out and handed in the previous evening. These discussions frequently stir up an immense interest, and not infrequently speakers from among Islam will arise to oppose him in argument.

Thus far this man's equal has not yet been found. God gives him wisdom and grace to calmly meet and eviscerate all counter arguments. He meets many a one, too, in his own home, and visits others privately, going unprotected and unmolested.

Whenever converts of this type can be secured we believe their services should be utilized at whatever costs. Some of our native pastors make laudable efforts to reach Mohammedans, and through their instrumentality a number have been led to the Savior. Missionaries and laymen of the Church find frequent opportunity for personal work, the results of which are difficult to gage.

Whether it be, therefore, through church, Sabbath-school, and day-school, or through colportage, personal work, and special effort, the truth is being introduced, and its presence is becoming more and more apparent. This is, with reference to Egypt, not merely a theoretical conclusion, but a fact, as evidence proves. There has never before been such a spirit of inquiry, neither has controversial literature ever obtained a better market than now. The number of actual inquirers is on the increase, and a larger number of baptisms take place. I believe that God is hearing the prayers which have been sent up to Him from our own and other missions for the conversion of the Mohammedans, and is blessing the special efforts that are being attempted.

While we are progressing, our arch-enemy is not resting, however. The attitude of the leaders of Islam, particularly their religious chiefs, is more determined than ever. Antichristian literature is produced and circulated increasingly, and the very government lends a willing hand in checking any efforts, through publications or otherwise, that may promise success from a Christian standpoint.

A sister mission, in the columns of its periodical, ventured to proclaim the truth about Islam faithfully and rather plainly. Its assistant editor, the author of some articles, was soon inquired after and deposed by government authority.

Only last week a convert from Islam was baptized by one of our missionaries in one of our principal mission stations. As soon as it became known that a baptism had actually taken place, the Mohammedan judge of the place ordered the police to bring the man before him. The brethren there, in seeking to protect him, claimed that the judge should visit the clerical authority (the missionary), and in his presence present his claims and arguments against the man; but he would not. The man was taken by force (on the way, many with clubs showed their determination to molest him) to the *cadi*, or judge, and there made to recant through the unusual pressure brought to bear upon him.

Whenever a Copt or a convert from any Christian sect becomes a Moslem, he is brought before the *cadi* to forswear his faith and be

received into Islam. This privilege, accorded to a would-be Moslem, was in this case transformed into an argument to compel a would-be Christian to return to Islam. The poor convert did not possess the martyr's spirit, and so yielded, but in private conversation evinced his determination to leave the town and go where he could confess his Lord; he claimed to love Him still, and at heart not to have changed a whit. God grant it may be true. The above incident may be made a test case by us, whereby we may gage our future conduct in defending our converts. We will not let the matter rest where it stands.

I am pleased to see in all this agitation and opposition the hand of God. We are standing upon our watch-towers, eager to herald the day; but while night has not yet lifted its sable mantel from upon this fair land, we are pleased to report the struggling efforts of the king of day and in joyous anticipation to wait.

III—Some Suggestions for Work Among Moslems

BY AN ARMENIAN CHRISTIAN EVANGELIST

The prime requisite for successful Moslem work is *unfeigned Christian love*, obtained by immediate contact with the heart of the Master of Love. One has said, "When God laid upon my heart the burden of the Kurds and commanded me to carry the Gospel to them, His word burned like a fire in my heart, and I found no rest night or day. But I found still in myself some remnant of race hatred. How could I forget what these had done to my people, and how much innocent blood they had shed? I cried to my Savior: 'O Lord Jesus, who didst pray for Thy murderers and didst bless those who cursed Thee, give me Thy grace! Else how can I do this thing without Thy Spirit of love?' He heard and answered my cry. When I went to them the older ones were as my parents, the children as my own little ones, and all my brothers and sisters, I loved them so truly. But, what was most wonderful, their love to me was even more than mine to them; so they received me to their homes as a guest, and I lacked nothing. They said: 'We hate the Armenians, but you are not one to us, but our own son.'"

From this love springs *tact*, which teaches how to approach men. An evangelist unarmed, alone, in a solitary valley hears the cry "Halt!" and a robber appears from behind a rock. "Stop, or you are a dead man! What are you doing here?"

"I came to find you."

"Me! What business can you have with me?"

"I have a message for you."

"From whom?"

"From God."

The robber listens, is won, and takes the traveler home as his

guest for two days, so his village hears the good news. Five brigands, armed to the teeth, are encountered; the guide flees. The preacher goes straight to them, Bible in hand:

"If any one should photograph you now and the picture remain, you would always appear with dagger, sword and gun, ready to kill men. But I have another kind of sword which destroys not men's bodies, but the sin of their souls."

The robbers wonder, "What manner of salutation is this?" and guard his exit from the place of danger after they have listened for an hour to the Word of God. They are heard of afterward as warning villages that if the preacher suffers from them they shall not go unpunished.

Love teaches *sympathy*. The preacher, passing through the bazaar, studies from day to day how to get hold of a certain shoemaker. He prays about it, and God teaches him what to say.

"You have made me happy to-day," he says to the man.

"I! How? What have I done?"

"I see you working so hard at an honest trade, not stealing or idling away your time, but trying to support your family and doing God's will, which is that we should be diligent."

When he has won the man's heart he tells him of Jesus, and hears from him: "Oh, I do thank you; you have so cheered and helped me to-day; come again."

What can he say to these bakers? "I admire your trade; it is the most needful of all. The baker feeds the king himself. What could we do without you! Let me tell you about another kind of bread." And now when he passes the bakeshop there is a call: "Come, mirza, come and tell us more about the Bread of Life."

He who will speak to Moslems *must not be afraid of them or hesitate to speak the truth in love*. They respect the honest man who will not dissimulate or conceal his real convictions. We must believe that we shall not suffer unless God wills it, and if He does we must be ready. The salvation of souls is worth it. One said: "Since I have entered this path of Moslem evangelization I know well where it leads. I constantly see myself dead and in my grave, but I have never been so happy. I feel as if I were going to a wedding." It is no kindness to the Moslem to let him suppose you think his religion true or his prophet sent from God. It is better to encounter anger, scorn, or violence than to have the Moslems curse our unfaithfulness at the judgment-day, while we ourselves see there was really nothing to fear.

He who speaks to Moslems must have *some knowledge of their divisions and their different beliefs and practises*. He must know, for instance, that the Shiahs believe in man's free agency, while the Sunnites, or at least some of them, carry fatalism so far as to make God the author of our sins. He must know something of their history, must

have read the Koran, and some traditions, so that he will not speak of a subject of which he is ignorant.

Most indispensable is a *thorough knowledge of the Bible*, and as he becomes familiar with false doctrine he will wonder to find a new weapon ever ready to hand from the old armory. To those who believe, like the Ali Illahis, in the transmigration of souls, and that man may be born again as a lower animal, he cites the permission to slay and eat animals, tho cannibalism is forbidden. To the Babi who tells him of successive births of Christ, he opposes "Christ being raised from the dead dieth no more, death hath no more dominion over Him." To the claims of the Arab prophet, he replies that the Deliverer must come from Mount Zion, and therefore be a Jew. Texts which had no particular meaning for him acquire a new use and significance as he notes how every error has been foreseen and provided against. Let there be much practise of and acquaintance with the sword of the Spirit. "There is none like that."

Do not let the Moslem assume that he is to require proof of you for the truth of Christianity, or that you act solely on the defensive. It is his to defend Islam as a new faith, and never forget to press on him the need of substantial evidence of its claims. How do they know their prophet was sent from God? What evidence did he bring? What good does their religion do them? One of the strongest arguments is our personal witness of our relation to Christ, and what He has done for us. "If you have received this salvation," asked one Moslem, "why should not I?" As I told two young men of salvation in Jesus, their Kurdish servant, sitting by, leaned forward to listen, and finally broke out with: "Khanum, is it for the Kurds too?"

Among our weapons we must include *patience and courtesy, kindness and gentleness*. "Put yourself in his place" is a good rule. Try to feel as the man does, or the woman, with whom you are talking, whom you are striving to win, to make allowance for heredity, environment, training. Some missionaries find great difficulty in speaking of the doctrine of the Trinity, so obnoxious to Moslem ears. The most ignorant village woman you meet will proudly assert "*Allah wahid dur*" (God is one), as if it were a totally new truth, and glare at you as if expecting to be contradicted. We are so accustomed to take the doctrine of the Trinity for granted that few are grounded in it before coming into contact with Moslems, but I am persuaded it is the strategic point of controversy, and can not be ignored or lightly treated. Let us be ready on this point to give an answer for the faith that is in us. As Dr. Henry H. Jessup says of Kamil, the doctrine never seemed to present any difficulty to him, because, being under deep personal conviction of sin, he felt the only remedy lay in God as manifested in the Trinity; so will it be with truly converted Moslems, and I feel it is what they require above all else.

The tidings of the need and possibility of regeneration, and our becoming through Christ partakers of the Divine nature and sons of God, are specially needed with Moslems, but I will not enlarge on these. Strive to convince the head, but not less to touch the heart. There can be no more dangerous state than that of a man, intellectually convinced of the truth, who knows he ought to yield to it, and fails to do so. If conversion does not follow conviction, all is useless.

In conclusion, *expect results, and not at some far-distant day, but NOW.* "I sent you to reap." The sowing has been going on a long time—at least, since the day of Henry Martyn. We seem to stand outside a locked and barred door, as hopeless as the gate of Peter's prison. We touch it with a trembling finger, and lo! it swings open, and behind it we find human hearts beating with fear and apprehension, heavy with sorrow and hungering for the bread and water of life which we do not know how to appreciate because it is so much a matter of course. "Let us go up and possess the land, for we are well able to overcome it."

IV—Methods in the Deccan

REV. M. G. GOLDSMITH, HYDERABAD, INDIA
Missionary of the Church Missionary Society

In the Church Missionary Society's South India Mission for Mohammedans, five methods have been employed for bringing the Gospel to the people—viz., open-air preaching, tract distribution, the circulation of books, visiting and conversation, and public discussions.

1. The open-air preaching has been disapproved of by some, and if badly conducted may be a bad thing, but most of our converts seem to look upon it as the most right and proper thing, and are ready to join in it. If soberly and heartily managed, and with the help of a *few benches for the front rank of the audience to sit upon, and with a chair or two for the more respectable of our chance hearers, and in the front of some room or house to which to retire for further conversation or discussion*, there seems no more direct means for drawing attention to our message. In British territory the police generally are found to have orders not to allow the Christian preacher to be unreasonably disturbed. If any opponent wishes to set forth his views, the police allow him to stand and do so at forty paces' distance, and this regulation prevents any acute friction.

It is undoubtedly an objection to open-air preaching that opposition is, so to speak, courted; and a Mohammedan audience very soon resorts to opposition preaching. In Hyderabad, soon after we commenced in 1890, an *Anjuman-i-Tablîghi Islâm* (Society for the Propagation of Islam) was instituted, with *paid preachers and workers*, which, after a short time, reported an accession of two hundred converts from Hinduism and Christianity. From time to time this has

died down and been again revived, supported by the exertions of occasional apostates from our ranks.

Whenever possible, our experience suggests that a preaching-hall should be secured, for in a suitable building it is generally easier to obtain quieter audiences with less liability to interruption, and a better hearing for the Message. It is true that spies may be posted to prevent any one attending to the preaching. The open-air preacher can shift his spot and evade such hindrances, while the fixed place in a shop may be rendered utterly empty by well-organized espionage. But the opposition will die down in due course, or may be partially frustrated by inviting a public discussion, the attraction of which overcomes most other considerations. With regard to the style of preaching, we strongly deprecate anything polemical; we believe that the simple statement of God's truth, illustrated by such facts and incidents as help to make it attractive and understood, is what is really needed; "things new and old," set forth with the power of the Holy Spirit, and explained, when practicable, by quotations from their own books.

2. We circulate a large number of Gospel handbills. Compared with thirty years ago, the supply of these is now great and good. There is always room for improvement, but the various tract societies have been active and deserve gratitude. The number of people in India who can read is great, and, if respectfully presented, the handbills are seldom resented. There, however, have been times when many used to be torn up before our faces. One remedy for rough treatment is to head them with quotations from the Koran, or to give them attractive titles. If handbills are printed in a Mohammedan press, care must be taken to see that there is nothing in the ornamentation introduced by the printer or *kâtib* (copyist) to damage the text. Formerly in the North India handbills, human faces (utterly abhorrent to all "faithful" Moslems), and pigs, ingeniously worked into the margin or elsewhere, were to be found to horrify the reader and afford a valid excuse for the immediate destruction of the handbill.*

3. The mission presses in India are now producing excellent books. Besides the fine revised Bible in Urdu, there are most useful religious books. The sales of these are very small in the two book-shops under my care. It is to be hoped that better days may come for selling. Meanwhile, when we can not sell, and many of our inquirers are hardly in a position to buy, we lend a good many.

4. In order to reach the higher classes, visiting them in their houses seems necessary. But the vexatious delays that often occur are tedi-

* The Dakhani Book of Genesis, printed in England about forty years ago, had to suffer from the inexperience of a printer, who unwisely adopted an elephant as his trade-mark. This quadruped was sufficiently like a pig to arouse the alarm of pious Moslems, and we were always obliged carefully to cut out the title-page on which it appeared, to prevent rough handling of the otherwise well-printed book.

ous. However, it may happen that other visitors are also waiting for an audience, and the waiting-time need not be totally lost. Any new books that may be respectfully presented are also willingly accepted. At railway stations, and in the railway trains, books, etc., often meet with a hopeful reception, and very profitable times for conversation can be found. Mohammedans are always more or less ready to talk about religion, and a conciliatory tone can secure very attentive and thoughtful listeners.

5. Discussions have the double advantage (1) of attracting a large audience; (2) of being often welcomed in their own houses or mosques. An opponent will invite the Christian to some building (school or mosque, etc.,) of his own in order (perhaps) to show off his superiority, and large crowds will attend on such occasions. In order to turn this to account, it is important to have a definite subject for consideration, and to insist on its being stuck to. When the opponent is bent on discovering some logical flaw or on some hair-splitting, without regard to higher issues, the result is not likely to be hopeful. It should always be remembered that "honest and good hearts" may be present in the company, even when the spokesman seems most perverse and unspiritual. If, therefore, the Christian acts calmly and patiently, a good impression may be left, even when the antagonist is noisy and blustering. There is the promise of "a mouth and wisdom" for such occasions, and that promise may be claimed and realized.

V—The Opinion of a Converted Moslem (Translated) *

There are three classes of Moslems as regards their attitude toward the Gospel. First, there are those whose daily bread and social position depends on Islam; these are the mollahs, and most of them are prejudiced and fanatic. Second, there is the large class of those *who are utterly ignorant, even of their own religion, and are easily moved by the first class to oppose the Gospel.* But there is a third class who are intellectually convinced of the truth of Christianity, but fear the rulers, or their relatives, or the persecution of their neighbors. Each class should be dealt with differently.

The best means of reaching Moslems is a holy walk and conversation on the part of missionaries and their helpers. Medical work and schools are good as a means to get an audience for the Gospel. The circulation of the Scriptures undoubtedly awakens opposition and arouses fanaticism, even because the Bible is Divine and speaks to the conscience. But it is one of the best means to reach Moslems. I was first convinced of the truth by reading a penny Gospel. Controversial books and tracts are of two kinds—the useful and the harmful. Of

* Seyyid M—A— has been a faithful colporteur in Arabia for over two years, and suffered exile and persecution for the Gospel. His opinions were noted in reply to a series of questions.

the first class are "Sweet First Fruits" (*Khidmet-es-Salam*), "Proof of Christ's Death," the tract on the integrity of the Gospel, etc. Of the second class there are books which are too strong and sharp for the average Moslem, like "El Hidaya," "Makalet-fil-Islam," and "The Sources of Islam." These books, if generally given out, may turn a timid seeker after the truth back to his old prejudices; altho the authors rightly think the argument used unanswerable, yet the books have no *attractive* effect. These latter books, however, have their use for Christian converts and workers among Moslems.

VI—Experience among Mohammedans in Tunis

A. V. LILEY, TUNIS, NORTH AFRICA
Missionary of the North Africa Mission

Experience has proved that in dealing with a Moslem to lead him to Christ it is best to begin upon ground in which you and he are likely to agree rather than to differ. Such points of agreement are the unity of the Godhead, the creation, and the fall of man. It is first necessary to show the justice of God, and to point out that if God punished Adam, whom the Moslems call a prophet, for *one* act of disobedience (Surah xx : 119), how shall we escape? If the Moslem will listen, explain Gen. iii : 15, and draw his attention to the institution of sacrifice; especially pointing out that Noah offered a sacrifice, also Abraham before he had a son. It is necessary to make clear also that an atonement was required for sin even from the high priest Aaron, whom the Moslems call a prophet. The listener, or inquirer, may then be led to refer to various prophecies respecting the Lord Jesus, such as Ps. ii : 22, Isa. liii, Dan. ix : 26, Micah v : 2, etc., and how these were fulfilled as shown in the New Testament. The first quibble may begin at the fall of Adam, for Sunnite Moslems say that God, having foreseen all things, foreordained the fall, in order that the world might be peopled; that all power of the body or the will is from God, man not being a free-will agent. Here Gen. i : 27, 28 may be read, to show that the command to replenish the earth was given before the fall.

Should the Moslem maintain his assertion, it must be pointed out that he makes God to be: 1. The author of sin. 2. Unjust; for He punished Adam by turning him out of paradise, for an act which was forced upon him. 3. That God is *'agiz* (impotent), as He is unable to people the world without the disobedient act of man, His own creation. 4. It must be shown that if man is not a free will agent there could be no punishment and no reward.

The next objection may be on the subject of sacrifice. Moslems state that God has no need of these, as in His sovereignty He can pardon or punish as He pleases. Here one must make known from

the Old Testament that God has entered into a voluntary covenant with man, and that it is as binding on the Creator as on the created. It pleased God to institute sacrifice, and for the blood to make an atonement for sin (Lev. xvii : 11), which offerings were shadows of the full and perfect atonement made by the Lord Jesus Christ.

The Moslem asks: "Why should God the Father require the death of what you Christians call His Son in order that sinners may be saved? If God is love, He must be a cruel Father." The answer is that Christ's death was a voluntary one (Mat. xx : 28; John x : 18). The Lord Jesus knew He had come to die, and spoke of the sacrifice He must accomplish on several occasions to His disciples.

The Moslem's next objection, a very favorite one, will be the Sonship. We maintain, with the Moslem, that "God was not begotten, neither doth He beget," *in their sense*—i.e., the material; but that spiritually Christ was the Son of God.

VII—Among the Persian Moslems

BY MISS A. MONTGOMERY, HAMADAN, PERSIA

Missionary of the American Presbyterian Church

Our method of winning men to Christ must be the method of love. This is specially to be emphasized in dealing with the people of Persia, most of whom are simply grown-up children. We must have close contact of life with life, but if our hearts are not full of love—true, deep, and Christ-like in its self-sacrificing devotion—we will not be able to draw Moslems near to the Lord of life and love. No mere professions of love will do in this land, where the people have the sure instincts of little children, are clever physiognomists, expert mind-readers, and close observers whether the power of a risen Christ is seen in a life of purity and holiness among those who call themselves the disciples of the Lord Jesus.

The story of a young mollah, now one of our most successful physicians, shows that the power of such a life is one of the most successful means of reaching one class of Moslems. This young man was the son of a well-known teacher in the capital of Kurdistan—a Kurd of the Kurds. He was as zealous for the faith of Islam as ever Paul was for Judaism; so earnest a Moslem, that he not only fulfilled all the demands made by the strictest interpretation of Moslem requirement, but went far beyond them; hating Christians, and instead of saying to them "Salaam," which means peace, by a clever turn he changed the word to mean a curse. He was fully aware of the evil fruit Islam bore in his own life and the lives of those about him. He felt the burden of sin, which all his making of merit by prayer and fasting would not remove; he saw only vileness in the lives about him. So that when a Nestorian preacher came from Urumia,

fired with the zeal of the missionaries there, and filled with the spirit of Christ, he soon fell under his influence. This man, he found, spoke the truth, and altho he tempted him in many ways, could not induce him to lie in act any more than in word. The young Moslem concluded that a religion which will keep a man from lying must be worth looking into, and forthwith began to study God's own Word for himself, and soon found Him by whom alone we can be cleansed from sin and have peace with God. He then became a living witness to the fact that sinful, degraded man can be changed by Christ's spirit alone into the Divine image, and can bring forth the fruits of righteousness to the praise of God. His conversion and his subsequent life have proved the power of the love of Christ. The Gospel manifested in a life is more potent to convince men than that of books or scrolls.

As soon as this young man confessed his faith in Christ, his brother tried to kill him, and he fled to Hamadan. There he grew up among us, was baptized after long probation, studied medicine, married one of our Christian teachers, and has a beautiful, well-ordered home, and a most successful medical practise. How many lives he has influenced can only be estimated by Him who is Omniscient. In his two journeys to England to many of his fellow travelers did he tell of Christ; among the Stundists in Russia he found believers like himself, and he witnessed faithfully wherever he went in Sweden, in England, Scotland, and Ireland. On his way home from his first journey he was stopped outside of Resht, and taken back to see an Englishman who seemed to be dying from typhoid fever. He was the means of saving his life, and witnessed as faithfully to this man and his traveling companion as he does to his poor countrymen. The travelers took a good deal of trouble to come to Hamadan to see him, and it was encouraging to hear them give such warm testimony to his fine character and pure life. When they were dining with us one evening and were telling of his goodness, one of them, whose name is well-known in the English political world, assented to the conviction that if missions in this land only gave us *this* man it would well repay all the cost.

Of course, this Christian Moslem prayed for the brother who had tried to take his life. The first hopeful sign was that he followed him to Hamadan, and at last his unbelief yielded to the testimony of the Old Testament Scriptures and in answer to the prayer of a little Armenian boy, who had come to our school from a distant village. This boy knew nothing of Christ but His name when he came, but he soon learned of His love, and began to trust Him to answer prayer. The brother was won and was baptized, and a few years after all his beautiful children were dedicated to Christ's service in the same ordinance. His wife was won in a different way. Coming to us first to learn to

darn stockings, so that she might earn something for herself, then being taught to read God's word, and hearing every day of the great love that gave Christ to die for sinners, she believed, and when married she wanted the Christian ceremony after the Persian one, and so is the one wife of a man who, if he had not become a Christian, might have had fifteen or twenty. In this degrading custom of polygamy we often find a text by which we show how inferior is the religion of the false prophet to the blessed, pure religion of the Lord Jesus. One never finds a Moslem woman who will deny Christianity this superiority over the religion of the false prophet.

With the young men who have studied English with me, I have always begun with the first chapter of the Gospel of John, and, without intending it, simply thinking of learning the English words, they have the blessed truths fixed in their minds. The third chapter brings us to the core of all our teaching: the necessity of the new birth, the possibility of obtaining eternal life by all through faith in the crucified Christ *because* of God's love for the world, and the awful alternative of the wrath of God on those who believe not, and love the darkness rather than light. Thus, the pupils only remained a short time, they learned of the Lamb of God who taketh away the sin of the world, that He is Creator and the Son of God.

Another convert, a Khan, came to an Armenian woman, who was noted as an eye doctor, to have his eyes treated. He saw her reading the New Testament, asked for one, became interested, applied for a position, and, as teacher, heard all parts of God's Word read. The sword of the Spirit slew his enmity, he believed, and was baptized.

Another Moslem between here and Tabriz became a true Christian through no other instrumentality than his own perusal of God's Word, and without any contact with Christians until after he was converted.

In our school work boys and girls, among the day pupils, are won by loving contact and by loving care for bodies and souls of the boarders, day and night. The teaching always begins with "God is love."

On Fridays we have meetings for women, and always have Moslem women, who hear the simple Gospel of God's love. Mrs. Hawkes tells the story on alternate Fridays, and most of the days in the week gives the same glad tidings to numbers of women who come for bodily healing to the dispensary. There is also the faithful preaching and teaching of the Gospel in two places in the city every Sabbath, and the medical and evangelistic work done in Hamadan and the surrounding villages.

From all our experience, what is the conclusion? Give Christ's Gospel by the hands of those who love the Moslem as Christ loves

them, and live lives thus consecrated in homes of purity and peace. Give God's own Word, assured that His promise is true, that it shall not return void, and let those who teach and preach advance to the attack of every heart-citadel on their knees, and the Crescent shall wane in the light of the Cross, and the Moslem world shall soon confess that Jesus is Lord, true prophet, priest, and king, to the glory of God the Father.

VIII—Methods of Work in Yemen

BY REV. JOHN C. YOUNG, M.A., M.B.C.M., ARDEN, ARABIA
Missionary of the United Free Church of Scotland

Before any one can stem the tide of Islam, I believe that he must not only be pure and peaceable, but thoroughly conversant with the language and laws of the people among whom he dwells. He must know the trend of their thoughts and be acquainted with the tenets of their belief, so that when called upon to interfere in behalf of an oppressed individual, he may be able to decide at once whether or not to interpose on the sufferer's behalf, and whether or not a door has been opened for the Gospel message that he carries.

Opportunities such as these ought to be taken advantage of for pointing out the evils of polygamy and the baneful effects of the Moslem code in the home life of the people as a whole. But other means will be necessary for drawing people to hear the message of salvation, and when traveling in the interior I find that nothing attracts a crowd more rapidly than a lantern lecture; for tho it is said that "angels never enter a house where there are pictures or dogs," the average Moslem never seems to have any hesitation in gazing upon pictures or listening to a lecture on such subjects as "Joseph before Pharaoh," or "Jonah fleeing from Nineveh." Then when the audience is thoroughly interested, a picture can be thrown on the screen that will enable the lecturer to "speak a good word for Jesus."

I have also found the day-school of great service in breaking down prejudices and enabling us to meet Moslem thought in its early stages. Shortly after I took over charge of our school here I discovered that children came for a day or two and then left, and when I went to discover the reason I learned that the Arab masters had in every case gone to the boy's parents and said that if they continued to send their child to school he would be made to speak English in heaven, and no person would understand him. Happily this stage is now passing away, and we look upon the school as a very helpful adjunct to the other work.

Far and away, however, before all others as a help to Christian work among Moslems is the medical mission, which is a true hand-maid to the Gospel. I know of nothing which will more quickly open a way for the man with his message than a properly performed sur-

gical operation. It sets every person talking, and draws people from a very great distance for surgical help.

Among those who have been treated in our hospital during the past year more than 30 per cent. of the patients came distances that varied from three to three hundred miles, expressly to put themselves under the care of the Christian doctor, while 90 per cent. of those who live in our midst would tell you that the missionary's medicine is good because it is mixed with prayer.

A medical missionary, however, must never forget that the course of Islam is not to be stopped by surgery any more than immorality is to be cured by free breakfasts, or drunkenness cured by a dose of ammonia. To meet Islam one must attack its weak points, and make thinking men to be dissatisfied with its illogical and unreasonable base. But before one can do this he must be sure of his own ground, and be ever ready to give a reason for the faith that he holds.

Once when I was preaching in the dispensary a shereef interrupted me with the question, "Can a thing be made to stand still that never moved?" and when I replied, "No, assuredly not," he said, "Then why does your Bible say that Joshua commanded the sun to stand still?" My reply was, "'Ye do err, not knowing the Scriptures,' for a careful reading of the passage would show you how far wrong your thoughts are, and a simple illustration will make that plain. I suppose you were up in time for prayer this morning, and saw the sun rise between the horns of the devil?" and when he said "Yes," I asked why, a minute or two before, he had said the sun never moved, and now said that he saw it rising. I then went on to explain that common every-day language was used in the Bible, and no person that wanted to know the truth could mistake the meaning.

As, however, he had asked one question, I begged to ask another, and when leave was given I asked him if a man could cleanse a tarred wall with a tarred hand, and, if not, how could Mohammed with the tarred hand of his own iniquity take away our sin. He said that Mohammed could not, but God would, at Mohammed's request, do so. This brought up the whole question of God's justice, and I was enabled to show the people that God could not be just and yet justify the sinner until the penalty of sin had been paid by a sinless one.

During Ramadhan a globe to represent the earth is a very useful means of showing the Moslem that the so-called command of God to fast from the time that one is able to distinguish a white thread from a black one till sunset could never have come from heaven; for the Kingdom of Heaven ruleth over all, and is acquainted with other parts of the world than Arabia.

A red tarboosh held up against a white wall wearies the eye, so that when removed a green mark, the same size and shape, appears where the cap has been; so a concentrated gaze, we tell them, on the

sinful progenitor of Islam blinds every Moslem to the white light of God's love revealed in Jesus.

I think, too, that more might be made of the fact that Mohammed never really assumed the rôle of a prophet, according to the Scriptural definition in Deut. xviii : 22, while our Savior did, and nearly all His prophecies are fulfilled, while we confidently trust that the rest will be fulfilled as He said.

The missionary's aim, in my opinion, ought ever to be that of raising a spirit of inquiry among the people; and, having raised that spirit of inquiry, he ought to put God's Word into their hands, pointing out the fact of the Koran's declaring that it was sent down to confirm the Scriptures, which have never been abrogated, for, according to the Koran, no person can ever abrogate God's word.

THE NORMAL STATE OF AFFAIRS IN TURKEY

ITS BEARING ON MISSIONARY WORK

BY ONE WHO KNOWS FROM EXPERIENCE*

Since the Treaty of Berlin, in 1878, it has been the established policy of the European governments to maintain the *status quo* of the Turkish Empire. Two or three seeming exceptions to this rule have hardly sufficed to nullify the principle; for they have had more force on paper than in fact, except in the cases of Eastern Rumelia and Crete. In 1885 a bloodless revolution made the former a part of Bulgaria; but as it had formerly been a self-governing province, the internal change was not great. In 1898 Prince George of Greece was made High Commissioner of Crete, thus completing the virtual abdication of authority over that island by Turkey after a struggle with revolutionists beginning before 1866. The territorial modifications in the readjustment of boundaries after the Græco-Turkish war of 1897 are too insignificant to demand attention. The principle of maintaining the *status quo* was then abundantly illustrated by the fact that Turkey was forced to give back to Greece the rich plain of Thessaly after driving the Greek armies out of it. The same principle has been a healthy deterrent to the excessive zeal of Bulgaria in demanding reforms for Macedonia during the past two years.

After the Armenian atrocities of 1894-1896 the Porte was compelled to introduce "reforms" in the Anatolian provinces as a means of pacifying, not the Armenians, but Europe. Sums were appropriated for Armenian relief, but these were usually immediately extorted again for the payment of new taxes or back taxes. Part of the

* For obvious reasons this article is anonymous. Free speech and freedom of the press are unknown in Turkey.—EDITORS.

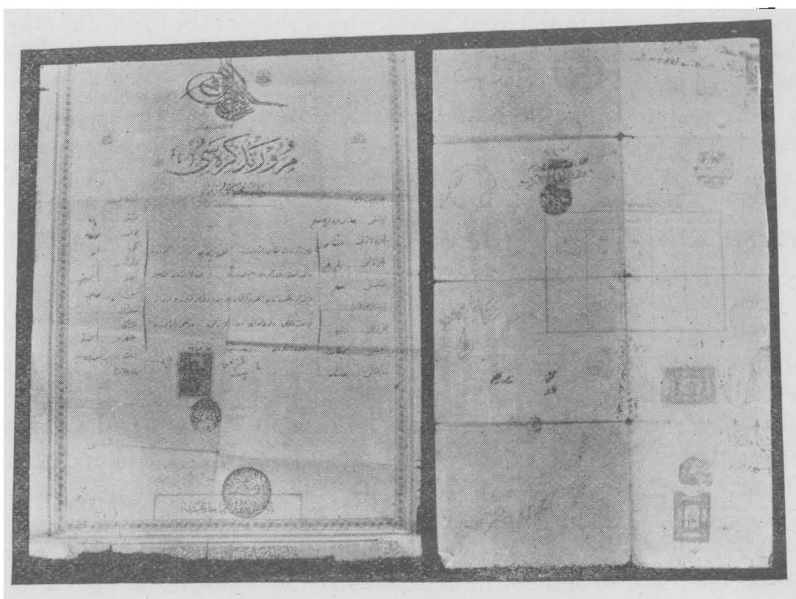
taxes in certain districts were remitted for a term of years; but as soon as that time had passed, if not sooner, the entire amount for all those years was demanded, and mercilessly collected, even to confiscation of property and ruthless imprisonment. A system of Christian subgovernors was introduced, ostensibly to act as a check upon the religious zeal of the Moslem governors, and to secure representation in administrative affairs. But the Greeks or Armenians selected to fill these posts were from the most dissolute and venial class; and on being asked what his official duties were, one intelligent subgovernor said: "My duty is to say '*Pek eyi, effendim*' ('Very well, my lord'), whenever the governor speaks to me." The ineffectiveness of the "reform" is well illustrated by the fact that not a word of remonstrance has been heard, either from the people or from Europe, at the abolishing of the office of subgovernor this spring in the Vilayet of the Archipelago. The truth is that all the reforms introduced in 1897 have proven absolute failures, and in the grimmest sense of the words the *status quo* has not been affected by them.

Russia and Austria, with the backing of the other powers, are now engaged in "reforming" Macedonian administration. It is too early to predict results; but when a cancer has once obtained a foothold in a man's stomach, all the soothing syrup he can be forced to swallow will not cure it. As far as the European powers have indicated their intentions relative to the future of Turkey, the *status quo* is to be maintained. If only the "normal conditions" can be preserved—by which is probably meant the absence of armed conflicts between the races, and the prevention of plots against his majesty—Europe will be satisfied.

Now what is this normal state of affairs, and how is it related to the missionary work? Would that some pen could outline, for the benefit of American Christians, the normal state of affairs in the United States, and the way in which it necessitates the curtailing of missionary work in Turkey and elsewhere, because of insufficient offerings of the home churches! It is the aim of the present paper to show some of the difficulties placed in the way of Christ's messengers by the normal state of Turkish affairs.

The first part of our Lord's last command is: "Go ye"; and Turkey has tried to put all possible obstacles in the way of obedience to this. It is the only country claiming a species of civilization where an American passport is worthless away from the seacoast. A Turkish *tezkeré*, or permit to travel, not only requires a fresh *visé* for each journey, but must be registered a half-dozen times during each trip, with a corresponding loss of time. But an American missionary can hardly reckon his difficulties in this regard as worthy of mention in comparison with those of a native preacher or evangelist. Almost without exception, natives are required, before they are allowed to travel, to

furnish bail or security that they will return at a specified time. And when an itinerant evangelist visits a place where there is not already an established and duly recognized Protestant community, he is liable at any time to be expelled by the government. Such was the experience of a Greek preacher a short time since at a town near Adrianople. There were many souls seeking the light who wanted him to preach to them; but the orthodox bishop stirred up the governor to forbid his preaching, on the ground that there was no evangelical com-



This is a passport good only for one lunar year. On the back may be seen a number of *vises* which must be renewed for each journey and registered a number of times during each trip

munity there. Thus the seed sown must for the most part be sown in secret, until a full-fledged organization is possible.

Travel is further hindered by the wretched condition of public highways. The government tax on every male subject is theoretically fifty cents a year for the maintenance of roads; but the sum is often doubled by local officials, and many instances might be cited where, after paying this doubled tax, men have been forced to go and work out the full amount in labor as well. The roads may go many years without any attempt at reparation; but woe to the individual who starts repairing without government permit. I have bumped over hummocks and hollows where it seemed as if every jolt would smash the wheels or springs, and have heard the driver beg the stone-crushers by the roadside, for the love of God, to throw a couple of boulders into some especially deep hole, that he might drive over

them. On my asking him why he did not do it himself, he said: "I should be arrested and fined; this is a government road, and no unauthorized person has a right to tamper with it." Driving through plowed fields is often resorted to as a more pleasing alternative to using the "road."

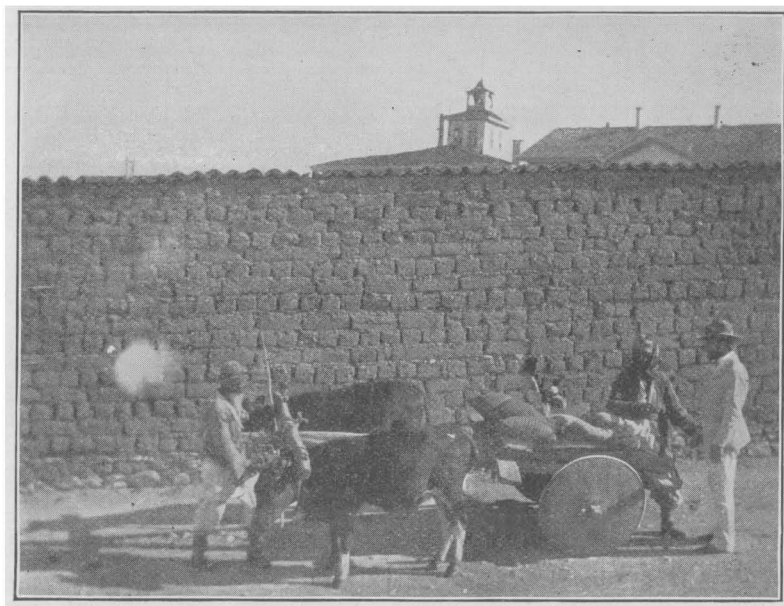
Colporteurs must expect to be arrested as they travel from village to village, and are often confronted with the command of some petty governor: "You have no business wandering, gipsy-like, from place to place; if you want to sell your books, hire a shop in the town, and stay there." And the case must come before the American legation or the British embassy at the capital to be settled aright.

But travel, after all, is only a small part of missionary work. Three great branches are often alluded to as comprised in missionary activity: the evangelistic, the educational, and the medical. The work of publication, industrial missions, philanthropic work, and other forms of effort might be added. In each line the crafty Turkish government has found oppression easy, and has aimed at suppression.

Evangelistic Work.—No building can be erected without official permission, and especial restrictions are placed upon the erection of churches or schools. A permit for a dwelling-house is usually granted with the written stipulation that it shall never be used as a church or as a school. It may take many years to obtain permission to build one of the latter. There are to-day two evangelical Armenian churches in Constantinople, and one evangelical Greek church. The Armenian congregation in Pera, the European quarter, purchased a site for a building in 1846, which was exchanged, some thirty years later, for a better one; and in spite of numberless strenuous efforts, no permit for a church building has yet been obtained. On the other side of the Golden Horn the Vlanga church purchased a site in 1880, but permission to build was withheld. In 1894 a temporary structure was hastily put up in a single night, and the police, thus eluded, tried in vain to tear it down. This "shanty" was never a fit place of worship, but is utterly past using now. The Greek congregation has never had a chapel of its own, but is generously given the use of the chapel of the Swedish legation.

Such opposition to the erection of churches is perfectly "normal" on the part of the government, for they have persisted in it for fifty-eight years in the instance first cited. It is, however, a serious obstacle to evangelistic work. For the authorities do not authorize meetings held in private houses. When a Greek preacher moved last fall to Constantinople the police immediately called on him to ask who and what he was, and whence he came and why. On receiving satisfactory answers, they said: "Very well, this is your residence; but you must remember that you are forbidden to hold meetings here, and we shall watch to see who comes and goes here." Thus are neigh-

borhood prayer-meetings interfered with, and must often be held, if held at all, without singing, to avoid attracting attention. Any organization of young men is looked upon with suspicion by the authorities; and, for fear of bringing suspicion on the institution, the Y. M. C. A. at Anatolia College, Marsovan, has been suppressed as an organization, tho the meetings continue informally. For the same reason, intercollegiate conferences are impossible, nor can one college send a delegation to another college with fraternal greetings. Imagine, you college



A PATIENT BEING BROUGHT TO THE HOSPITAL AT MARSOVAN

The sufferings and injury to a sick man, caused by being brought over rough roads on a springless ox-cart, can be better imagined than described

leaders in America, the stagnation in Christian life that would result from similar restrictions there. How hard it is to imagine such a thing!

Educational Work.—All sorts of obstructions are put in the way of pupils wishing to go to mission schools and colleges. This amounts in most instances to absolute prohibition for Mohammedan students. Terrorism is sometimes tried where other means fail. Two recent and flagrant instances of this deserve notice here. In February, 1902, seven young men, students in Anatolia College, Marsovan, were arrested and taken under guard to the capital of the subprovince to await trial. All sorts of effort were made to hasten their trial, but in vain. One of the seven was sent back as being too young for detention; the rest were all confined in prison for fifteen months, and then,



THE VLANGA HOUSE OF WORSHIP TEN YEARS AGO

This is as the building appeared when it had been erected by the congregation in a single night

at the conclusion of their trial, immediately released. Naturally enough, the vagueness of the charges against them, combined with their long imprisonment, deterred many from coming to the college in September of that year. The purpose of the authorities who arrested these innocent boys was thus accomplished.

In May, 1903, within a few days after these students were released, Professor Tenekejian, of Euphrates College, Harput, was arrested on a trumped-up charge of conspiracy. More than forty persons were then imprisoned, and after most urgent appeals by the United States diplomatic and consular officers for a prompt trial, the investigation was begun in August and ended on February 6th.* Both cases were direct attempts on the part of officials to intimidate students, or prospective students, and thus hurt American institutions. It is gratifying to add that in both cases the offending governors have been removed, tho it remains to be seen if their zeal will not be rewarded by assigning them to a higher post, as was done with the Vali of Beirut, recently removed at the demand of Admiral Cotton, and immediately received by the sultan in private audience and appointed Vali at Brousa, the ancient capital.

Another method of interference was recently illustrated at Constantinople. A kindergärten was opened, under missionary supervision, in September, and an official permit was requested. Instead of

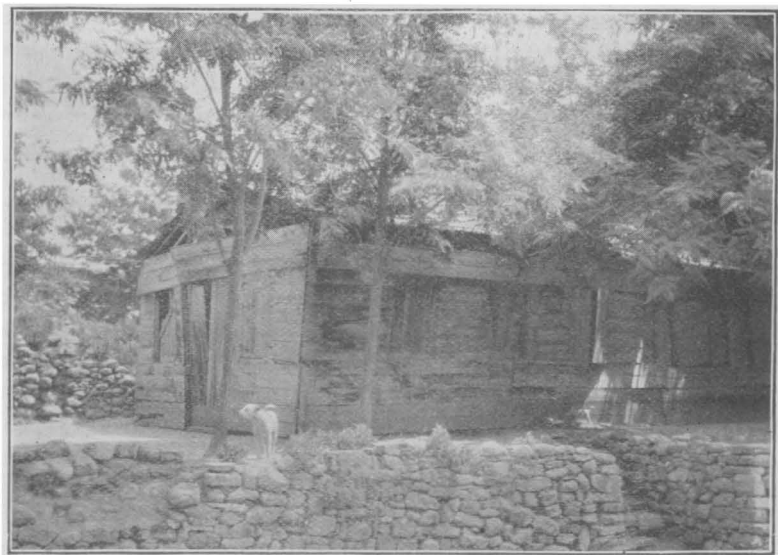
* A fuller account of this case was published in *The Congregationalist* of April 30th last from Dr. H. N. Baruum, an eye-witness.

refusing this, the authorities, after allowing the school to run on smoothly till April, visited the parents of every child, and told them to withdraw their children on pain of arrest. So building and teacher are now without a job—officially boycotted.

Time would fail us to tell of text-books forbidden and others mutilated (I myself have been required to cut out of a reader a piece on "The Dogs of Constantinople" before the book could be sanctioned), of teachers removed, of buildings closed, and other such annoyances. These are usually the deeds of local officials, acting under the general principle, whispered them from headquarters, to harass missionary institutions wherever possible. But it is well to remind ourselves again that all these happen in a perfectly "normal" state of affairs.

Medical Work.—To practise medicine in the Turkish Empire an American physician must pass an examination at the capital, either in French or in Turkish. Of course, much time is required to familiarize one with the medical terms in either language; but if this were all, it might not be called wasted time. Much harder to bear is the delay in granting any examination at all. A missionary physician reached the capital in October last, and applied for his examinations, but was put off on one pretext or another for two months and a half, and this, altho he was trying to hasten matters with the help of the United States Consulate.

After the doctor reaches his field he has two principal obstacles to



THE VLANGA CHURCH BUILDING AS IT APPEARS TO-DAY

The Turkish government has not allowed the congregation to add a single board or tile to this shanty since it was built, ten years ago

face besides the difficulty of learning the language. One is the customs regulations, which forbid the introduction of many of his most useful drugs, lay exorbitant taxes on others, and practically shut out all electric apparatus. He must revise his *materia medica*, and use substitutes for many of his favorite doses. The other obstacle is the opposition of local and ignorant practitioners, who do their best, privately and through the local courts, to compass the downfall of the medical man. At a missionary hospital some years ago, an operation, tried as a last resort, failed, and the patient died. The case was plainly desperate; yet the local Armenian doctor went to the court and swore out a warrant for the arrest of the American surgeon on the charge of manslaughter. The rights of extra-territoriality gave the surgeon the opportunity of refusing to appear except at the summons of an American consul. But the excitement stirred up by this jealous rival injured the medical work in that hospital for many moons. Nevertheless, all the official and private opposition in the country has not prevented the medical branch from becoming one of the most powerful branches of missionary service.

Publication Work.—The hindrances placed in the way of publishing Christian literature are such as to command the respect of the greatest obstructionists in political life. The censor is a party to be reckoned with every time. So many stories of Turkish press censorship have been told that a quarto volume of them might be gathered together. The American Bible Society was recently publishing a revised edition of the Turkish Scriptures when a zealous censor demanded that such verses as Proverbs iv: 14–17; vi: 6, 16–19; xix: 29; xx: 21; xxi: 7; xxii: 28; xxiv: 15, 16; xxvi: 26, be omitted, as bearing too pointedly on the present condition of affairs in Turkey. It took some exertion to convince him that the right to publish the Word of God intact had been secured by treaty.

The editor of the weekly religious paper *Avedaper* was publishing a series of articles about eschatology, but was forbidden to use the word “millenium,” as that seemed to intimate that there could be a more blessed period than the reign of Abdul Hamid II. Instead, he must refer to “the event mentioned in Rev. xx: 4,” which might not be considered derogatory. Great difficulty has also been experienced this past two years in the Sunday-school lessons. The manuscript for the lessons for 1903 in Greek was prepared with great labor and care during the summer of 1902, and immediately submitted to the censorship. There it lay until October, 1903, when it was returned, with a few passages excised. Of course the printing of them for 1903 was out of the question, and they were published, at much loss, for 1904. Another sort of interference has been indulged in for the Armenian lessons of the current year, where the study of the “Divided Monarchy” and the reign of Rehoboam is forbidden, as being too suggest-

ive of possibilities in this land. Other lessons must be substituted for these.

Not content, however, with the time-honored censor's work, and fearing lest too much might be published with no further barriers, the administration had until recently a second censorship in a board of revision, to whom the first printed copy of each work must be submitted before publication.

It is easy to see how much extra and unnecessary expense results from any such revision, to say nothing of the loss of more time. But each department distrusted the other, and undesirable statements must be suppressed at all costs. Such a flood of complaints came in, however, that this second censorship has been abandoned.

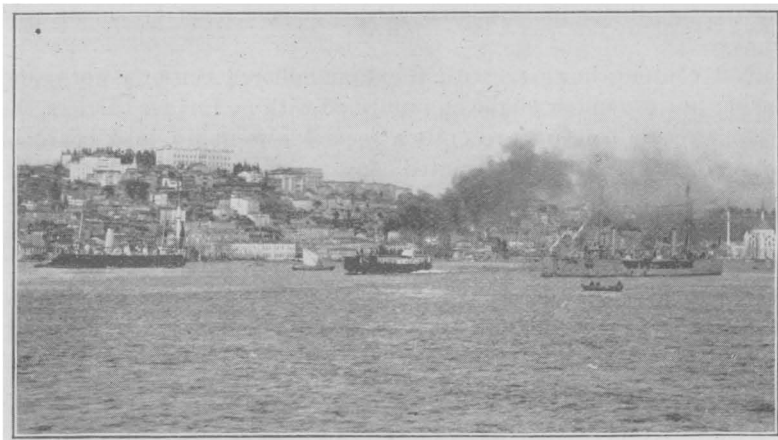
We might likewise go into detail as to obstructions to all branches of philanthropic work. But perhaps enough has been said to show the careful reader that the *status quo*, the "normal" state of affairs, is eminently undesirable, so far as missionary activity is concerned. Evangelists, educators, and physicians, publishers and Christian philanthropists, find obstacles placed before them at every turn by the Turkish government. It is only by most patient diplomacy that many other hindrances have been overcome. There remains but one point more to be considered in this connection at present, and that is the effort the American government is making to secure for its citizens equal rights with France, Russia, Germany, and England. Three years ago the French republic, taking advantage of certain financial claims long unsettled, and by exerting the pressure of sending its fleet to Mitylene and seizing the custom-house there, forced upon the Turkish government the following four points:

- (1) The recognition of the legal existence of the French schools, or those under French protection, respect for their freedom of operation, and the maintenance in their favor of the customs immunities accorded to religious orders.

- (2) The recognition of the legal existence of the churches, chapels,



A TURKISH PEASANT SOWING SEED



PART OF THE HARBOR AT CONSTANTINOPLE

This shows the British and French gunboats which have been stationed in the harbor since 1895 to protect their countries' interest. This is rendered necessary by the normal state of affairs in Turkey

hospitals, dispensaries, orphanages, asylums, and other French establishments, or those under French protection, their exemption from the real estate tax, and the maintenance in their favor of the customs immunities accorded to religious orders.

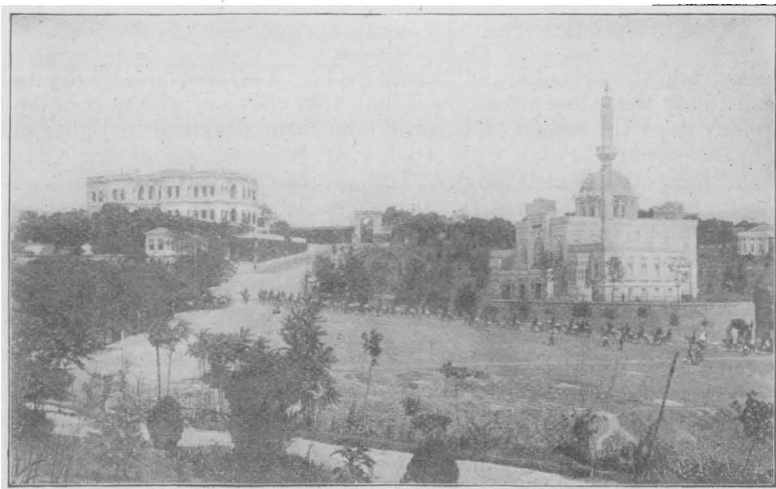
(3) The authorization of the construction and enlargement, or repair, of a certain number of French establishments, or those under French protection, mentioned in a certified list, and their legal recognition in their new dimensions.

(4) The engagement to consider as legally authorized, with the benefit of all the exemptions and immunities flowing from this authorization, the future creations or constructions of scholastic, religious, or other similar establishments, by Frenchmen or French protégés, and also the repair or future enlargement of establishments analogous to those already existing, if within a delay of six months, to be reckoned from the notice given by the embassy, the Sublime Porte has not formulated in writing its objections with the reasons.

It will be seen at a glance that such wide-sweeping, imperial recognition and immunity are of the utmost importance to missionary work. The other countries mentioned were prompt to take action demanding the same rights as those accorded to France; and, urged on by a number of forces, notably by the missionary boards working in Turkey, the United States instructed its Minister at Constantinople to make a similar demand for American rights—rights already technically ours by virtue of the “most favored nation” clause. Yet, altho this matter was presented to the Sublime Porte two years ago, the only definite answer up to July, 1904, has been a categorical refusal, on the ground that no such step was necessary. It is not given to those outside the pale of official circles to know the plans of our government. If it is intended to use the powerful United States fleet,

now assembling in the Mediterranean, to demonstrate to his majesty that our demands mean something, he would readily accede without necessitating the firing of a single shot. Everything short of such a demonstration seems to have been tried, but in vain. Let it be clearly understood that these demands are not missionary demands for *privileges* for missionaries, but are American demands for the *rights* of American citizens. They have, however, wide-reaching possibilities of help to the advancement of Christ's Kingdom. The present state of affairs is one to be deeply regretted, in view of the four great immunities obtained by France for the Roman Catholic missions in Turkey, but as yet unjustly refused for our own.

The author of this article is neither pessimistic as to the future of this empire, nor a revolutionist arguing for the demolition of this government. A glance at the conditions prevalent twenty years ago in Turkey, as compared with the present status, would cure any pessimist; and if a like ratio of progress is maintained for the next twenty years, the country will be scarcely recognizable. But reforms are necessary to insure the prosperity of the Church militant, and much more radical reforms than the governments of Europe have as yet suggested. When travel is safe and easy, when churches and schools are accorded the same privileges as are now given to mosques and rum-shops, when medicine is recognized to be better than witchcraft, and the printing-press is allowed to work its work of true enlightenment, then we may look for an era of prosperity that shall redeem this shadow-cursed land from fanatical devotion to ignorance.



YILDIZ KIOSK AND HARMIDIE, CONSTANTINOPLE

The sultan's palace and mosque, showing the procession attending the sultan's return from the mosque

SOME SIGNS ON THE WORLD-WIDE HORIZON

BY THE EDITOR-IN-CHIEF

On every side, at the present time, significant events are occurring. The absorbing topic just now is the great conflict between Japan and Russia, which may yet involve far wider interests than we imagine. Sagacious men of the remote Orient tell us that Japan's prime purpose is to awaken the great empire of China, and stimulate that wonderful nation to take such a position in the world's affairs as four hundred millions of people are capable of assuming; and there are indications of complications which may involve not only China, but India, Germany, and Great Britain. Certainly Japan has suddenly risen to the position of a first-class military and naval power, and it is evident already that Russia will not find it so easy to overcome "these venomous dwarfs," as she calls them.

At the same time it is most encouraging to know from missionaries in Japan that the war is not interrupting Christian work, and that, aside from the increased prices of needful articles of food and raiment, the work in the Sunrise Kingdom is rather accelerated than retarded.

From China we have a report of the recent annual meeting of the Central China Religious Tract Society, held at Hankow.* The Rev. Dr. Griffith John called attention to the remarkable development of this work. The Society dates from the year 1876, in which the circulation was only 9,000 publications; in 1889, 1,026,305; in 1893 it rose to 2,171,655. During these twenty-eight years the Society has sent out 20,938,213 publications. He continues:

But are these books and tracts read? Yes, they are. I do not mean to say that they are all read, but that they are widely read, and in many cases the means of turning men from darkness to light, and from the power of Satan unto God. Mr. Stewart, one of the China Inland missionaries at Changteh, Hunan, mentions an interesting circumstance in connection with the recent distribution of books at the B.A. examinations at Changsha:

"Having had occasion to invite a teacher to help in my studies, I engaged a Mr. Liu in that capacity. When I had been reading with him for a month or more, I noticed that he asked questions which implied some previous knowledge of the Gospel. He asked me one which caused me immediately to ask where he got the information that led to it. He then informed me that he was one of the many students who received books at the Changsha distribution. That he had read these books carefully is proved by his questions. One of the books was Genesis, and another your 'Gate of Wisdom and Virtue.' Liu is quite an intelligent young man, and it is one of the hopeful signs in China to-day that men of his stamp not only read but think of the contents of our books. I don't suppose that he has any present

* See also p. 778 for "Remarkable Examination Questions in China."

intention of becoming a Christian, but he has told me much that indicates a deep sense of something lacking."

There are thousands of scholars in these two provinces to-day who might be classed with Mr. Liu. They are reading our books, and have a sense of something lacking. Let us pray that they may find Christ.

At the beginning of last year H. E. Han, the Yachou Taotai, called on me. In religion he is a Buddhist, and an idealist. He is well versed in the Buddhist classics and charmed with the Diamond Sutra. At the close of a long and very interesting conversation on religious subjects, I gave him a copy of Dr. Martin's "Christian Evidences" and one of "The Gate of Wisdom and Virtue." Soon after his return to Yachou I received a long letter from him, in which he tells me that he had read both books carefully and with much interest. He also calls attention to certain points in our teachings which he, as a believer in Buddhism, can not accept. The whole letter shows that he had not only read the books, but mastered their contents also. There was a time when men in his position would not have condescended to look at a Christian book, but officials who have been reading our books are to be met with constantly in these days.

Hopeful Signs of God in China, Africa, and India

At the Mildmay missionary meetings Mrs. Howard Taylor, in giving a most impressive report with regard to what she had seen herself of the supernatural work of God, said:

We see the manifestation of the supernatural, perhaps, most of all in heathen lands. The supernatural purpose of the missionary work came from God. Preaching the Gospel to every creature has been beset with difficulty, but God has brought about the seemingly impossible. We think of Morrison, the first missionary to China, and the wonderful way in which, hiding himself away, he was taught the Chinese language by natives who risked their lives in so doing. Again, it is only fifty years since Mr. Hudson Taylor landed in China, and not forty since he devoted himself to the opening up of the interior; but to-day there is not a town or city where missionaries could not go and settle and preach the Gospel with as much freedom as in Great Britain, and certainly more than in Ireland. Only sixteen years ago missionaries had to anticipate the "yearly riot" in some places, but at the present time there are thousands of inquirers in one province alone. The new work opened by Mr. Montagu Beauchamp has been blessed to a wonderful degree. The Word of God is being studied, and invitations to open stations are numerous. Messengers come beseeching Mr. Beauchamp to go and teach the people. One town sent a sedan chair, with an escort, and an urgent request to go and give Christian instruction. At one place the people are willing to build a chapel out of the funds of the heathen temple, and at another they would build one at their own expense. As showing the new spirit which is abroad, the Viceroy of Hunan and Hupeh has issued a proclamation that in the two provinces all the temples are to be cleared of their present contents and devoted to educational purposes. Supernatural love is the chief motive force of missionary effort, and the supernatural power of the Holy Ghost, working with the Gospel.

Mrs. Taylor also told a thrilling story of a demon-possessed woman who, after hearing the story of the demoniac of Gadara, and learning

for the first time of Christ, was converted, and became an earnest and efficient evangelist. When the missionaries were driven out in the Boxer troubles, this woman, wonderfully transformed, carried on the work, and when the missionaries returned they found new converts won for Christ through her ardent labors.

There were many other most interesting reports from various countries at these same Mildmay missionary meetings. In Uganda the drum calls to morning prayer, and thousands assemble in the Cathedral, and there may be heard to declare with one voice: "I believe in God the Father Almighty." At sunset the drum sounds again, the call to evening prayer, and the families gather to worship the Lord in their little huts.

From Livingstonia, Lake Nyassa, Mr. D. Crawford sends the last sheet of the new Luba Testament, and asks fellow Christians to rejoice with them because of this completed work. He says:

For many years, against storm and wind and tide, we have sought to win for our God from Africa's babel this translation of His Word into the great Luba language. At last, after nearly fifteen years' labor, God has graciously crowned our unworthy service, and Africa's dark center has His own Word. Dark and far-stretching as our needy interior is, we truly greet God's Lamp with joy, for ours is midnight hour of need. While many have fallen by our side, we have been spared with many a loud reminder of our God's goodness. We bless our God that He still uses the weak things of this world to cast down all human imaginations that in the mind of man exalt themselves against the knowledge of our High God. This is our God who worketh wonders, and who still raiseth up the things that are nothing "to break the bar of Damascus and burn the wall of Gaza with fire."

Upon the head of that One who was called the Word of God there were many crowns, and we have thus sought to add one more crown to the written Word. Over the head of the Christ they put three mocking translations in Hebrew, Greek, and Latin; on the same holy head God placed many crowns! That Word of God too, as we read, went forth conquering and to conquer, and here in Africa that very noun "Word" means "The Conqueror." A king, the African says, has no need to wield a spear or weapon of war; he speaks the word only, and his will is done! So the phrase "Word of God" really means "The Conqueror of God." It is written that it was given Him, the Word of God, that all languages should serve Him. A language serving the Christ—how momentous the thought! Here is a Book that will never take the fever, never need furlough, never be fruitless!

The simple story of our methods in translation needs only a few words of explanation. There was first of all the long preparation of ten years, a preparation this that no term of study in England could supply. What is wanted is the true echo of Bantu speech, for without this every man can not hear in his own tongue. Note-books were in constant use, in which was stored the genuine native speech as spoken among the tribe, and from those note-books we built grammar, the nouns, verbs, and adjectives of the work, playing very much the part of that purple, blue, and gold in the making of the Tabernacle of old. God's Word is also His Tabernacle, and therein does He long

to dwell in this dark Africa. Of course we had our blunders, and they were legion.

One of our number quaintly asked a native what the word for an ax was. The native, not knowing what the question was, asked, "What do you say?" Thus his question was calmly written down *as the word for ax!* A similar error was in the case of the Australian word, *kangaroo*. Seeing one of these animals bounding away, a settler asked its name. "Kang Roo?" asked the native, meaning, "*What do you say?*" On this same principle you will find rivers mapped solemnly in African maps as "*I don't know River*," or "*Mountains Mountains*," and so on. Nearly all the government officials too in this land refuse to learn the native language, on the plea that it is beneath them. They forget that one of God's solemn curses was that very thing—the bringing up against His people a nation whose tongue they would not understand. Confusion of tongues was Satan's darkest plan for the sorrow of the race. God redeems man from the curse by letting every man know the Gospel in His own tongue. The Lord Christ went back to the Father with the glad message: "I have given them Thy Word." So would we seek to have fellowship with Him in all humility.

From India, with its 294,000,000 people, speaking one hundred and forty-seven tongues or dialects, there is a report of an increase of about nine per cent. in the number of Mohammedans, with an increase of thirty-one per cent. of Christians, through the proclamation of the Good Tidings. The Mohammedans are by no means hopelessly alien from Christ; in the Punjab, for example, eleven out of eighteen native clergy of the C. M. S. are Mohammedan converts.

We also hear from India most interesting accounts of a praise-meeting at Calcutta, to which none were admitted without a ticket declaring them followers of the Lord Jesus—a meeting consisting of upward of eighteen hundred persons, four-fifths of whom were native converts.

Evangelism and Criticism in Great Britain

Turning from the East to the West, we see that Great Britain is just now the center of many interesting events. The mission of Dr. R. A. Torrey and his colleague, Mr. George Alexander, has been manifestly successful in the main objects for which it was instituted, and both at Blackpool, among the multitudes of people who throng that seaside resort, and at Keswick, with its Christian leaders, he has been greatly used for the quickening of spiritual life.

The Pan-Presbyterian Council recently met at Liverpool, and it is perhaps a significant fact that the opening sermon, preached by Dr. John Watson (Ian Maclaren) on "Reasonableness the Touchstone of Truth," takes broad positions, which seem to many rationalistic. The text was II. Corinthians x:1, "The Reasonableness of Christ"—that word being substituted for "gentleness." We make the following extracts:

One can see the development of a sixth sense in the race, and

may well believe that with every age an increasing number of persons will hear the voice of God as did Abraham and Isaiah, St. Paul and St. John. It is one thing, however, to believe that God is truth and has specially declared Himself through a receptive race, and another to accept any book, without question, as an infallible standard of truth. It is evident that such Scripture could only come to us through a human medium, and nothing can guarantee the veracity of the medium except the inherent reasonableness of His message, and of that the human reason, as the reflection of the Divine, must be the judge.

Christianity, of all religions, should be the last to appeal to credulity, and to teach superstition; its appeal should be ever to a man's judgment, and its hope to establish it in truth. The business of reason is to sift what is real from what is unreal, to crush and wash the quartz, to gather the particles of pure gold, and to offer the precious metal for the acceptance of faith. Reason, searching the Bible and traveling through the history of the Church, leaves the chaff and keeps the corn—taking Abraham's splendid faith, leaving the intended sacrifice of Isaac; taking the pity of God over Nineveh, and leaving the fanaticism of Jonah; taking the spirituality of the Psalms, and leaving their fierce invectives; taking St. Paul's love for Christ, and leaving his Rabbinical arguments. . . . And we know what to take by its radiant reasonableness, because nothing can be more becoming, more winning, more satisfying, and more like God, etc.

The London Christian very naturally asks, "Where are we?" and says:

In making a few inquiries, arising out of these paragraphs, we confine ourselves to the application of the argument and to the illustrations by which it was enforced, for the instances adduced in proof give the real bearing of the argument. Are we, then, to receive as settled principles:

That the Bible consists partly of corn and partly of chaff?

That reason is to decide which is corn and which is chaff?

That while Abraham's splendid faith is to be accounted corn, his intention to sacrifice Isaac is to be accounted chaff?

If so, how are we to understand the Lord's arrest of Abraham's hand, because his not withholding his son had proved that he feared God? (Gen. xxii:12).

If Abraham's intention to offer up Isaac was "chaff," how are we to understand the commendation of his faith, in that when he was tried, he offered up Isaac? Why is it recorded as the ground of his faith that he accounted that God was able to "raise him from the dead"?

Is that part of James's Epistle (ii:21-24) "chaff" in which he asks, "Was not Abraham justified by works when he had offered Isaac his son upon the altar?" and when he accounts for his being called the friend of God by the fact that his obedience in doing so proved his faith in God?

Other questions might be asked concerning this righteous intention and act of Abraham, as well as concerning the other instances given in this strange sermon; but these may suffice for the present.

At Bradford seven so-called "evangelical ministers" protested

against the teaching of Rev. R. A. Torrey, and a distinct issue was made as to the acceptance and rejection of doctrines long held by the Christian Church. It seems as tho the forces of the Church were taking their stand on opposite sides of the great question of the supernatural.

The recent Mildmay Conference took "The Supernatural" as its topic, and spent three days in discussion of this subject under three heads: the supernatural—in the Word of God, in the person of Christ, and in the experience of the believer. Thousands attended these meetings, and the interest was profound.

The Salvation Army Congress has been held in this great metropolis with a monster meeting in Albert Hall, and scarcely inferior meetings in the iron building erected on the Strand.

The British National Conference of the Young Women's Christian Association Convention was going on simultaneously at Morley Hall, delegates gathering from all parts of the United Kingdom to the number of about five hundred, and many friends being present representing this great association in foreign parts.

Meanwhile the city has been deeply moved by the facts set forth by the National Vigilance Association concerning the white slave traffic. An international conference of the powers was assembled at Paris, on the invitation of the French government, and agreed on a number of arrangements, with the object of putting down the infamous trade; and among these were included the tasks of watching ports and railway stations, making special inquiries regarding foreign women, and exercising surveillance over registry offices. Under the first of these heads a notable experiment has been made in this country. With the approval of the government, this "watching work" was entrusted to a body of ladies under Mr. Coote's direction, and succeeded admirably. Forty to fifty ladies, each speaking several foreign languages, have patrolled the chief metropolitan stations, and have dealt with any girls whose circumstances or surroundings suggested moral danger. Workers were also stationed at the chief ports. In the course of six months no fewer than two thousand five hundred young women, one thousand seven hundred and fifty of whom were foreigners, were thus interviewed, and it is estimated that forty or fifty per cent. of these would have fallen into serious trouble but for the efforts thus put forth for their warning and rescue. The year has been a busy one in the legal department. Several tragic cases have been successfully dealt with under the Criminal Law Amendment Act, while another important undertaking was the suppression of the trade in picture post-cards of a questionable character. Another effort, also international in operation, is to make inquiries for, or concerning, young women. The growing confidence of the public in the Association brings with it applications from all sections of society and from

many countries. The object is to safeguard and protect young women upon whom attempts are made to inveigle them into positions inimical to their moral well-being. Some four hundred and sixty-seven such inquiries were made during the year.

The Scripture Gift Mission is another great work of God carried on in this center of Christian activity. Efforts have been made recently to extend operations to Normandy, Brittany, Picardy, and other regions of France. In these districts there are more than eight thousand towns and villages containing a population of nearly seven millions, the greater number of whom have never heard the pure Gospel, and to whom the New Testament is an unknown Book. Describing the efforts put forth last year, Mr. A. E. C. Brooks writes:

From April to July the Divine commission to "sow beside all waters" has been obeyed. From Dieppe, in the northwest, to the old Huguenot town of La Rochelle, in the southwest, a distance of nearly three hundred miles, and over the vast extent of territory from Paris to Brittany, in the west, and from Bernay to Orleans, in the center of France, the good seed was sown. Later on distributions were made among the large agricultural populations of La Vendee, in Châtellerauld and in Loudun. On all hands are found "open doors." Sometimes two thousand country people, brought together, perhaps, from fifty different localities, are found in the periodical fairs and the annual agricultural shows.

The Scripture Gift Mission has been permitted largely to help on this work, for in eighteen months nearly sixty thousand illustrated Gospels and Epistles, prepared by them, were put into circulation among people living in more than two thousand different localities in France.

Breaking the Shackles of Romanism

A leading Christian worker of London reports a deeply interesting meeting with a leading French priest, whose name we are not permitted to give, but who is perhaps one of the most important preachers and teachers in the French republic, and who is evidently living in the deeper spiritual life, and rests in the Lord. Tho a professed Roman Catholic, he cordially welcomed this prominent Protestant to a private conference, received and returned his call, and expressed himself as delighted to have met him, and to recognize in him a true disciple full of faith. He significantly said that he had far more sympathy with a living Protestant than a dead Roman Catholic. Tho not at present ready to withdraw from the Papal Church, he is quite prepared to acknowledge spiritual life in all who manifested the Spirit of Christ, and asked for prayers for himself. When he parted with our friend it was with the fraternal kiss of Christian affection. The well-known servant of God from whom we have these facts has had much contact with Roman Catholics on the Continent, and he testifies that he has found many who put Christ far above Roman Catholicism, while many Protestants on the Continent put Protestantism before Christ,

and so are leading their followers back to the very errors from which Roman Catholics are emerging, putting forward the outward form of Church government as the ground of safety rather than the living Lord Himself.

MISSIONARY LEADERS OF THE FUTURE

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the Bureau of Missions

The Young People's Missionary Movement took form in July, 1902. The name of the organization indicates the manner of its coming into being. It is, in fact, a "movement" representing one of those widespread impulses toward betterment which are commonly called "spontaneous," through a vague impression that the word contains some explanation of their power. Leaders in the Sunday-school work and the Young People's societies of several denominations gradually fell to conferring about methods of cultivating interest in missions. They quickly found that each group had something of experience, or some result of investigation, which all other groups needed to hear and to use. Such a situation led to the adoption of a simple and practical plan for supplying this need. An Executive Committee was formed, composed of representatives of a number of denominational missionary boards, and a general secretary was chosen.

The aim of the Movement was clearly defined. It is to strengthen missionary purpose in those who are now under training in the various Sunday-schools and Young People's societies, to be leaders in the church-work of the future. It seeks to concentrate for this end the wisdom, the experience, and the prayers of all denominations. The methods of the Movement are simple and effective. A deep spiritual life is essential to any real appreciation of Christian duty. Without this no missionary impulse can be permanent, and both teacher and taught will find themselves beating the air; for the young Christian, by nature, expects to be fed rather than to learn to feed others. The culture of spiritual life, therefore, underlies the whole program of the Movement. Prayer and earnest study of the Holy Scriptures pervade all of its exercises and undertakings.

One of the activities of the Movement is the provision of attractive missionary literature for young people. It selects or compiles study-outlines, leaflets, and books upon missions, organizing those of more permanent value into attractive sets or "libraries," which are sold at an extremely low cost. But the name of the Movement does not appear upon these publications. All the literature chosen or prepared by the committee is issued under the imprint of the regular publishing agencies of the various denominations. Many thousands of copies of valuable missionary books have thus been distributed already among

the Sunday-schools and Young People's societies of the United States and Canada.

Perhaps the summer conferences of the Movement best illustrate its characteristic work. Three such conferences are annually held: one at Winona Lake, Indiana, another at Lookout Mountain, Tennessee, and the third at Silver Bay, Lake George, N. Y. At the annual conferences one sees men and women closely acquainted with the problems which spring thickly the moment one tries to make missions interesting and attractive to boys and girls. To gain from such experts ideas that will stand in practise, the Young People's societies and Sunday-school organizations of many denominations send their strongest workers. With them are sent, too, others whom proper training will make leaders of missionary work among young people.

Rules never lack, and rarely lack a certain stringency in such gatherings of young folks. At Silver Bay this year, where nearly four hundred delegates came together, a rising bell sounded at half-past six, and breakfast was at seven. Meetings in small groups for morning devotions followed. At quarter before nine short and tender devotional exercises of the whole body were conducted under skilled leadership in the great auditorium. Then at nine o'clock began three hours of solid work. Dinner came at twelve and supper at six. A general assembly was held again in the evening for an hour and a half. Separate meetings of denominational groups followed, discussing particular needs to which the salient lessons of the day must be adapted. At ten o'clock the night's silence reigned over the conference grounds.

The characteristic note of all the studies, lectures, and discussions was the doctrine that missionary work is a chief end of man, and that God expects every Christian to do his share ably, without making artificial distinctions between home and foreign missions. The first hour of the morning session was given to the study of methods of personal work, conducted, with great wealth of illustrative material, by Rev. Dr. Howard Agnew Johnson. Few who attended those studies day after day have any scales of self-complacency left upon their eyes. One of them can not imagine a vision of a call, for instance, to go win souls in China before he has tried, or thought of learning to try, to win his next neighbor to Christ. The second hour was a missionary institute. It was a sort of committee of the whole, under an intelligent chairman for discussing such subjects as the literature of missions, systematic giving, the conduct of missionary meetings, etc. One of the convictions suggested by such discussions to a bystander was that if Sunday-schools and Young People's societies are to have an interest in missions, they must have a strong missionary committee, a fervent spirit of prayer for guidance, and good missionary books for study and reference. Another principle that became



THE YOUNG PEOPLE'S MISSIONARY CONFERENCE AT SILVER BAY, LAKE GEORGE, NEW YORK

prominent when good working ideas were willingly handed over by one denomination to the others, was that the work is one; so that the grandest thing about these discussions is the common interest and common concern displayed in advancing the general welfare.

Model study classes in home and foreign missions occupied the third hour of the morning. They were as scientifically devised as a German professor could wish, and when the bell sounded at twelve it was generally the case that the mental and emotional strain of the three hours of the morning vindicated to the full the wisdom that dedicates the afternoons of the conference to tennis, boating, and walking parties. After the recreation of the afternoon the delegates were in vigorous fitness for the work of the evening, which necessarily made its strongest appeal to the spiritual emotions.

A noticeable feature of the conference was its belief in its own object. It was a purposeful gathering. The members seemed to enter the conference with a definite, earnest, and devout expectation of learning practical truths that will have staying quality. Such a body of young people is inspiring to behold. Every one has a note-book which is constantly in use, every one attentive, alert, instantly appreciating any new idea or any strong enforcement of an old truth. There are in the assembly those who have learned the characteristic difficulties of the work. These promptly respond to any question, giving suggestions, explaining methods, illustrating their operation, and so throwing side-lights of experience upon the discussion. There are also younger leaders who are silently absorbing information and incentive that will have effect in many widely separated communities. And there are, too, those who have come, sincerely anxious to learn and to do their duty, but perhaps have turmoil within their own hearts. Such will acquire from the conference thoughts that may weigh in the choice of life-work, and even in the fundamental decision whether to serve the Lord or to serve self through all the years. Those halls become places of solemn import as soon as one realizes that within their walls may occur, in more than one case, the turning of the scale in favor of giving the life to missionary service, and that with more than one of the young people present everything heard has quick effect in strengthening the impulse to yield to Jesus Christ or in suggesting new excuses for neglecting Him. It has often been found by experience that wherever a particularly strong effectiveness in missionary interest appears in any Young People's Society, it may be traced to one of these conferences, where leaders are trained and their spiritual growth is gently stimulated.

The task of arousing interest in missions and rendering it practically fruitful is not denominational. It belongs to the whole Christian Church, just as missions as a whole belong to the great Head of the Church. That the Young People's Missionary Movement has discov-

ered and applied this truth is its title to encouragement and support. In its relations to the problems which confront missionary leaders in Sunday-schools and Young People's societies, then, the organization is a device for centering upon the one purpose the forces possessed by the whole group of denominations.

In its relation to the denominations, however, this "Movement" is simply a means of cooperation between many Boards of both Home and Foreign Missions. It is a clearing-house to which all bring their exchanges, and from which all take away precious capital for denominational work. In that denominational work, of course, the clearing-house does not appear. Having provided a means by which the best thought of all active Christians may influence the young folks who will be the missionary leaders of the future, the organization effaces itself, so that the practical results of this cooperation may reach the young people through existing denominational channels. The Movement is thus servant to all, and thus serves the object of its existence as an instrument in the hand of the Master.

The Policy for the Coming Year

At the interdenominational conferences of the Young People's Missionary Movement it has become the custom to outline a written policy which aims to set forth the ideals of missionary organization in the various departments of local church life, and the missionary methods which embody the best experience of Sunday-school leaders, officers of the young people's societies, and pastors. Since this Movement is interdenominational, and has for its officers and leaders the secretaries of home and foreign missionary societies especially charged with the development of missionary interest and work among young people, the policy adopted this summer at the conferences of the Movement may be considered the strongest general declaration of purpose and practical ideals for missionary work among the young ever published. It reads as follows:

1. *Relating to the General Missionary Organization.*—To enlist the young people, and to secure their thorough training for the work of the World's Evangelization, we pledge ourselves to use such proper means as we can command to effect the speedy organization of a distinct Young People's Department in each denominational Missionary Organization here represented, and the employment of a secretary to have charge of the department, and we would suggest that the functions of the Young People's Department be:

(1) To cooperate in the preparation and distribution of missionary periodicals and literature.

(2) To adopt and promote the use of text-books and outlines for Mission Study, with appropriate helps for class work. In the choice of such text books, we recommend for consideration the Forward Mission Study Courses of the Young People's Missionary Movement.

(3) To provide systematic missionary instruction for children; a monthly missionary program or exercise to be used in the Sunday-school; missionary hymns and books for children from the ages of five to twelve years; and the enlistment of some individual in each Sunday-school who shall have charge of its missionary interests.

(4) To train and to use missionary campaigners, especially district officers and committee men, pastors, missionaries, laymen, and students.

(5) To secure the publication in our Sunday-school literature of missionary stories and items of special interest to children.

(6) To prepare a leaflet of methods to be sent to the president or chairman of each Sunday-school missionary organization.

(7) To prepare special missionary programs for Easter and Christmas, with provision for special offerings where feasible.

(8) To collect an educational missionary exhibit which will represent the various phases of missionary effort in the mission fields of our respective denominations, and to arrange for its display as opportunity affords.

(9) To promote earnest, definite, systematic prayer for missions by devising and utilizing such means as may be adapted for that purpose.

2. *Relating to District Organizations.*—We also urge that the district organizations cooperate as far as possible with the plans of their respective Missionary Boards, and that they endeavor especially,

(1) To organize a thoroughly effective supervisory department or committee.

(2) To organize and conduct sectional training conferences or schools of methods (denominational or otherwise), to be conducted by experts.

(3) To use district campaigners and to train individuals in local societies upon whom district committees may depend for the execution of their plans.

(4) To come into personal contact with the local organizations by visitation.

(5) To secure an educational missionary exhibit for use in connection with district meetings, group meetings, and local chapters or societies.

3. *Relating to Local Young People's Societies of All Grades.*—When the policy of our respective denominational Boards permits, we also urge each local young people's society so far as practicable,

(1) To thoroughly organize the missionary department or committee, providing specific duties for each member.

(2) To make a comparative study of successful methods as outlined in various manuals provided for missionary committees.

(3) To organize and conduct a mission study class, using the course adopted by the denominational Board or Boards.

(4) To conduct monthly missionary meetings.

(5) To purchase and circulate missionary libraries, missionary periodicals, pamphlets, and other literature adapted to the needs of the young people; and to urge the use of special reference libraries, prepared for mission study classes.

(6) To promote individual, systematic, and proportionate giving.

(7) To support in whole or in part a mission station or missionary representative when approved by the denominational Board or Boards.

(8) To use maps, charts, curios, pictures, as accessories in missionary meetings and mission study classes.

(9) To cultivate in the home and in meetings, definite, systematic, and intercessory prayer by the use of calendars, year books, and prayer cycles, adapted to the needs of the local society.

4. *Relating to Sunday-schools.*—We urge each Sunday-school,

(1) To conduct missionary meetings or exercises at regular intervals, preferably monthly.

(2) To organize the Sunday-school into a missionary society, or to appoint a strong missionary committee or superintendent, whose function it will be to direct the general missionary efforts of the Sunday-school.

(3) To encourage habits of systematic and proportionate giving.

(4) To secure and circulate missionary libraries suitable for children.

(5) To train the Sunday-school teachers, so as to qualify them to give missionary instruction, and to keep before the members of their classes the claims of mission fields upon life service.

THE LAYMAN'S PLACE IN THE MISSIONARY CAMPAIGN

BY H. W. FRY, ESQ., NEW YORK CITY

Secretary of the Industrial Missions Association of America

The great conflict between Briton and Boer in South Africa taught many things, and one of the great secrets it revealed was the immense power of the laity as a class when in active cooperation with, or even in conflict against, the professional classes.

There was a nucleus on both sides of trained and professional men of all ranks, but the great bulk, especially of the Boer army, was composed of men who, as laymen, had had very slight military training, and yet who were able to cope successfully with the highly trained British regulars, whose very training in a measure disqualified them for dealing with a force which often acted contrary to the ordinary usages of war, and which action could not be readily met by ordinary military measures. One result was that government appealed to Great Britain and her colonies for volunteers from among the laity, who would cooperate with the professional forces, and utilize their lay experiences to reinforce military professionalism. No sooner were they called upon with urgency than the response was so great that the difficulty the authorities met with was sifting the qualified from the unsuitable, and to allot to each volunteer his proper position.

And nobly they did their work, and justified the call made upon them. The bush-dwellers of Australasia, the backwoodsmen of Canada, the sporting men of Great Britain, and the farming classes generally, and last, tho not at all least, even the business men and clerks from city shops and office stools all over the empire, developed a warlike capacity which was of the utmost value to the military authorities, and without which it is doubtful whether the professional forces could ever have attained their purposes. These lay fighters were, some of them, adapted by their very callings in life, and possibly too by the very absence of over-rigid training, to meet the orthodox tactics of the enemy.

And while the fighting forces were doing their duty in the fighting line, the laymen who could not go to the front were equally nobly supplying the financial and other needs of the war. The call to take part in the campaign was almost universally recognized even by those who disapproved its objects, and all cooperated, each in his own sphere.

The Boer war, therefore, made evident, first, that when the laity were properly appealed to for cooperation they responded with avidity, some to go to the front, others to cooperate at home; and, secondly, the immense value and power of the lay community when they take up a cause with enthusiasm and devote themselves to it in a spirit of

loyalty. What the professional classes by themselves can not accomplish the active cooperation of the lay community may therefore make feasible.

The experience thus gained by the British government needs to be considered by the leaders of the great missionary campaign being waged in heathen lands.

The Command to Go

It is, of course, necessary that ordained or specially qualified men be sent out from Christian countries to ordain native men who may become their converts, and who in their turn are ministers to their own countrymen; but what is also needed is that these ordained professional men should be supplemented by Christian laymen, who, while working in suitable localities at their trades or professions in any particular missionary field, would not only be instructing the native laity in various trades, a most important work, but also teaching them, by precept and example, how to take their proper place in the native churches as self-supporting lay workers, as so many do in home congregations. But this great opening for laymen in the missionary field is not sufficiently recognized, either by professional missionaries or by the laity themselves.

The mistake appears to be that the Church as a whole, ministers and laity, home or foreign, do not consider that what is called "The Great Commission" is addressed to *them*. That Christ, whom they admit as their King, intended that *they* should involve themselves in the missionary campaign—that is, the preaching of the Gospel in the regions beyond their own limited border—never occurs to them, or, if it does, a modest subscription to the missionary board of their denomination seems to cancel all obligations and quiet the conscience most conveniently.

If this is the fault, at whose feet does it lie? Is it possible that it may lie at headquarters? How far do the professional missionary brethren recognize the importance of making every member, both of the ministerial and lay classes, the latter especially, throughout home and missionary fields realize that Christ's command to evangelize all nations and to preach the Gospel to every creature is a most solemn personal obligation on every minister and on every layman, whether merchant, banker, mechanic, or other, both at home and abroad—an obligation which can not be cancelled by mere subscription to missionary funds? The call, if it is anything at all, is most definite, and every Christian merchant, every Christian layman and woman, European and native alike, will have to give an account of how they received this particular call, and what they did in compliance with it. No minister can escape this responsibility, and no layman.

But how far is this taught by the representative of the missionary societies? Is it not the tendency with them to assume that all the

laity have to do is to find them increased funds with which to do the work ?

If reinforcements of men and women are required, they are generally sought among the laity; but when suitable persons are found, they are transferred, as a rule, from the lay ranks to professional ranks. But that a merchant should remain a merchant, or an engineer remain an engineer, and yet be a true missionary is not recognized. The laity, as laity, is looked upon as neither needed or competent, and surely here is a vast power wholly neglected. These thoughts apply just as much to missionaries dealing with their native laymen and women as to ministers at home dealing with their congregations, tho the manner of dealing with them may differ. A similar conservatism prevailed in the British War Office, until necessity compelled the authorities to appeal to the laity throughout the empire.

Why should not a Christian merchant, or architect, or dentist, or accountant, or lawyer, or contractor, or engineer, be encouraged to reason thus to himself, provided his circumstances are favorable:

It comes within my duty to found a business or to extend my present operations. I must place it somewhere; so if God may so guide, I will place it in a missionary field. If I go there myself, I will, as far as possible, cooperate with the local missionaries. If I send out representatives, I will send men of like spirit, and will encourage them in so doing. If the particular market the Lord leads me to is not likely to be so profitable to me as some other, that is part of my sacrifice in loyalty to my King, and I do not grudge it for one moment. If the way does not open for me to go abroad, I will make missionary interests the main object of my life at home by assisting in every way I can those who do go abroad. This is my call to cooperate in the missionary campaign, and I mean to act accordingly, and if I am blest in my business or profession, a large portion of the proceeds will go into the campaign treasury. I must, of course, support Christian work at home in various forms; but the great climax is Christian work abroad, and to this my personal attention must, in the main, be addressed.

Those Who Can Not Go

But a great many Christian men have already tied and fixed themselves in such a manner that they are not now free to choose their field of labor, or to abandon that to which, without perhaps any leading from God, they have tied themselves. What can they do?

When they once realize the fact of their personal responsibility, would they not reason as follows: "Rightly or wrongly, I am thus settled. Whether I like it or not, whether it suits me or not, it is quite evident that the command to join in the evangelization of the world applies to me as much as to any one else. It is a responsibility I can not acquit myself of, if I wish to. How can I best meet it? I will, at all events, acknowledge my obligation. I will always encourage other laymen to face their responsibility, and do so myself in future,

risk or no risk, convenient and agreeable, or otherwise. If I can not cooperate with missionaries in the field, I will at least do so to the best of my ability at home with my means and with my experience as opportunity offers, so help me God!"

And every Christian woman, as much as every man, is bound to argue with herself along the same lines, but, unless in exceptional cases, they never will do so until, man and woman alike, they are compelled to face the personal question with becoming seriousness.

But if on the part of the professional missionary the cooperation of the laity is undervalued, on the part of the laity the notion is much too prevalent that it is the foreign missionary who is to run all the risks and all the inconveniences of the heathen campaign. He is expected to take up his position in the forefront of the battle, and remain there in the face, maybe, of a deadly climate or a hostile population, and, if necessary, lay down his life in honorable martyrdom for Christ's sake. If he professes to desire a missionary career and is afraid of these risks, he is voted unsuitable for the position or an unworthy volunteer for Christ's service.

But on what ground are all the risks delegated to the professional missionary? Where is the call for him to be a good soldier of Jesus Christ, to suffer hardships for His sake, to be a partaker in His sufferings, and on this condition to reign with Him, which does not equally apply to every industrial person throughout the whole world who calls himself a Christian?

Is the missionary the only one expected to fulfil these conditions of warfare, while laymen generally inherit the same promises by living a life of ease and luxury because there is no opening for their efforts? How many of the Christian capitalists of this country, who hope to share with missionaries the honors of the completed campaign in Christ's future Kingdom, will risk their capital, as the missionary risks his life, for the extension of that Kingdom in the present dispensation? Yet surely this is what is expected of them by their Lord, and the fact should be urgently pressed upon them. Surely the same gift which enabled them to utilize their capital, by trading in America, or England, or elsewhere in any Christian country on their own account, would enable them to use a portion of it profitably in missionary industries on the Lord's account.

A Lesson from Student Volunteers

Looking through the publications of the Student Volunteer Movement, we find:

Students need to be brought to face the question of their life-work. A study of the lives of hundreds of students has brought the deep conviction that the great peril of the Christian student to-day is that he will not decide this supreme question of his life with sufficient prayer and thoughtfulness. He needs to be helped to

conclusive thinking. He needs to be held to the question until he may "understand what the will of the Lord is."

Now why use the word "student" in this statement? What is there in it which should not be applied to *every* young man or young woman as well as to every *layman*? As a matter of fact, the student is a layman; but why confine this call to him? Why confine it to men commencing life? If older people have lived more than half their lives without recognizing their call, it ought surely to be put before them with all the greater urgency. We read again:

It is not enough that one face the question of what his life-work shall be. He must settle it. He must discover, so far as he may, God's plan for his life, and then decide to fall into his place in that plan.

But suppose we apply this to the average layman who has never recognized God's plan for his life, and has settled himself down in ease and comfort, according to his own plan, in his commercial career? Is his responsibility never to be brought to his notice? Is he not to be confronted with the personal call? Is he not to be warned to "fall into his place," even tho it be at the eleventh hour? Another extract is: "The cause of missions demands that there shall be something which will bring many more students to the decision to become foreign missionaries. The lost world, the unrepealed Commission, the scarcity of laborers, call loudly and incessantly for missionaries by the thousands; but they are going only by scores! Surely something needs to be done to enlist greater numbers of workers! It is the mission of the Volunteers' Declaration to help in this enlisting of whom God may choose."

Again we say, why "students"? If missionaries are needed by thousands and are going only by the score; if "something needs to be done to enlist greater numbers of workers," why do we address ourselves to a student constituency numbering thousands, and ignore a self-supporting constituency numbering millions? If university circles are worthy such urgent solicitation, and doubtless they are worth it, surely commercial and industrial circles are at least equally valuable; and yet they are neglected. Of course, the student may be the most suitable class to go abroad; but the argument and call which sends them abroad may well be urged upon all who stay at home, that the responsibility is theirs in equal degree to support and co-operate with those who go abroad. The call is not so much to every one to go abroad as to every one to undertake their part, whatever it may be, in presenting the Gospel to all the world.

One more quotation:

Our weak human nature too easily forgets the purposes formed in our holiest moments. To put these determinations into writing will not in itself enable us to keep them, for God's Spirit alone can give the power to the faithful. But the experience of the Volunteer Move-

ment, both in Great Britain and America, clearly proves that just as the new convert needs to make a public confession of his faith in Christ, so the volunteer is greatly helped by stating with no uncertain sound the missionary purpose which God has given him.

Let us alter the word "volunteer" and insert "layman," and instead of the Student Declaration, let us substitute a declaration suitable for any layman to sign, and the *very same arguments apply*, as do a great many more of the arguments advanced by the Student Volunteer Movement to students, and which should be impressed on *every layman*. The Declaration signed by Student Volunteers is as follows: "It is my purpose, if God permit, to become a foreign missionary."

This would scarcely be suitable for a general lay constituency; but it could be amplified to include all classes, men and women, young and old, rich and poor, financiers or mechanics, and might perhaps be made to read somewhat thus: "It is my purpose, as God may give me power, to cooperate in foreign missionary enterprise," and every man, woman, and child ought to have this call brought specifically before them for definite decision, so that they must either reject or accept it.

A New Missionary Order Needed

Why should not all the missionary boards in the country cooperate in establishing a new Interdenominational Missionary Order, to hold somewhat the same relation to the missionary regulars as the militia or the commissariat do to the regular army, and to be comprised of ministers and the laity all over the country, and, where possible, of native Christian laity? They should be registered as members on the signing of a suitable form of declaration similar to that suggested above, and they should be given to understand that their declaration binds them, in all solemnity, to do their utmost to support the foreign missionary campaign, offering their services for the foreign field if the way opens, or by assisting, as opportunity offers at home, in supporting the denominational or other missionary societies as liberally as possible with funds or with other support, such as prayer, meetings, distribution of literature, or in any other feasible manner.

The members of the order would mostly be independent, honorary workers, making their own living as commercial men, industrial workers, assistants in one way or another, whether at home or on the missionary field; but as definitely attached to the missionary cause, whether in connection with their own denomination or otherwise, as those students who volunteer their services as missionaries. Ministers also of all denominations should be invited to join it. The order should be recognized as just as much an integral part of the missionary fraternity as the commissariat is an integral part of an army, tho the sphere of operation may be different. Each member must clearly realize that, as laymen or women, they are as definitely called to foreign mission-

ary service as any ordained missionary on the staff of an established society, tho their opportunity for usefulness may be only limited. The existence of such an order would bring before the people at home the claims of the missionary field in a way which would greatly help them to realize their responsibility, for a personal appeal is just as necessary in the case of the laity as it has been found to be in the case of students.

If the noblest service to which man can be called is the foreign missionary service, it is a thousand pities that devoted laymen and women should have the mistaken notion that its ranks are not open to them. They may not be called to share the risks and privations of foreign lands, but there is ample scope for some out there and others at home to share just as definitely, tho somewhat differently, the self-denying life to which we are all alike called.

We must not, however, forget that there is much very excellent Christian work carried on at home by most worthy persons, but we contend that, if we look at things from the truly spiritual standpoint, all Christian work at home, just as all commercial work at home, may, and should be made to, cooperate in some form with foreign missionary work, the home field being in both the training-ground for the foreign field and the ground from which supplies of all kinds are largely drawn. This is the great honor and privilege of Christian countries and Christian people, and ought to be better recognized. It is, moreover, often stated that the more the foreign work is supported the better home work thrives.

We may also be encouraged by bearing in mind that there are among the laymen and women of the country noble souls who will rejoice to learn that there are open doors for them in the foreign missionary service, which they look upon as so sacred and honorable a profession, and which they have mistakenly considered closed to them. These noble souls are scattered throughout all ranks and conditions of society, and they are to be found in places where we least expect to find them. God's Spirit may be touching the hearts of the most unlikely laymen; and if we faithfully give our message to them, and claim them as coworkers, we may have cause to rejoice in a way we now have no faith to believe.

Surely there must be capitalists who would *rejoice* to know that with the investment of a portion of their capital, and the utilizing of their commercial experience, they could be the means of blessedly serving the cause of Christ, and immensely strengthening the hands of our missionary brethren, by the establishment, perhaps, of an industry which would support itself, support the congregation, and, through them, support the work, not for a year, but for all time, and in an increasing degree? Surely there must also be other noble souls in humbler ranks who would rejoice to know as managers, foremen, or

workers in such a factory, or in some other industrial capacity, they might become active members of a foreign missionary station, earning their own living in their own trade, yet the missionaries' right hand in many matters, and partakers with them of their most honorable calling, and fellow heirs with them of the great reward?

We should be doing great injustice to the *bona fides* of American or European Christianity if we doubted this; therefore, let us seek these noble souls, and place before them individually the privileges which they will appreciate and the openings which they will adorn. We may conclude, therefore, that *every* Christian layman, whether white, black, brown, or yellow, is definitely called by Jesus Christ himself to cooperate with foreign missionary effort in the regions beyond, as every Christian layman member will have to give an answer to this particular call. If the native laity in native congregations are ever to become useful, self-supporting Christian workers in the native churches, as lay workers are in home congregations, they will, in many cases, need the cordial assistance and technical instruction which American or European laymen only can give.

Opportunities in Industrial Missions

The missionary societies should, therefore, much more definitely claim the cooperation of laymen of all races. Industrial missionary work should be one outward expression of the lofty principle by which the layman takes his position in the missionary campaign as capitalist at home or commercial or industrial missionary worker abroad.

If the contributions of the laity from their surplus income, donated to existing missionary societies, have been the means, under God, of accomplishing through the instrumentality of our missionary brethren what has already been done in missionary fields, what might we expect if the commercial and industrial Christian community at home and the missionary fields were, in addition, to devote *themselves* and their *capital*, as well as their business experiences, to the same work as *bona fide* auxiliary missionaries? It should result in a multiplication of, rather than mere addition to, present achievements; for, in addition to larger gifts from surplus income, we should have to reckon as a powerful new factor the capital which makes income, not only for the capitalist, but for every worker who handles the capital and makes it productive. Imagine what an immense gain this might be to the effectiveness of existing methods!

But, after all, it is not so much the money, whether as capital or income, as the men and women we need to win. They are in themselves of infinitely greater value than all their money. The greater contains the less, and if the heart is secured all is secured, possessions included, and the same power which wins the heart will rightly dispose of the talents. Let us, then, make it a very great point to win

the personal service and the interest of every layman by echoing the call of their great Master and ours, which He addressed in His last moments on earth, not merely to the persons who actually heard Him, but also to every layman of the whole dispensation, and let us realize more than we have done in the past that while there is a limit to the number of men and women who can be supported in the missionary fields by the societies, there is no limit to the number of commercial and industrial missionaries who can support themselves where suitable openings exist or can be made, and that the key to the missionary problem is the layman, and "the layman's place in the missionary campaign" is shoulder to shoulder with the professional missionary, running parallel if different risks, rendering parallel if different service, whether the sphere of his operations is at home or abroad; whether he serves with his hands, or his brain, or his means.

If the laymen have the grace and wisdom to comply with the command of Jesus Christ and take up His honorable calling in sincerity, they, too, may share with our good missionary brethren the honors of a well-fought field, with "something ventured, something won!"*

THE BIBLE IN LATIN AMERICA

BY REV. GOODSIL F. ARMS, CHILE, S. A.

Missionary of the American Methodist Episcopal Church, 1888-

Before the harvest there must be the sowing. The sowing has been going on, the harvest is now beginning. Yet the sowing is still going on, and is ever increasing. That done through the American Bible Society in South America has doubled during the past three years, the total circulation reaching more than one hundred and eleven thousand in 1903. I suppose the same is true of the British and Foreign Bible Society.

The great transformation that is taking place in South America is clearly witnessed in the history of the distribution of the Word of God. The colporteurs are usually the pioneers in missionary work, and in the effort to introduce the Gospel of salvation into several of the republics they have shown themselves true heroes, facing every kind of persecution, suffering cruel imprisonment, stoning, beating, and, sometimes, death. They have not counted their lives dear unto themselves, and some of them have won the martyr's crown. The story of their lives, detailing the experiences through which they passed, the dangers they braved, the persecutions they suffered, and, more, telling of the souls perishing with hunger whom they met and to whom they gave the bread of life, is more fascinating than romance.

* Mr. Fry is the founder and secretary of the Industrial Missions Association of America, with headquarters at 287 Fourth Avenue, New York. This has been incorporated with the purpose of helping native Christians to secure employment, and to invite the cooperation of laymen in missionary work. An Industrial Mission Oriental Bazaar is to be opened in New York to sell mission-made goods.—EDITORS.

On my way to Chile, in 1888, I entered the port of Guayaquil, the chief port of Ecuador. I was told that no one could pass the custom-house with a Bible. Not long before, the American Bible Society attempted to begin Bible distribution in Ecuador. A large consignment was sent to Guayaquil. The Bibles were confiscated, and the order was given that they be burned in the central plaza, but finally the agent was allowed to ship them out of the country. Seven years ago General Alfaro led a revolution that placed the liberals in power. Now, the selling of the Bible is encouraged, the colporteur is protected, freedom of worship has been declared, and the Church has been separated from the State.

Peru, the seat of the ecclesiastical authority, and of the inquisition for South America, and till the present the residence of the papal legate, has bitterly opposed the Bible. The beloved and saintly Pensotti was kept in a dirty cell in company with common criminals for eight months, and Bibles were not allowed to pass the custom-house. Now, colporteurs are visiting nearly every part of that republic. As the colporteurs now enjoy a certain degree of protection from the government, the priests can not use the violence of former days, and they are adopting other methods. The following copy, occasioned by the visit of Señor Julio Espinoza to Puquio, will show one of their ways:

ATTENTION!

There arrived here yesterday an itinerant, selling books which are prohibited by the Church as containing corrupt and subverting doctrine, and because they teach hatred, vengeance, prostitution and crime!

These books are not to be bought, and those who may have bought them are bound to deliver them to the parish priest. They are covered with the mask of hypocrisy, proof that the authors admit the malevolent object for which they are designed. They begin with words of affected piety, and end, vomiting out blasphemous and infernal insult against our most holy beliefs and institutions.

Fathers of families and husbands, beware!

These books pervert the heart, foment insubordination in children, and incite wives to infidelity. Never has human wickedness in its aberrations produced anything worse than these books.

(Signed)

JOSÉ V. CARDENES, Rector.

PUQUIO, December 10, 1902.

Two men have been foully murdered who entered Bolivia to carry the Word of Life. Now the President of the Republic, over his own signature, grants the permit for the sale. The translation of this notable document is as follows:

MINISTRY OF GOVERNMENT,
BOLIVIA, La Paz, November 23, 1901.

Considered the memorial of the American citizen, C. G. Beutelspacher, in which he asks authorization to sell freely the Holy Bible and parts of the same; in virtue of the rights accorded by Article IV. of the Political Constitution, let there be granted to the said Beutelspacher the permission that he solicits.

Register and return. (Signed) Pando.

A. CAPRILES.

In the more enlightened and progressive republics of Chile and Argentina the Bible has been freely sold for years, and the people have been very ready to buy.

In Brazil the circulation of the Bible and portions last year was exceptionally large, reaching over seventy thousand copies. The old methods of violence can not now be used against the sale, but the more fanatical of the priests and friars still resort to the same means. In the City of Pernambuco, in November, a great feast was made for the burning of Bibles. The act, however, was condemned by prominent men through the secular press, and in the Congress itself by a member from the State of Rio Grande do Sul. In this case, as in many others, the fanatical attack reacted against its promoters. The work is of God, and can not be stopped. The Rev. Dr. Alexander, of the University Presbyterian Church, New York City, recently visited Brazil. He wrote: "Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodgment in some believing heart." Testimony of a similar nature is being received from the other republics. Successful work is being done in the Guineas, Venezuela, and Colombia.

I can not, however, enter into the details. Another most interesting phase of the work must be mentioned; that is, the translation of the Scriptures into the language of the native Indian races, and the revision of the Bible in the Portuguese. Since the beginning of this century a part of the New Testament has been translated into the language of the Araucanian Indians, one of the bravest and noblest of the Indian races who inhabit what was formerly called Patagonia.

A far more important work yet is the translation of Mark, Luke, John, Acts, and Romans, in Quechua. Matthew is now being translated. This translation puts the Gospel into the language of three and a half millions of the old Inca race, of all the races the one which reached the highest civilization with the best organized and most humane government. To give the Gospel to three millions and a half of such a race in their own language, the only language for most of them, is occasion for the singing of the Te Deum in heaven. In what language would it be sung? Possibly in the Quechua, a verse from the first hymn of which I give:

Cusicuichis huarmacuna,
Inatacya machucuna
Kancharinsi intillanchis,
Jesús, Jesús! quespichinchis.

The other great work is the revision of the Portuguese Bible. There are now two versions in common use: the Almeida, which was made from the original languages by a Protestant in Batavia in 1748, the other from the Latin Vulgate by Figureido, a Roman Catholic ecclesiastic. A committee, representing the British and Foreign, and the American Bible Societies, and also the missionary societies working in Brazil, is now working on the revision. Speaking of the cen-

tennial of the British and Foreign Bible Society, in the last issue of *Zion's Herald*, is the following statement: "Within the borders of the Indian Empire alone there are one hundred and eight languages used by seventy-four million, in which the Bible does not speak." Bishop Thoburn stated at the Philadelphia convention that the work under his supervision is now being carried on in thirty-five different languages. In Brazil is a territory more than twice as large as India or China proper, and destined to have a larger population than either, where one language serves for all. Add to this Portugal and all the Portuguese colonies where that language is and will be used, and the importance of the work of revision which is now going on becomes so great that it can not well be comprehended.

A MOTOR-CAR MISSION IN FRANCE

BY PASTEUR J. E. CERISIER, PARIS, FRANCE

It is a painful reality that at the beginning of the twentieth century, in this country of light and of liberty, there are millions of our countrymen who know nothing of the grand and joyous news of free salvation through Christ. Several methods, it is true, have recently been started in order to carry the knowledge of the Gospel to different regions of our land. But more needs to be done. We believe it to be the duty of the disciples of Christ to use for the service of their Master all the recent discoveries and scientific inventions. Therefore, a special mission has been started in Paris by two pasteurs of different denominations—O. Foulquier, of the Free Church, and J. E. Cerisier, of the Reformed Church—for the purpose of using the motor-car to spread the Gospel in the suburbs of Paris.

The main object of this mission is to go about in the towns and villages with a motor-car, and to stand in market-places and sell copies of the Scriptures to the venders of provisions and other articles, and to hold open-air meetings and explain the essential truths of the Gospel.

A Parisian friend has kindly given the necessary funds to buy a good machine, and last spring the two pasteurs commenced their peculiar mission, under the guidance of a committee. An amount of interesting details might be gathered about the work that they have thus accomplished, and several papers have published striking incidents of this automobile mission. M. Foulquier and M. Cerisier limit their operations to a radius of twenty or thirty miles around Paris. They start early in the morning, as the market is generally held from 6 to 11 A.M. They stop with the machine in the very center of the place, and there people gather around, listening to the address, discussing some points of belief or asking for explanations, and buying some copies of the Gospel, which is a new book for them. The two pasteurs

are generally well received everywhere. Many times workmen who profess to be socialists, freethinkers, or atheists, argue with a certain amount of intelligence, but they are always civil and respectful.

One day we were speaking about God as our Maker and Father. "Well," said a mason, "as for me, I only believe what I can see. I do not see God; therefore, I can not believe in Him." "That is all right in one way," we replied, "but there are many things which you do not see, and yet in which you believe; for instance, you can not see your intelligence, and still do you not believe in it? You have a conscience, I suppose, which helps you to choose between good and evil. If any one were to tell you that you have no conscience, you would not feel alto-



PASTEURS FOULQUIER AND CERISIER IN THEIR MISSION MOTOR-CAR

gether pleased, and yet you can not see it. Why, then, should you not believe in God?" That man was struck by the simplicity and the force of the argument, and no longer opposes our explanations.

We have already visited many towns and suburbs of Paris, Bagneux, Villeneuve St. Georges, Essonnes, Méru, Montfort l'Amaury, Mantes, Mériel, Isle-Adam, Méry, Maisons-Lafitte, Conflans, and other places, and we have sold a large number of copies of the Scriptures, distributed many tracts, and delivered in each of those places addresses on Christian truths. We go on with the work as far as the funds permit, trusting that our God will continue to help us to promote His kingdom, and firmly believing that, according to His promise, "our labor is not in vain in the Lord."

THE TWELVE MISSIONARIES*

BY REV. JAMES M. WHITON, NEW YORK

It is only by a trick of words that this title does not at a glance reveal who are the persons referred to. Just such a trick was played on the readers of the Bible when the word *church* was substituted by King James's intimation to the English translators that so it should be, for the word *congregation*, as Tyndale had given it. We all believe that the men whom Jesus chose for His first disciples became missionaries. But they are not so termed in our English Bibles, which always call them *apostles*, and it is commonly thought that there have been no apostles since the death of John, the last survivor of the Twelve. Then ended, according to Church historians, the "apostolic age." And if in reading Luke vi:13, "He chose twelve, whom also he named apostles," one should substitute the word *missionaries* for *apostles*, many would suspect him with meddling with the text. But such a reading is literally correct, and it has the advantage of carrying a clear definition of the idea, as the word *apostles* does not.

These two words are, in fact, of identical meaning, their only difference being that *apostle* is a Greek word, and *missionary* a Latin word. Each of them is derived from a verb that means to *send*, and each of them means a *person who is sent*. In John xiii:16 the marginal reading of the Revised Version so explains it. Jesus Himself so defines *apostle* in His prayer at the Last Supper: "As Thou didst send Me into the world, even so sent I them into the world." And so He gave them from the first the name *apostles*.

The word *apostle*, or *apostles*, occurs in the New Testament nearly fifty times, and seven times as often in the Pauline portion (including the third Gospel and the Book of the Acts) as in all the rest. This is significant. We naturally ask why it should be so. Evidently, because Paul was the chief missionary in that time. More than half the book of the Acts is concerned with his missionary journeys and activities. He himself tells the Corinthians: "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Yet he says: "I am the least of the apostles (missionaries) that am not meet to be called an apostle (missionary), because I persecuted the Church of God." In the person and work of Paul, Jesus' designation of His first disciples as missionaries was abundantly justified. The word is matched by the deed. How appropriately he begins his letters—"Paul an apostle of Jesus Christ." How much more significantly to our minds, long blinded by the trick of a word ill understood, when we give that ancient term its modern and luminous equivalent—"Paul, a missionary of Jesus Christ."

It would be worth while to do this—at least, in our private reading, and perhaps on other fit occasions—when we come across the ancient Greek term in our English New Testament. See, for instance, Matthew x:2—"The names of the twelve missionaries are these"; Luke xvii:5—"The missionaries said unto the Lord, Increase our faith"; xxii:14—"Jesus sat down (at the Last Supper) and the missionaries with Him"; Acts ii:43—"Many wonders and signs were done by the missionaries." Carrying this substitution through the New Testament has an effect like

* From *The Home Missionary*, June, 1904.

that of clearing away the mould from an illegible inscription in a graveyard till the letters stand out distinctly.

Other results follow both naturally and inevitably. Missionaries come to their rights. Even in the Church, except among a well-informed and earnest minority, the missionary—that is, the man and his work—is not rightly valued, and so is not rightly supported. When he has done a great work, and returns, the father of churches that he has planted on the frontier or in non-Christian lands, there is, of course, the general rising up to do him honor, which is the world's way of recognizing brilliant achievement. But when he goes forth to Africa, Alaska, or anywhere as a recruit, a beginner, conscientious and chivalrous, as all sound-minded people must believe him, many yielded him this tribute with an undertone of regret for what they deem rather visionary, misjudged, impractical; thinking, if not saying, "Why go to the ends of the earth for duty when there is so much of it to do at home?" This is a most unchristian mistake. The missionary is the original Christian institution, antedating the Church itself, and older than her sacraments. So, at any rate, we are informed by Paul himself. Read the list of "holy orders" that he sent to the Church in Ephesus: "He gave some to be *missionaries* (translated "apostles"); and some, prophets; and some, evangelists; and some, pastors and teachers." Thus is emphasized by the man who of all the Twelve showed most of the mind of Jesus, the thought of Jesus in designating the Twelve as His "apostles."

The real truth in regard to "apostolic succession," so belabored and beclouded in futile disputes, now comes out in clear and convincing light. If the New Testament is permitted to speak on this question with final authority, the genuine apostolic succession is a missionary succession. Of the first admission to it, after Jesus' time, we read that to supply the vacancy created by the apostasy of Judas, Matthias was chosen, "and he was numbered among the eleven apostles (missionaries)." Many a humble missionary, on whose head no bishop's hands have ever been laid, is numbered in this succession. Outside of it have been many mitred and throned prelates, "princes of the Church."

A more important question is also settled: What is the true Church? Paul is the conclusive witness. He tells the Church at Ephesus that it is "built upon the foundation of the apostles (missionaries) and prophets, Jesus Christ Himself being the chief corner-stone." And agreeably to this, the seer of the Apocalypse beheld in his vision that future City of God, of which the Church on earth is but the dim prototype, as having for its wall, "twelve foundations, and on them twelve names of the twelve apostles (missionaries) of the Lamb." The house of God must stand square on its foundations. The mark of the true Church is its fidelity to its original design. A Church is a Church of Christ only so far as animated by the spirit of the Great Missionary whose name it bears. Bishops or no bishops, creeds or no creeds, matter little, but this matters everything for the right of the Church to be.

The corollary to this requires final mention. What is true of the Church is true of each member of it. None is what Paul calls "a man in Christ"—tho he may be a "babe in Christ"—in whom Christ's missionary spirit is lacking or undeveloped. He must find or make a way to expand it, to exercise it without partiality for a special interest, and a consequent narrowing of Christian sympathy for those whom Christ would heal. For this the Holy Spirit was originally given when Jesus,

on Easter eve, said: "As my Father hath sent me, so send I you," and then "breathed upon them, saying, Receive ye the Holy Spirit."

When Christian consciousness gets firmer hold of these foundation facts of Christian faith Christian character will be enriched, Christian enterprise will expand, the day of small things will be succeeded by a day of power, and scoffing tongues will be dumb.

THE ARITHMETIC OF HEAVEN*

BY REV. HARRINGTON C. LEES, KENILWORTH, ENGLAND

Man is a great arithmetician, but a poor reckoner. He talks of large subscriptions, yet the greatest subscription on record was less than two-pence (four cents) of our money. The Lord hears the heavy fall of a rich man's handful, and says: "Much." A widow's gift rings light and timid, and He says: "More." Thus does He baffle our brains and turn our eyes in the direction of His gaze, inward, for He "looketh on the heart" (I. Sam. xvi: 7). This familiar incident, contained in four verses (Mark, xii: 41-44), and often but lightly scanned, will well repay attention. It falls naturally in three divisions: The Watching Master, The Worshipers' Money, The Widows' Munificence.

1. *The Watching Master.*—Our Lord had been parrying controversial thrusts, answering ignorant questions, and scathing the shifts of hypocrisy; now He turns, as always, from hearing men's words to watching their deeds. He sits down in the court of the women, opposite the thirteen chests placed there to receive the various gifts of God's people.

"He beheld." The word means more than mere sight; it implies scrutiny and intelligent perception. He keenly watched, and divinely fathomed, both men and their motives. "He beheld how." It is not only what we give, but how we give it, that matters to Him. In the light of these three words, every offertory and each subscription become invested with importance. The "eyes of His glory" (Isa. iii: 8) are upon us. We are regular givers perchance, and we thank God for it: there was a Pharisee once who did the same (Luke xviii: 12). But *how* do we give? Proudly? "Well, that is pretty good, at any rate." Self-consciously? "The Vicar will be pleased with that, I feel sure." Half-heartedly? "One must, I suppose." Down to the very root He follows the intricacies of our motives, only half-guessed by ourselves. Joyfully? "God loveth a hilarious giver" (II. Cor., ix: 7). The delighted generosity of the child kindles a deep emotion in the responsive Father.

2. *The Worshipers' Money.*—The Lord beholds not only *how*, but *what* we give. Crowd as they might, His eyes marked each gift singly. Who were the givers? Wealthy men, "full," as the original word suggests. Men with houses full, pockets full, treasuries full. And not one here and there only, but "many" of them.

"They cast in much." But much of what? It was only copper, after all—*marg.* ("small money," as Lightfoot calls it). Without a word of disparagement, there is yet a suggestion of inadequacy. You may get a heavy bagful of copper for a sovereign, but as a rich man's gift it evidently does not rank very high in the honor-list of heaven.

And where did it come from? "Out of their abundance"—literally, "out of their overflow." This is a very pregnant thought, worthy of

* From the *Church Missionary Intelligencer* for March, 1904.

fuller development. Look at some city reservoir in the heart of the hills; that resembles our capital. At the lower end there are outlet pipes to supply the regular daily needs of the community; that represents our interest. But when there is too much water—more than either the outlet pipe demands or the reservoir requires—then a sluice at the side, dry at other times, is opened, and takes off the rest. *That* is the overflow, and our Lord says that it is just from here that the rich man is in danger of giving habitually. We have our sunk capital, we have what we need of our interest, and afterward we give the Lord from the overflow, and call it an offering. He says: "Give Me to drink," and we think it is well, because we reply, "Yes, Lord," but we take care to give it to Him out of the waste-pipe! Ah! the copper gift of some rich men, often literally copper, as the wardens at many a fashionable church can testify! Rich? Yes, but in what direction? "Not rich toward God," was the condemnation of a lost soul (Luke xii : 21). The earthward current is full and deep, the heavenward stream shallow and intermittent. May the channel deepen heavenward from to-day, and may we, who have the right to be filled with all the fulness of God, yield to Him, for the building and repair of His world-wide temple, the earthly fulness He has given to us, so that each day's commerce and profit shall yield its due share for the God who giveth power to get wealth (Deut. viii : 18).

I have sometimes wondered whether these gifts were even clean. There is a certain suggestiveness in the way the passage tells of men who grew rich by robbing widows' houses (Mark xii : 40), and then proceeds to describe the almsgiving both of rich men and a widow. Was the handful of copper really theirs, or had it belonged to the widow? Had they taken the poor man's lamb to set before the waiting Lord (II. Sam. xii : 4)? Let us all beware how we come by our money. There are trades whose profits are dripping with the blood of poisoned souls, there are golden gains which are sweating with the life-dew of overdriven workwomen and underpaid maidens. Jesus still sits opposite the treasury watching keenly whether our gifts be clean of stain, adequate in amount, and simple in their unobtrusiveness.

Having seen what lessons and warnings we may learn from the watching Master and the wealthy worshipers, let us turn to the third section of the story.

3. *The Widow's Munificence.*—In contrast to the crowd of rich men in gorgeous raiment, stands a pathetic and solitary figure—"one poor widow," as St. Mark graphically says. They, trusting in themselves; she, a disciple who, through shadow and storm, has grasped the promise given to the Edomites in their hour of calamity: "Let thy widows trust in Me" (Jer. xlix : 11). She is not only a widow; she is poor, and more than poor. There are two Greek words translated "poor"; the one (*Πένης*) means a man who works and is poor; the other (*Πτωχός*) indicates one who is reduced to begging. The second word is used here of this widow. Like Lazarus, of whom the same word is used (Luke xvi : 20), she begged her bread; and yet it is of her, and those like her in spirit, of whom the Lord spoke the pauper's benediction, the pledge of the Kingdom of Heaven (Luke vi : 20).

"She cast in two mites, which make a farthing." The gift is as pathetic as the giver. Think (1) what it was to the world. A poor, puny, paltry sum, scarce worth giving, certainly too obscure to mention—the price of two sparrows in the market, the very lowest sum permitted by

the temple authorities, who, turning God's services into slavery, refused to accept one mite alone.

But (2) *what was it to her? All she had. Verily she was a grateful soul to give God a thank-offering because she possessed a farthing. Men with pounds have upbraided Him before now for failure in paternal care. Their bread should have been meat, and their cotton silk! "All her living" (βίος), but not all her life (ζωή).* She, like Paul (Phil. iv : 12), had learned Christ's "secret," that the life-principle depends not merely on bread, but on delight in the will of God (Matt. iv : 4)—not on feeding, but on following.

And God takes her very last farthing. Who but God would do that? And who but God could repay it a thousandfold? As by the command of God, Elijah accepted the "two mites" of another widow (I. Kings xvii : 12), the last scraping of the meal-barrel, and the drippings of the oil-cruse—bread out of the mouths of the starving household—and then with royal regularity provided the unfailing meals till the famine ceased, so we may be sure the Lord who took this widow's "uttermost farthing" (Matt. v : 26)—no payment for sin, but the wistful munificence of a loving heart—the same Lord cared for her body and soul, till she sat down at His table in the presence of her King. Be that as it may, she, without reserve, gave to her Father in heaven that which perhaps but a few moments before some God-touched soul had given her.

"Out of her want," or shortage, or deficiency. The word is used of the beggared profligate in Luke xv : 14, and it is mentioned as one of the insignia of the life of faith in Hebrews xi : 37. Like the saints in Philippi and Thessalonica and Berea (II. Cor. viii : 2), she had such "joy" in the Lord that the "deep well of her poverty" miraculously "overflowed with wealth."

For (3) consider the encomium Christ bestowed upon the two mites—wealth! People talk of the widow's mite, but it was *two*. She gave with both hands. Most of us give with one hand and hold back with the other; and the hand behind our back is generally full, while that extended is often almost empty. In these days of immense accumulations of private wealth on the one hand, and large deficiencies in the public agencies for building God's world-wide Temple and preparing Christ's Kingdom on the other, are we sure that the lavish self-emptying of the early Pentecostal Church (Acts iv : 34) is not calling for some measure of imitation? (God keep us, however, without an Ananias.) We have been giving our shillings to a deficit fund, and perhaps we called them our mite. If you gave your *mite* you ought to give *half your capital*. But if you were to give the *widow's mites* you would give all that you possess in the world!

"More than they all." How much one person can do! The throng of wealthy men have left the world no legacy, but this one poor widow—"this widow, the beggar," as our Lord with loving exultation calls her—has surpassed them all, and sowed a seed which has borne golden fruit all over God's vineyard.

There are some ideals which defy imitation. The sacrifice of Christ is the supreme instance: He "beggared Himself" for us (II. Cor. viii : 9). Among his disciples the magnificent self-abnegation of St. Paul (Phil. iii : 7, 8) stirs us, but for tender pathos that calls a blush to the cheek of many a Christian niggard, can we match the tale of the beggar of Jerusalem, who, bereaved of husband, perchance robbed of patrimony, flung away with sublime recklessness her one visible prop because, leaning on the strong arm of her Beloved (Sol. Song viii : 5) she knew she should come up out of life's wilderness into the wealth of a Kingdom and the glory of the Paradise of God?

NEW EXAMINATION QUESTIONS IN CHINA*

The Society for the Diffusion of Christian and General Knowledge *Among the Chinese* calls attention to the wonderful questions at the late examination for the Chu Jên (M.A.) degree. Tho the new education in China is not being carried on exactly on Western lines by *teaching* universities, but mainly by that of *examining* bodies, the following questions at the simultaneous examinations last autumn show that the whole empire, formerly so impervious to all modern and foreign ideas, is now in a great ferment with them. Witness samples from the following provinces:

HONAN.—What improvements are to be derived from the study of foreign agriculture, commerce, and postal systems?

KIANGSU AND ANHUEI (NANKING).—What are the chief ideas underlying Austrian and German prosperity? How do foreigners regulate the press, post-office, commerce, railways, banks, bank-notes, commercial schools, taxation—and how do they get faithful men? Where is the Caucasus, and how does Russia rule it?

KIANGSI.—How many sciences, theoretical and practical, are there? In what order should they be studied? Explain Free Trade and Protection. What are the military services of the world? What is the bearing of the Congress of Vienna, the Treaty of Berlin, and the Munroe Doctrine on the Far East? Wherein lies the naval supremacy of Great Britain? What is the bearing of the Siberian Railway and Nicaragua Canal on China?

SHANTUNG.—What is Herbert Spencer's philosophy of sociology? Define the relations of land, labor, and capital. How best to develop the resources of China by mines and railways. How best to modify our civil and criminal laws to regain authority over those now under extra-territoriality privileges. How best to guard land and sea frontiers from the advance of foreign powers.

FUKIEN.—Which Western nations have paid most attention to education, and what is the result? State the leading features of the military systems of Great Britain, Germany, Russia, and France. Which are the best colonizers? How should tea and silk be properly cultivated? What is the government, industries, and education of Switzerland, which, tho small, is independent of surrounding great powers?

KWANGTUNG (CANTON).—What should be our best coinage—gold, silver, and copper like other Western countries, or what? How could the warehouse system be started throughout China? How to fortify Kwangtung province. How to get funds and professors for the new education. How to promote Chinese international commerce. New industries and savings-banks *versus* the gambling-houses of China.

HUNAN.—What is the policy of Japan—only following other nations, or what? How to choose competent, diplomatic men. Why does China feel its small national debt so heavy, while England and France, with far greater debts, do not feel it?

HUPEH.—State the educational systems of Sparta and Athens. What are the naval strategic points of Great Britain and which should be those of China? Which nation has the best system of stamp duty? State briefly the geological ages of the earth, and the bronze and iron ages. Trace the origin of Egyptian, Babylonian, and Chinese writings.

It is encouraging to the missionary to find that in one province, Anhuei, they ask how foreign nations get faithful men, and it is encouraging to the Diffusion Society to find that some of these questions are taken from our publications, proving that the seed is not sown in vain.

* From an annual report. H.

EDITORIALS

The Crisis in the United Free Church of Scotland

The United Free Church of Scotland is just now in a crisis that, so far as we know, is absolutely without precedent.

At the time of the great disruption, sixty years ago, the Free Church held, in common with the entire body previously known as the "Church of Scotland," to the principle of state establishment. The issue upon which the split occurred was the Erastian controversy, and hinged upon the right of the state to force on a congregation a minister not of their own choice; and Chalmers and others who led in the secession were careful to state "we are not voluntaries." The real name of the new body was "The Church of Scotland, Free." At that time also the body was thoroughly Calvinistic and orthodox. About thirty years after there began to work in the Free Church two leavening influences: first, the principle of church establishment was regarded as a dead issue, and voluntarism took its place, thus removing the only real barrier to union with the United Presbyterians; second, a broad church tendency became manifest which has rapidly modified the stricter orthodox of a half century ago, until the most advanced views of higher criticism have largely pervaded the whole body.

When the recent amalgamation took place between the Free Church and the United Presbyterian Church, under the name of the United Free Church of Scotland, a small minority of Highland ministers bitterly opposed it to the last. Immediately on adjournment of the New United Assembly they kept their seats, and at once organized as the true and lawful Free Church,

electing a moderator and clerks, and claiming to be the only orthodox and regular succession, treating all those who had joined in the union as secessionists and disloyalists.

They promptly appealed to the Scotch courts for control over all the funds and property of the Free Church, and when they failed to get a favorable judgment, appealed to the highest British tribunal, "the Law Lords," where four out of seven judges decided in their favor. The Lord Chancellor declared that the Free Church, in joining the United Presbyterians, had abandoned its principle of church establishment, and that in modifying its doctrinal views and preachings it had abandoned its Calvinism, and that as a church it had therefore failed in fidelity as custodian of *trust funds* committed to its care by both dead and living donors, and that the control of its churches, manse, and college property, as well as missionary foundations, belonged to the dissentients.

There is no doubt that, construed legally and literally, there is a basis for this decision. Yet it seems equally patent that there is a miscarriage of justice. It is a case in which the letter killeth. Probably not one in fifty of those who have been donors to the property and funds of the Free Church would regard the principle of establishment as worth contending for, and the more serious departures from the faith are not regarded by an immense majority as an abandonment of fundamentals. In any case, the emergency is without any ecclesiastical parallel. The dissentient parties number but twenty-eight ministers, four of whom are without charge. To them church property worth from four to five million pounds sterling, with *responsibili-*

ties correspondingly enormous, is thus judicially transferred. The situation is tragical from one side while almost comical from another. The parties who triumph in the courts are ludicrously liable to defeat in the arena of action. They have neither pastors for the hundreds of vacant pulpits, professors for the vacant chairs, nor missionaries for the foreign stations; yet all these posts they must fill, or a disaster comes to churches, colleges, and missions, quite beyond repair. Whether the position is to be relieved by special parliamentary action, or by some compromise between the contestants, does not yet appear.

But a very serious matter of wide and lasting import is suggested by this remarkable and somewhat ultralegal decision—namely, whether donors and legators who give or leave money or property to churches, singular or collective, should not, in some uniform and legal method, guard against a possible reversion of gifts to incompetent hands. We have personally regarded, with deep sorrow and misgiving, the rapid retrograde movement in doctrine in the Free Church of Scotland since the days of Robertson Smith. But there is no doubt that the church contains many grand and true members and missionaries, and that in its pulpits are hundreds of faithful Gospel preachers. And how a score of men, however loyal to truth and God, can assume charge of hundreds of pastorless congregations, supply competent teachers for a large group of theological chairs, and man important stations abroad; or how they can even administer properly a million-pound trust fund suddenly committed to their keeping does not now appear. Certainly donors should provide against such possible emergencies in connection with their gifts.

Moreover, it is conceivable that changes in both doctrine and polity may be desirable. If errors are abandoned, and a larger charity displaces bigotry; if dissension and division give way to unity and harmony, it would be doubly a disaster if some antiquated and mistaken creed or equally untenable practise must be the perpetual rule of faith and conduct, or the alternative be virtual destruction of church activity and prosperity. If the late decision of the House of Lords accomplishes no more, it should lead to the more explicit definition of the conditions under which a church shall retain in its custody trust funds or property left in its charge. It should be made impossible for a technical legal decision to entail calamity upon a large body of ministers and adherents.

The Intolerable Missionary

A certain class of newspaper writers have lately formed a habit of telling us in varied language that Chinese, or Turks, or cannibals of Africa like neither the idea of conversion nor the missionary who suggests it, and that consequently the missionary longs for the support of armed force, and will not be happy until he gets it. The inference in the minds of such writers is always evident: of all classes of cheerful idiots missionaries take precedence, and consequently invite suppression. Answering a fool according to his folly, one might simply remark that the same logic would lead the city fathers to expel the pink-cheeked school-mistress as intolerable, because little Johnnie Smith, liking neither her nor her multiplication table, roars defiance every time his mother tells him to go to school.

But many Christians, tho anxious to know the value of missions, if

any there be, seem bewildered by the catchy phrases that remain after each outburst of this clamor: "Gunboats always follow the missionary," "The missionary equipment includes bombs as well as Bibles," "Missionaries want cannon to make people treat them in a friendly way," etc. Such Christians need to be reminded that if there were not truth somewhere under the charge, the lies could not circulate. This truth once clearly defined, the place can be more easily noted where it gives place to evil imaginings.

Now as to the fallacies that spring from failure to recognize the difference between fact and imagination, they all have one object impossible of fulfillment—to stop the development stimulated by the influence of Jesus Christ. Some of them are urged merely because the standpoint of the well-meaning writers is badly chosen. A man who has no personal acquaintance of Jesus Christ may naturally take the point of view of the unconverted part of the population of Turkey or of China, which truly does not want the missionary. But the Christian will take the point of view of the tens of thousands of people in China and Turkey who have learned the way of life from the missionary, who have the germs of growth in their souls, and want and need and love the missionary and his teachings. Henceforth this part of the nation will always weigh more in influence than in numbers. Among them, as among those who grasp their point of view, no one has ever thought of expelling the missionary like a crazy crank.

Another group of fallacies are urged through ignorance. The missionary cause is a good deal greater than the missionary; and even if the charge were true that some missionary somewhere has wanted gunboats to support his appeals—

and no shred of evidence supports the charge—this would not be a reason for giving up support of missions. A governess, restrained in the matter of spanking, once tried to secure discipline by rubbing red pepper on the gums of her young rebels. But her foolishness was no reason for deciding that education is dangerous.

Narrowness of vision explains another series of these fallacies. The complaints of the newspaper men refer to missionaries living in China, but rarely to those in Japan; to Turkey and Persia, but hardly ever to India. The missionary living where absolutism prevails in government is the one criticized. It requires a range of vision extending but little beyond one's nose to discover why despots are grieved to find the imbruted subject changed into the man through the teachings of the Bible. They are not only grieved, but astounded, as Balaam was when the ass opened her mouth to rebuke his injustice. It is not surprising that the despot should be angry with the missionaries. His people are being taught to know more than he does, and he himself has to hustle to keep up with the procession. But in this Western world only a narrow ultra-conservative, without real love for growth, can rate the despot's indignation as of greater importance than the enlightenment of his people.

The truth underlying all these objections to missions, and trumpeted abroad as a modern discovery, is the fact that no unconverted man anywhere wishes to be converted. He will resist fiercely disturbance of the bonds that hold him down, just as a patient will resist the surgeon's knife that is to save his life. In Paul's day missionaries were attacked for "turning the world upside down." Even Jesus said; "I came not to send

peace on earth, but a sword." Yet neither Jesus nor Paul are now classed as anarchists. Conversions—quite as striking as that which transforms the "*Heathen Chinese*," with his sleeves full of cards, into a pure, strong, active Christian leader, full of good works—have been going on all over the world these many centuries; but no nation has ever been harmed by the preaching of the simple Gospel of Jesus Christ. Disturbance there has been, as there always must be where improvement is to be radical. But such disturbance is as natural a thing as that which ruins a kernel of corn—perfect in form, delicate in tint, polished like a gem—when it is put into the ground, that we may shortly see rising from it a queenly stalk, bearing a hundred kernels as perfect as the one that was spoiled.

The Christian answer to current objections to missions is that the natural symptoms of awakened life ought not now to be looked at with timorous suspicion, and that doubt of results should not, in this age, turn aside any man from determining to support, until its triumphant completion, the unfinished work of the Master missionary. The work of Jesus Christ always will be opposed, as it was in Jewry; but it will not be finished until the whole world has been transformed through adopting, in greater or less degree, Christ's standards of manliness. His life and character and purpose have a power that has erased from the lists of practical dynamics every question of checking their influence. The race to-day faces a manifest destiny of submission to Him in spite of itself.

D.

THE peculiar malignity of the German press, or a large portion of it, toward missions is explainable, remarks *Le Missionnaire*, by the

fact that it is so largely in the hands of unbelieving Jews.

Goldwin Smith remarks that the press of America is coming more and more largely into Jewish hands. If so, we may expect that here also the same unfriendliness toward Christian missions will soon appear in our newspapers. †

Mission Study at St. Louis

"We get but what we bring" is the first line of an old quatrain that has in it much of philosophy. And in nothing is it more true than in a visit to the unparalleled exhibit at the Exposition at St. Louis. What one sees there will depend very much on what one expects or plans to see.

Some visitors will come away with a comprehensive view of educational methods throughout the world. Others will be simply interested in the display of decoration and color, and others will know only The Pike.

We raise the question, Why not make the Fair a study in missions? True, it was not planned with that end in view, but it affords rich opportunities for such a study.

Compare, for instance, the manufactured products of the lands that are permeated with Christianity and the lands that are only just beginning to feel its influence, and those lands also where its influence is perverted by half faiths.

Where are the most striking revelations of human energy? Under what systems has the human spirit come to its best and highest?

There will also be a rare opportunity at this gathering-place of the nations to observe groups of the very peoples among whom our missionaries are laboring. The Filipinos, the Indians, the Chinese, Syrians, Japanese, and many others, high and low in the scale of civilization, are there, and are ac-

cessible for conversation and acquaintance.

If one set about it, he could undoubtedly at this Fair make friends in all the chief countries of the world.

Careful observation would give, in a week's study, an approximate estimate of the obstacles which confront those who go out to permeate India and China, for example, with the Spirit of Jesus Christ.

It would be worth while simply to study the art exhibits at this great exposition, to see what are the spiritual ideals giving life to the art forms, and to ask one's self what task Christianity had before it to thoroughly possess the artistic genius of the world.

One could profitably make their entire visit a period of missionary study, and if they should do so they would come home with a renewed sense of the mighty work still ahead of the Christian Church, and with new courage after the consideration of what God hath wrought.

H.

The Church and the Saloon

The action of Bishop Potter in opening the "Subway Tavern" in New York with an address, prayer, and the doxology has raised a storm of criticism, some of which betrays the indiscriminate violence of the cyclone. Personally, we regret Bishop Potter's course, but there is no warrant for impugning the motives of this prominent prelate, tho there is room to question his prudence and discretion. The main feature of this "Subway Tavern" is that its professed aim is to furnish unadulterated liquors at the lowest rate and with the least offensive surroundings.

It must be borne in mind that the Bishop of New York is not the first man who has undertaken to *modify* the drink habit in despair

of its *abolition*. There are other earnest, broad-minded, pious, philanthropic men who believe that the saloon is here to stay, and that the antagonism which vainly aims at its eradication might better be changed for a determined effort to improve the conditions and diminish the ruinous tendencies of the saloon. They think prohibition is a failure.

Mr. John S. Hawley, of Yonkers, suggests six measures for lessening the drink evil:

1. Encourage the better class of liquor dealers to improve the conditions of the trade.

2. Secure by governmental measures the manufacture and sale of pure liquors.

3. Prohibit and prevent the production or vending of all the low grades of liquor.

4. Banish all inside sample-rooms and bar-rooms and disguised drinking-places.

5. License two classes of saloons: one for ales, porter, beer, and light wines, the other for the standard liquors, and without chair, bench, or table.

6. Forbid and punish all sale or delivery of drink to minors.

To our minds, the drink question is perhaps the most difficult and perplexing of all ethical problems. No other compares with it except the social evil. The abolition of both implies a very high moral standard in the community. He will rank as a statesman and reformer of the first rank who can devise any scheme whereby either or both these terrible curses of society can ever be essentially restricted, not to say abolished. Meanwhile it seems to us clear that it is not wise to do anything which shall put on the drink-house the seal and sanction of the Church of God. We fear that this is only one way of gilding with respectability what is to the great majority of those who enter it only a gateway to hell going down to the chambers of death.

BOOKS FOR THE MISSIONARY LIBRARY

THE DEVELOPMENT OF MUSLIM THEOLOGY, JURISPRUDENCE, AND CONSTITUTIONAL THEORY. Duncan B. Macdonald, M.A., B.D. Charles Scribner's Sons, New York. 1903. 16mo, 386 pp. \$1.50 net

This compact and scholarly little volume, from the pen of the Professor of Semitic Languages at Hartford Theological Seminary, is of importance to the student of missions, altho it does not touch the problem of the evangelization of the Moslem world directly. For a correct understanding of the relation between jurisprudence and theology in Islam, and for grasping the intricacies of the origins of the various sects, the book has no equal. One hundred pages treat of the development of the Moslem state and of civil law; the rest of the book traces the conflict between orthodoxy and heresy, according to Moslem ideas, up to the complete triumph of barren traditionalism. The treatment of the topics is clear and authoritative. In one or two places the author follows the lead of those who have never seen Islam in its popular results, and so falls into error—*e.g.*, p. 124: "The earlier Moslems seem to have labored under a terrible consciousness of sin." If they did, it is not evident from their writings or their lives. The Moslem creeds, translated from the Arabic and given in an Appendix, are invaluable to the reader, and the bibliography excellent. Missionaries to Moslems should read the book. Z.

THE CHINA MARTYRS OF 1900. By Robert Coventry Forsyth. Illustrated. 8vo. 7s. 6d. Religious Tract Society, London. \$2.00. Fleming H. Revell Co., New York. 1904.

The literature on the Boxer outbreak is still increasing. This latest volume is, however, a valuable addition to what has gone before. While much of the material has appeared in other separate volumes, we have here gathered together a more complete résumé of the suffer-

ings of the missionaries and of the Chinese Christians than has yet been presented in any single volume. We note much additional matter, especially the fine biographies of the martyred missionaries, the very full tho heart-rending account of the massacres in Manchuria, and an excellent record of the memorial services held in honor of the martyrs.

While the field the author had to cover was very large, and the material extensive, yet he seems to have shown rare discrimination in selection and great skill in classifying, so that the reader is enabled to get some conception, even if it is inadequate, of the splendid traits of character exhibited both by the missionary and native Chinese Christian. Leaders of missionaries' committees who are in search of stimulating topics for missionary gatherings will find in this volume good "fuel for missionary fires."

A. W. H.

HOLDING THE ROPES: MISSIONARY METHODS FOR WORKERS AT HOME By Belle M. Brain. 12mo, 230 pp. \$1.00, net. Funk & Wagnalls Co., New York.

The contents of this volume are enlarged from a series of exceedingly valuable articles which recently appeared in the REVIEW. The author's purpose and plans are quite original, and are developed with not a little skill. They deal in a masterful way with methods of arousing and maintaining missionary interest in the home, the church, the Sunday-school, etc. Best of all, the book is not filled with mere philosophizing or theorizing, but from first to last is the product of laborious and painstaking experiment. Miss Brain is a very earnest and active and successful missionary worker in her home church and city and State, and what is here suggested for the benefit of other toilers for the world's evangelization has first been thoroughly tested and found to be good. ***

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Samuel H. Wilkinson in America

Mr. Samuel H. Wilkinson, of London, who is connected with his father, Rev. John Wilkinson, in what is known as the Mildmay Mission to the Jews, is now on a visit to this country for the promotion of Jewish evangelization throughout the world. We know Mr. Wilkinson, and can cordially commend both the man and his methods to the Christian public, and especially to friends of Jewish missions. He is not a man who sounds a trumpet before him; he makes no direct appeal for financial help, or even for a hearing, but goes where the Lord leads and takes what the Lord gives through free-will offerings of His people.

After October 1 his itinerary embraces Baltimore and Washington (October 2-8), Philadelphia (9-20), Toronto (21-26), and New York (October 30-November 15). Mr. Wilkinson is ready to address Christian assemblies, and so stimulate interest in work among the Jews, and to visit such missions and give counsel and help in the prosecution of them. He desires to reach London again December 15, and those who wish to avail themselves of his valuable services would do well promptly to communicate with him. He is prepared to illustrate his lectures by stereopticon and cinematograph, having a large and unique set of ordinary, panoramic, and cinematographic subjects adapted both to illustrate his themes and instruct his hearers. The Russian field is made prominent in these lectures, because of its paramount importance. Any who desire to reach this much-esteemed lecturer, whose modesty is only equaled by his merit, may communicate with him through the editors of this REVIEW,

or Mr. T. Wistar Brown, Jr., 518 South Street, Philadelphia, or Emil B. Linde, 210 Chrystie Street, New York, who unselfishly undertake to aid Mr. Wilkinson in arranging meetings.

A. T. P.

What a Naval Officer Did with Prize-money

Rear-Admiral McCalla, of the United States Navy, has just set an example that is rather out of the line of the ordinary disposition of gifts. With the prize-money received by him from the Spanish-American War he has purchased a site for a building for the benefit of the men of the navy at the Mare Island Navy-yard, California, and Mrs. McCalla has raised a considerable amount toward the cost of a \$65,000 building on that site, which she and the admiral have leased to the Young Men's Christian Association, to be conducted in connection with its several naval branches.

An Armenian's Bequest to Foreign Missions

The *Missionary Herald* reports that "an Armenian named Arslan Sahagian died recently in Yonkers, N. Y., and left his entire wealth, amounting to about \$80,000, to the American Board. He was one of the first graduates of Bebek School at Constantinople, which institution was the precursor of Robert College. He was for many years a successful furniture dealer in Yonkers. Thus one of the pupils of the illustrious Cyrus Hamlin becomes a grateful and generous donor to the treasury of the Board. So far as is known, Mr. Sahagian is the first Armenian to bequeath such a large sum to this society. The *Avedaper*, a religious journal in Constantinople, with pardonable pride makes record of Mr. Sahagian's benefaction,

which it considers as one of the most encouraging signs of the times."

The Brooklyn Chinese Sunday-school Union The officers, teachers, and scholars of the Chinese Sunday-schools of Brooklyn resolved

in September, 1903, to adopt ways and means to supply a New Testament in Chinese and English in all the Chinese laundries of this borough. Upon investigation, these facts were obtained:

There are in Brooklyn 1,500 Chinese.

There are 10 Chinese Sunday-schools, either self-supporting, or connected with some church, with a total attendance of about 200 scholars.

This leaves 1,300 heathen men outside of the reach of the Gospel in this city of churches; and no one appointed to take them the Gospel, and nothing ever contributed to give them a Bible.

It is known as a fact Chinamen have lived in this city 25 years and never heard of the living God or salvation. Therefore, it was resolved by the Brooklyn Chinese Sunday-school Union to try to give them the Gospel in their own language and in their own homes if they will not attend the mission schools.

The treasurer of the Union is Mr. Edwin B. Woods, 596 Macon St., Brooklyn, N. Y.

Splendid Treatment for the Nation's Wards Two years ago it was a troop of Cuban teachers who were brought to the United States for a few months of summer training, and this year a similar boon was bestowed upon 550 teachers and normal school students from Porto Rico, with Harvard receiving the larger number and Cornell the residue. The teachers contributed each

one month's salary and the students each \$25, while all other expenses were met by generous-hearted persons in this country, except that the ocean voyage was made in a government transport. They returned *via* New York City, Philadelphia, and Washington.

A Forward Movement, First in Money, and Now in Men Missionary Secretary S. H. Chester, of the Presbyterian Church, South, reports as follows:

Heretofore our Forward Movement has been altogether in the line of finances, and the committee has been distressed at our seeming inability to find reinforcements for the missions. But now it seems as if the many earnest prayers that have been offered, that the laborers might be thrust forth into the harvest, are being answered. Twenty new missionaries are now under appointment; 4 others are before the committee only waiting compliance with some formalities before their appointment will be consummated. Of these, 1 will sail for Brazil on the 5th of August; 4 will sail for Korea and 4 for China on the 15th of August. All the others are expected to sail either in September or October. The largest number of missionaries sent out in any previous year was 21, sent out in the fall of 1903. It is very probable that the total reinforcements which we shall be able to report to the next General Assembly will not be less than 30.

"Medicine" as Practised in Nicaragua According to a Moravian missionary, "of sanitary laws, of the nature of diseases,

the people know nothing. Toothache is ascribed to a worm boring and biting its way through the tooth; rheumatism to hidden 'thorns in the flesh,' and wily women have carried on quite a business by extracting such thorns: they rub the skin, make a slight incision, and pretend to pull a thorn or a fish-bone from the wound, which they had hidden dexterously between their fingers. So far their

doings would be harmless, but there are rogues among them who pretend that every disease originates from poisoning by somebody else, and that they know how to expel the poison. The potion which they cause their victims to swallow is in most cases drawn from poisonous herbs, and Mr. Grossmann relates four cases in which death followed the drinking of this medicine almost immediately."

The Bible for the Quechua Indians The Rev. Andrew M. Milne, the La Plata agent of the American Bible Society, whose work covers also the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the Gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles. Already these Scriptures have brought light to the individuals among these poor peoples, and readers are going out to minister these mercies to others who are not able without help to understand the printed Gospel. H.

EUROPE

Scotland's Foremost Mission Church The United Free Church of Scotland, now passing through a great crisis (see p. 779), is able to report an income of \$596,625, with \$421,160 besides, received abroad in the shape of grants, native contributions, etc. The mission fields number 15.

Ordained European missionaries.....	111
European medical missionaries.....	37
Missionaries' wives.....	126
Ordained native pastors.....	45
Total native agency.....	3,441
Principal stations.....	168
Out-stations.....	834
Church-members (1902 = 39,644).....	43,804
Attendance at 1,093 schools.....	63,320

Berlin Missionary Society The report of this organization for 1903 has come to hand, and is a model for excellence of maps and illustrations. Ten fields are occupied, mainly in South and East Africa, and 2 in China, with 86 stations and 295 out-stations. With the 104 ordained and 14 unordained male missionaries, 1,052 native workers are associated. The native Christians number 47,022, and the communicants, 24,158.

European Lutherans and the Jews Six ordained and 5 unordained missionaries are at present employed among the Jews of Europe and Asia by the different branches of the Lutheran Church in Scandinavia, Germany, and Russia. The Central Committee for Jewish Missions (Norway) has 2 stations, Galatz and Braila, with 2 laborers and 5 teachers. The Swedish Society for Missions to Israel employs 5 missionaries at four stations—viz., Stockholm, Budapest, Odessa, and Urumia, and 2 Bible women in Goeteborg and Stockholm. An industrial home for Jewish inquirers is also supported. The Danish Society for Missions to Israel continues to support the work of the Leipzig central organization in Stanislaw, Galicia, and has added to its force a traveling missionary for Denmark. The Lutheran Church of Russia now employs a missionary at Lodz, while the Leipzig central organization employs 2 missionaries, one at Leipzig, the other at Bucharest, and, together with the Danish society, carries on the work at Stanislaw. M.

Italian Protestant Activity In Italy the Waldensian Church, the ancient Church of the Alpine valleys, has contributed 6,000 of its members to the Italian colony which is

settled upon the Platte River in Uruguay, South America. Italian Protestants have established a Christian college for their people in that country. An American woman has given \$10,000 to the theological seminary at Florence, and the college at Torre Pellice, in the Alps, has now 10 professors. From these two institutions go forth the ministers, evangelists, and missionaries establishing new mission stations every month. This Church claims "never to have been reformed, because never corrupted from the simplicity of the New Testament."

How the Bible Entered Spain The National Bible Society of Scotland made its way into Spain as far back as 1865. The story, as told by a secretary of the society, is a remarkable one:

While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the book might be printed in Spain itself for the use of the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room in a back street in the Cathedral city of Malaga, at a rickety old handpress, with scanty supply of type, a godly printer, with his own hands and such help as his wife and boy could render, printed at the cost of the society 3,000 large type New Testaments, in the course of seventeen months' labor, during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for the sake of Christ and His Gospel.

ASIA

Rumors of Massacres in Armenia The phrase, "massacres of Armenian Christians are recommencing in

Eastern Turkey," has been repeated in the current news several times since last May. There have been several intimations also that influ-

ential gentlemen are preparing to urge President Roosevelt "to do something."

There is no doubt that there has been disturbance and bloodshed in the district of Sassun, which lies some 70 miles west of the American Board's station at Bitlis, and some 20 miles south of Moush, the most important outstation of Bitlis. Some authorities declare that in the month of May of this year 50 Armenian villages were destroyed and 3,000 Armenians were slaughtered by Turks and Kurds in the Sassun district. This is very terrible, and the horror of the story is barely diminished by the detail, which seems equally true, that the massacre followed an attempt of Armenians to revolt under the lead of Russian Armenians who came into Turkey for the purpose of making things lively. Yet the Sassun district is so inaccessible a patch of wild mountain land that to this moment it has been impossible to learn what really did take place last May in those grim valleys.

The old traditions derive the name Sassun from one of the sons of Senacherib, who fled to the region after murdering his father (II. Kings xix : 37). The descendants of this man were reckoned among the great princely families of old Armenia. Since his time the region has always been a resort of violent men. Up to the year 1894, when a Turkish army ravaged Sassun, the Armenians, like the Kurds whom they serve, carried arms and used them too, refusing to pay taxes to the Turkish government, on the ground that the Kurds collect taxes from them for the protection that Turkey does not afford. It has long been the custom in Sassun for the Armenians to suffer from the quarrels of their Kurdish masters, many of whom, by the way, are Armenians

who have become Mohammedans, and are in no wise of different stock from other Armenians of the district. If one Kurd wishes to injure another he kills the Armenian serf of his enemy. If revenge is to be taken for this injury it is obtained by shooting an Armenian serf of the first aggressor. If the Turks are seized by one of their intermittent ardors to collect taxes from these untamed mountaineers, it is the Armenians again who are put forward by the Kurdish lords of the manor to meet the common foe and settle with him as best they can.

The situation in Sassun is horrible; it is due to Turkish ineptitude. But one may not predicate a general massacre in Eastern Turkey upon the anarchies of that dreadful district. Reports from Sassun should be received as credible, but they should not be treated as proving that the Turks have gone mad on massacre again, nor as requiring President Roosevelt, for the sake of humanity, to apply some vague discipline to Turkey on their account.

D.

Investigating Secretary Hay has the Armenian directed Dr. Norton, American Consul at Erzerum, to Massacres start on a tour of investigation through the regions where Armenian massacres have recommenced. This follows an old precedent, Secretary Fish having sent Mr. Eugene Schuyler on a precisely similar inquiry during the time of the Bulgarian massacres. The Armenians have doubtless been aggressive against the Kurds, who are in the employ of the sultan; but we can scarcely realize the provocation they are under, and the necessity of their taking up arms to defend their homes and families from spoliation.

Secretary Hay's diplomacy has been successful in obtaining from

the sultan acquiescence in the claim of the United States that American schools in Turkey shall have equal privileges with those conducted by citizens of other countries. The graduates of the latter, and of medical schools in particular, are allowed to share in government examinations, which open the doors to practise. These schools may add to their build-ings without tedious delay, and are protected from official interference. Abdul Hamid, in an interview with Minister Leishman, has promised reform in all these particulars, but it remains to be seen how the promises will be fulfilled. Turkish officials acknowledge no obligation to keep faith with "infidels," tho they may promise under compulsion.

*

Light and Heat Those friends of the American College
for for Girls at Constantinople, who have known in detail about the needs of the institution, have felt for a long time the great need of better facilities for heating and lighting the main building. The labor involved in warming the rooms by more than 60 stoves, and in caring for a corresponding number of kerosene lamps, with the great risk of fire all the while, has seemed very wasteful. The sanitary arrangements, too, have been entirely inadequate to the need. Now many hearts will rejoice to know that by the generous gift of a faithful friend these wants can be supplied, and in the near future the college will have full equipment of conveniences for health and comfort.—*Missionary Herald*.

Filling the Friends will call to
Silver Teapot mind the old tea-set
With Gold of beaten silver given last year for the work in Marsovan, and the call made by President Tracy that the

silver teapot be filled with gold, to be used for the better establishment of the self-help department in Anatolia College. With pleasure we report that of the \$6,000 required, well-nigh half has gone into the teapot or has been pledged. All names of contributors, when given, are preserved, with the idea of a special record on the accomplishment of the object. The sum of \$10 furnishes, and \$50 establishes, sustains, and *names* a bench, at which 4 students will work each day for their own support in education. Gifts for the "teapot" may be sent to President C. C. Tracy, or F. H. Wiggin, 14 Beacon Street, Boston, Mass.—*Missionary Herald*.

To Mecca by Rail! The Hejaz railroad, to connect Damascus with Mecca, is to be a religious line. It will convey pilgrims to Mecca over the most difficult stretch of their pilgrimage, and hence its completion will be hailed by the faithful with the wildest enthusiasm. Mohammedans all over the East are contributing with generosity, and the original idea was to have none but Mohammedan materials and workmanship enter into its construction and management, so that the holiest might use it without defilement. But that had to be given up, because Mohammedanism does not produce steel rails, locomotives, or engineers; so the road will be a triumph to Christian brains, while it carries Mohammedan bodies.

Led to Christ Through the Koran A young mollah of Bokhara had been awakened to feel himself a sinner. He searched the Koran, and there he learned that Christ was a great prophet. It struck him that perhaps Christ could save him from his sins. For nine years he sought and longed for the knowledge of a Savior. At last the Swedish Mis-

sion sent a young Nestorian as missionary to Bokhara with New Testaments. He one day left some of his books for sale in a shop. The mollah came there to purchase some article, noticed the books, and, when he heard they were the Christian's Bible, bought one. The man in the shop told him he could only understand it if he began at the beginning and read it straight through.

The young mollah read it night and day, and when he had finished it came to the shop to thank the man for the wonderful Book. "If you do not understand it all I know a young man who could explain it to you," said the shopman, and gave him the address of the Nestorian.

Many conversations ensued, and the mollah was finally led to believe in Jesus.

He then wished to win his wife to the same faith. She noticed he no longer prayed five times a day, and that he ate on the fast days, and threatened to denounce him to government. Her husband was specially kind to her, and asked if he was better or worse since his new belief. She could not but admit he was kinder and better. Then he read to her the pages where a man is commanded to have one wife. As the object of every Mohammedan wife is to keep her husband from taking another wife, she was intensely interested. He went on to read that a man should love his wife as himself. This, so contrary to Oriental practise, struck her forcibly. Slowly her mind began to open to the truths of Christianity, and now they are both desiring to be baptized.

In Bokhara, tho a convert is hated, he is not persecuted. There seems an open door, yet there is but one Christian missionary there, the young Nestorian we have spoken of, who labors there alone,

earning his own living.—M. BARCLAY in *The Life of Faith*. *

Some Facts about India A Blue Book contains figures about the Indian Empire full of interest. While the population is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation," nearly 4,000,000 are supported by servants engaged in the administration of the State, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners, and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindus number over 200,000,000, Mohammedans, 61,500,000, and Buddhists less than 10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than 42 Indian, 11 Asiatic, and 19 European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers and 150,000 deaf-mutes, while no less than 350,000 never see the light of day.—*Young Men of India*. *

The Muddle of Hinduism *Truth*, a Hindu newspaper, asks in an editorial, "What is the religion of the educated Hindus of the day?" and finds itself unable to give a clear answer to the question. "They are neither," the editor says, "Hindus, nor Mussulmans, nor Buddhists, nor Christians." He concedes that they may be classed as Brahmos. He does not give them a high character: Mutual distrust, meanness, selfishness, want of confidence in one's self and in others, want of punctuality, want of admiration for good qualities in others, want of capacity for working jointly, backbiting, attempt to gain personal interest at the sacrifice of public interest, and want of fear of any religious bind-

ing—these and other traits of character reign supreme, and this brings them into conflict with the aims and aspirations of the women in their homes, who cling to the ancient creeds. He exhorts the people to unite and call upon their pundits to frame a new code, after Manu, to guide in social and religious life. "Let us have something definite," he exclaims, "and not this chaos of Hindu religion!"

A Hindu Phenomenon Rev. A. French writes thus in the *Mission Field* of one of the peculiar institutions of India:

An Indian fair is one of the quaintest places in the world, and the blending of the civilization of the West with the primitive ways of the East is very curious. The idolatry is stupendous, as are also the ignorance and degradation of the superstition manifested. The paternal government never shows to better advantage than in its care for these simple children. Trains run when the pilgrims want them. Children astray are caught and sent around with a bell-man. Nine hundred and fifty to 1,000 shops are licensed to supply wood. Wells are dug, roads are made, and even covered with grass to keep down the dust. Hospitals, isolation camps for plague patients, ambulance brigades, police stations, are all provided; and a government establishment is sent down, with 25 English officers at its head, who parade the fair on elephants, camels, and horseback. As you press along the crowded road, past the little shops, here is a phonograph next door to performing parrots, the pavilion of the "Cow Society," which declares that the prosperity and intelligence of India depend on the nourishment of the cow. Here one sees an ascetic, in the fakir establishment, his head buried in the earth, while another reposes naked on a bed of thorns, etc.

The Y. M. C. A. in Calcutta Of all Christian enterprises set on foot in the city during the twelve and a half years I spent there, the Y. M. C. A. was

the boldest and the most important. None other supplied such a felt want, or attained so rapid and distinct a success. It was begun and carried forward in faith, and with a clear-sighted judgment of what the needs of the time and of the place demanded. And it has had the reward which faith working with an unselfish purpose and a sound judgment may always confidently expect. The College Branch of the Y. M. C. A. was established just when the missionaries in the Christian colleges of the city were feeling that their work for Christ among the students needed supplementing. The requirements of the government education system had tended to shorten the hours which in these colleges could be devoted to religious teaching, and had laid upon the missionaries an unprecedented burden of nightly preparation for their secular classes. The lectures and Bible classes held at the Y. M. C. A., together with the personal conversations and visitation of the students in their lodgings and boarding-houses, which the Y. M. C. A. workers were able to undertake, have formed a most appropriate and much-called-for reinforcement of the work of the educational missionaries.

REV. DAVID REID. *

The Work of The medical mission page of *India's Women and China's Daughters* for June is devoted to an abridged report, by Miss Hewlett, of twenty-four years' work in the C. E. Z. M. S. Hospital at Amritsar. During that period more than 6,000 cases of illness of all kinds have been nursed in the wards of St. Catherine's Hospital; 765,298 out-patients have received treatment in the dispensaries, and 21,843 maternity cases attended, upward of 500 of which called for

operative interference. Turning to the spiritual results, we find that 200 persons have been added to the Church in baptism as a direct outcome of the medical work, and we doubt not that in many another heart the hospital teaching and influence have been the indirect means of preparing the way for the acceptance of the Gospel message. —*Mercy and Truth.*

Education of The South Indian Moslem Women Mohammedans are coming to have a more enlightened view of female education. It was said at their recent Educational Conference at Madras: "If we educate a boy, the good of it mostly redounds to him alone. If it is a girl, the benefit of it descends to all her children."—*Evangelisches Missions Magazine.* †

A Rousing Rev. E. W. Simpson writes of a Christian Endeavor gathering he attended in Ahmednagar: "There were about 2,000 Endeavorers present, and it was a thrilling sight to see the bannered host sweep through the streets of a heathen city, and fill to overflowing the largest building that could be found there! The place resounded with Christian song and stirring speech, and was an earnest of the still greater multitude which God is preparing to take this land for Christ. It may interest you to know that the society in Ahmednagar is next to the largest in the world. When the collection was taken I saw, for the first time, the cowrie shells, which are yet used as money in some parts of King Edward's empire."

How Hindu This statement Christians Gave comes from one of the missionaries of the American Board:

On April 7 the Manamadura church held its harvest festival and

annual meeting, the largest and best in its history, certainly of late years. The attendance was large, and from all parts of the pastorate; the addresses, singing, and attention were excellent; the offering amounted to about 150 rupees, the largest ever received. The equivalent of this sum is \$50; but when it is remembered that it takes a man 4 days, and a woman over 6, to earn a rupee by field labor, and that this represents over 750 days' work, it means as much as \$1,000 would to the average country church at home. And this offering is in addition to the regular weekly ones, and the extra effort that the church is making to build a much needed stone wall about its premises. The communion service at the close of the day welcomed 6 new members, and was followed by the settlement of a misunderstanding between two of our helpers in the school. When we parted at one o'clock the following morning the pastor told me it was the happiest day of his five years' pastorate.

Fear of a New Boxer Uprising The murder of Bishop Verhaegen and two Roman Catholic priests in

China has given rise to rumors of further troubles from the anti-foreign rabble in Northern China. Some missionaries are said to have left Pe-chihli Province, and mission property is reported to have been destroyed. A band of missionaries on furlough in America have received orders to await developments before returning. We understand, however, that the reports of disturbances have been exaggerated, and we do not anticipate serious trouble. *

How Some Chinese Christians Give At the annual meeting of the London Missionary Society, Rev. R.

Wardlaw Thompson, secretary, referred to the evidence of appreciation of the work of the society among the native peoples themselves, clearly shown by the fact that nearly \$150,000 was given by

them during the year in one form or another.

They contributed \$23,705 to medical missions, and two sums in that amount have an interesting story. Chinese gentlemen in Hongkong, appreciating the services of the medical mission, contributed upward of \$5,000 for the erection of a maternity hospital, which they have handed over to the society to be managed by those terrible missionaries who are said to have done such mischief in China all through these years! They contributed that sum, and now they are paying the salary of the lady medical missionary who is presiding over the hospital. And then, far away in Hunan, in that anti-Christian, anti-foreign province, which God has so wonderfully opened to us, in the farthest of our stations, Heng Chow, the people of the place contributed \$1,350 toward the erection of the mission hospital.

A Strange Missionary Agency in China A teacher in the Friends' girls' school (English) at Tung 'huan, in Yunnan, China,

says that the Chinese girls are wild over basket-ball. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan for many years.

Signs of Good in China In the *Chinese Recorder* for June, Rev. C. A. Stanley,

of Tientsin, has an interesting article upon "The New Conditions," which are evident in all classes toward both foreigners and Christianity, and specifies a greater friendliness toward missionaries and their teaching, a greater desire to secure Western learning, a greater number of inquirers, and a clearer understanding of the difference between Protestants and Catholics.

Is Pentecost at Hand? "I have been sending my student-assistants out preaching on Sundays," writes Dr. Arthur Peill, of T'sang Chou, "and they have come back radiant. Everywhere the people are ready to listen, willing to receive, courteous, interested. . . . And when my colleague comes back from a tour through the district, what reports we hear! Incident after incident pours out in a wondrous stream till one tingles with delight and feels inclined to cry 'Hallelujah!' We hear of Christians striving to finish their chapel before the deputation arrives; of the giving of their own time, mules, carts, etc., to the work, without a penny of cost to the society; of preaching to audiences of hundreds and thousands at fairs and markets *en route* to the out-stations; of eager attention, and interesting after-conversations; of new groups of inquirers starting building little chapels; of new schools commenced; of earnest work by men and women stirred up by the winter class; of persecution bravely endured."—*London Chronicle*.

The Empress Dowager Makes a Donation The Dowager Empress of China has given 10,000 taels, or \$14,000, to the establishment of a medical college in Peking. It is a large institution, founded and sustained by the combined effort of the London Mission, the American Board, and the Presbyterian Board, and is to cost \$50,000. It is hoped that the example of the empress will be followed by Chinamen of rank and wealth. It may show a great change of mind in the empress that she endorses and supports a missionary enterprise. Medical missions are proving the means of conciliating and opening the way to many minds and hearts.

What One Society is Doing for China The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations; 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458. It reports the number of conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst in 1900.

Royal Gifts Also from Japan Their majesties the Emperor and Empress of Japan have granted 2,000 yen to the Okayama Orphanage. The gift is designed to assist Superintendent Ishii in securing the much-needed endowment of 200,000 yen before the institution reaches its twentieth birthday in 1907. This is believed to be the first instance in which the emperor has given a special grant-in-aid to a distinctively Christian institution. Coming as it does in the midst of a war between Japan and one of the great Western nations, it is a significant proof of the broad-minded spirit of Japan's enlightened rulers. — *Congregationalist*.

From Japan in Wartime A missionary writes: "The war has been a marvelous revelation of Japan's capacities and character. I believe, too, that if Russia comes to ask for terms she will find her brave antagonist far more generous and large-hearted than many think. What preserves the nation throughout is that

it not only loves to create high ideals, but keeps its gaze steadily on them. It is quite a passion with the nation at large to show itself reasonable and considerate of other nations' just claims. The continued successes do not intoxicate, but rather the contrary: they sober the nation with the sense of enlarged responsibilities. Colonel MacPherson was calling here yesterday. He had, at Hiroshima, visited the Russian wounded among the prisoners, and watched them being tended by Japanese nurses. Just think of the wonder of this, when we let the memory run back some sixty years and think what Japan was then, and of all that has happened since, to lead up to the scene of Japanese trained nurses in Red Cross uniform doing all they know for the wounded of the enemy, and that enemy one of the strongest military powers, but checked unexpectedly by Japan in the very midst of its expansion to the seaboard of the Far East."

Japan's Religious Mission to the Orient In the *Booklover's Magazine* Harold Boice quotes a Japanese university professor, who said to him:

Our empire has salted all the seas that have flowed into it. The West can not hope to Christianize Japan when our ambition is to Japanize Christianity, and to carry the new doctrines, the gospel of rational ethics, to the millions of Asia, and, in time, to all the world. We shall go to China—in fact, we are already there—with a harmonious blending of the best precepts of Buddhism, Confucianism, Bushido, Brahmanism, Herbert Spencer, Christianity, and all other systems of thought, and we shall have, I think, little trouble in awakening the naturally agnostic mind of the Chinese to the enlightenment of modern free thought. What the Far East needs is a religion as modern as machinery. We have had more gods than were good for us. We believe that a cosmopolitan gospel tolerating the existence but mini-

mizing the potency of prayers, offerings, shrines, temples, churches, litanies, and gods, and dwelling more on the time that now is and the relation of man to man, will create a wonderful reformation in Asia. We confidently believe that it has been assigned to Japan to lead the world in this new intellectual era in the progress of mankind.

Progress in Formosa Japan acquired the island of Formosa as a result of the

war with the Chinese. Since that time about 50,000 Japanese have settled in the island. "The Church of Christ in Japan," which is the Japanese native Presbyterian Church, at once organized mission work in Formosa. It found in the north of the island the remarkable work of Dr. Mackay, the Presbyterian missionary of the Canadian Church, and in the south the extended work of the English Presbyterian Church. A railroad has been opened from north to south, bringing the two sections into close touch. It is proposed to unite the Presbyterian mission work into one church. Dr. Mackay years ago married a Christian Chinese woman. Two of the valuable Christian ministers of the island are his sons-in-law. The Board of Foreign Missions of the Presbyterian Church in the United States has been asked to send to Formosa 2 ministers and 2 women. The wife of the present Japanese governor of the island is a Christian, and the way is opened for mission work everywhere.

AFRICA

The Moorish Government and Missions The Perdicaris case discloses very clearly the helpless condition of the Moorish

government—totally helpless to resist any demand of one of the Powers, and entirely unable to enforce order in not less than one-half of its own dominions. Since Moorish officials realize their help-

lessness, and know something of the necessity for keeping on good terms with the Powers, foreign citizens in Morocco are generally treated with respect. There is no official interference with missionary work, so far as I know, and no annoyance. Public work is pretty much limited to hospital, dispensary, and refuge work—the latter only on the coast. Any active work in the way of street preaching, even informal addressing of groups that might gather, would meet with speedy protest and warning to desist, altho if the preacher determined to proceed, I doubt whether the Moorish *officials* would dare to do anything about it, except to complain to Consular authorities. Members of our mission were warned by the Basha last fall not to talk religion nor to try to sell books, but we almost daily offer the books for sale at Moorish shops, and have such conversations as we can, but without attracting public notice.

As to the real attitude of the people, of course their fear of their own government is what makes them respectful to foreigners, for Moslem bigotry is unchanged. A few of the merchant class and well-to-do city people see advantages in foreign innovations and might favor them, but the majority of the tribes talk as if they would be glad of a chance to clean out the foreigners and start a "Holy War." GEORGE C. REED. *

The Sudan The first party of
United Mission the Sudan United Mission sailed for Northern Nigeria in July. Four young men left England for Burutu, on the Niger, and will travel by steamer to Lokoja, and on, up the Benue River, to Ibi, where the land journey of 150 miles begins up to the Bautchi Hills (the center of the work).

The medical missionary of the party, Dr. A. H. Bateman, is a graduate of the University of Durham. Scotland is represented by Mr. John Burt, who has had two years' training in the Glasgow Bible Institute. Ireland has given an earnest worker in Mr. John Maxwell, who has resigned a good post in the Civil Service in order to preach Christ in the Sudan. And Germany is represented by Dr. Karl W. Kumm, the leader of the party, who has already had some experience of African travel and service, in missionary work in Egypt, Nubia, and the Lybian desert, and has lately spent some months in Tripoli studying Hausa, the trade language of the Western and Central Sudan.

The mission aims at commencing work among the pagan tribes, the Jarowa, Guaris, Tangelas, and others in Bautchi, a district more than twice as large as Ireland, which has never had a missionary yet. Many of the heathen peoples of Hausaland have thus far resisted the inroads of Islam, which is threatening to conquer the whole of that vast British protectorate, a sphere as large as one-third of India. The aim of the Sudan United Mission is to evangelize these races, that they may turn from heathenism, not to Islam, but to Christ. At present Hausaland, probably the most populous section of British Africa, has but three British mission stations and some dozen British workers, none of whom are laboring among the pagan tribes, altho some of these have been for years asking for Christian teachers.

LUCY E. KUMM. *

"The Liverpool The town of Lagos,
of the capital of the
West Africa" Yoruba country
and of the Colony
of Lagos, has a population of 50,000 natives and three or four hundred

Europeans. It is one of the most important, if not the most important town in West Africa. It is not without justice that it receives the title of the "Liverpool of West Africa." Lagos, with its suburb of Ebute Meta, is divided into 6 parishes, each with its church, Sunday and day school. Some of these parishes have also one or two district or mission chapels attached to them. These parishes are worked by the native clergy of the Lagos church on much the same lines as an English parish. Of these churches St. Paul's, in the Breadfruit district of the town, is said to be on the site of a slave-market. Christ Church alone is in charge of an English clergyman. The members of these churches number about 3,000, of whom 1,500 are communicants. With the members of other missions the number of professing Christians in Lagos reaches probably 7,000.

Tuskegee We sometimes ask
Graduates in what the negro is
Southwest doing for the negro.
Africa Tuskegee is doing
 an unlooked-for bit
 of missionary work in West Africa. Three or four years ago the German government applied to Dr. Booker Washington for Tuskegee graduates to teach the people of the Togoland colony to raise cotton. The Togo negroes had not only to be taught but to be coaxed to try cotton planting. The Togo cotton, too, had run wild so long that none of its three varieties were worth much, while American seed will not endure that climate. The Tuskegee men have changed all this. By judicious crossing they have originated a new cotton plant that flourishes in Togoland and is of good, long staple. They have also disarmed suspicion among the natives and aroused enthusiasm about cotton culture, to the extent

that the crop of 1904 will be about 1,000 bales. They have also started an industrial school, where 45 picked Togo boys are being taught some of the energy of their Japanese namesake and its application to scientific agriculture. All these achievements have conquered the skepticism of the German colonial officials as to the profits of improving the condition of the natives. The import of this unforeseen influence of Tuskegee upon blacks in Africa can not yet be measured. But it is not too early to ask whether the men who have stood by Booker Washington financially are not finding in this extension of the good work the satisfaction of an extra percentage of return from their investment. D.

M. Stanley's We can scarcely
Work for overestimate the
Uganda importance of the
 service which Stan-

ley rendered to Africa and the world, in helping to save Uganda from the domination of Islam, by persuading King Mutesa to invite missionaries from England. Lady Stanley has received the following letter from Mengo, Uganda, dated June 10, and signed "Apolo Kakwa Katikiro":

I am very grieved to hear the death of your husband. For Mr. Stanley was the first helper in our country, and he aided us in settling our country. We therefore are very grieved for the death of our dear friend. I myself saw him when I was in England. I was ten years of age when he came here at first, and when he came the second time he found us in the country of Aukole, as we were sent away from our country, being persecuted by other people for our religion. He encouraged us, and promised that he would tell the English to send soldiers to help us, and so he did. As we were greatly troubled the English came and helped us, until now our country is increasing in all wisdom. It was he who reported the religion of Christ to our fathers when they were trying to learn the Mohammedan religion. And so he

preached to the late King Mutesa that there is a better religion of Christ, the Son of God, who will save all people. And so the king agreed that it would be necessary the people should learn that religion, and our fathers tried to learn it. And after our fathers we have tried to learn it since the English teachers came to our country, and the religion extended everywhere. Now, Mr. Stanley seemed like our first guider in the religion, and because of this we are very grieved at his death. Now, I have told you of our beloved Stanley, what he did in our country, and have nothing more to say, except that we are greatly grieved, and ask you to accept my most sincere sympathy in your great loss. I send my greetings to your son Denzil. May God comfort you always. *

The Will of François Coillard This heroic missionary, to whom the work of the mission on the Zambesi had been the one absorbing interest, naturally inserted a clause in his last testament to the following effect:

On the threshold of eternity and in the presence of my God, I solemnly bequeath to the Evangelical Church of France, my native land, the care of the work of the Lord in Barotsiland; and in His holy Name I adjure them never to abandon it—and thus to despise and renounce the rich harvest that is to be expected as the fruition of seed sown in suffering and tears.

These words, from the heart of a great missionary, will not be unheeded, for the Paris Missionary Society has already announced its intention of vigorously continuing the work. *

ISLANDS OF THE SEA

Christianity in Sumatra The present number of Sumatran Christians under care of the Rhenish Society is 55,685. The *Cahwer Monatsblätter* says:

When we read the reports of the various stations we see how diligently the work is carried on in the schools, and in the care of souls, in attendance on sick and well, on

young and old; how, more and more, by means of missionary sisters, the female sex also is brought under Christian influence and training. Relapses into heathenism, and yet more into Mohammedanism, do occur, but of the apostates and excommunicated many return after a while. Taken all in all, we gain the impression that a day of salvation has dawned for Sumatra; that it behooves us to redeem the time, before the night cometh, in which no man can work.

The great point in Sumatra is to anticipate Islam, which is pressing in from the east coast. +

The Complex Nationality of the Filipinos The Filipinos have no nationality with which to assume government of the archipelago. In Luzon there are the Christian Tagalogs, the Christian Matebeles, who murder Tagalogs as a tribal virtue, the non-Christian Igorrotes, various tribes of head-hunters, and a miserable race called Negritos. In the Visayan group is another tribal division from Tagalog, and in the great island of Mindanao and in the Sulu and Tawi groups are the Moros, Moslem savages continually warring among themselves. In all the islands, according to the estimate of Señor Buencamino, Aguinaldo's former secretary of state, there are not more than 25,000 who speak any Spanish; that is to say, less than half of one per cent. of the population know the educated language which alone can be used for purposes of intercommunication. DAVID GRAY. *

Baptisms in New Guinea On Sunday, January 24th, baptism was administered at Mukawa, when 13 converts were baptized, all being adults. Among the number was a boy who said in the earlier days his parents had deceived the missionaries by telling them he was dumb, and so was no good, and by that means he was kept from school and church. One

day Mr. Carlin found him in the house asleep, and pulled him by the leg and woke him up. The boy was afraid, and said: "I am coming, Bada," and so the deceit of his dumbness was at an end. He has been living on the mission station for nearly three years, and seems contented and happy, and hopes to be confirmed at the first confirmation the bishop holds in this district.

A Memorial of Miss Patteson, the Bishop Patteson surviving sister of the late Bishop Patteson, of Melanesia, has just presented to the society a relic of unique interest. It is the palm frond with the four knots tied on it which was found on Bishop Patteson's body after he had been murdered by the natives at Nukapu, September 20, 1871. The four knots were tied by the natives in order to signify that the bishop had been killed as an act of retribution for the murder by traders of four of their own companions. The palm frond and part of the mat in which Bishop Patteson's body was wrapped, also a cross made of the wood of the bishop's hut, are enclosed in a box made of sandalwood brought from Nukapu.

MISCELLANEOUS

Native Rulers in Fear of the Bible A traveler who has recently circum-navigated the globe with unusual facilities for conversations with the rulers of all the nations visited, altho not friendly to evangelical Christianity himself, as is witnessed by his frequent sneers at its professors, reports that everywhere he found the native rulers asserting that the Bible was the enemy most dreaded by themselves. The men in authority in Japan, China, India, Egypt, and Turkey all said to him that the missionaries were quiet and well disposed, and, personally, they

were peacemakers in any community. But the Bible brought "a sword." In the Sunrise Kingdom, where the fundamental principle of all government rests upon belief in the Divine ancestry of the mikado, our American was asked what would become of Japan's government should the people come to see in the mikado only common clay? In China the bed-rock of the home and the State is worship of the past. Teach a man that he must "forsake father and mother," and cut loose from the whole past, if need be; teach him to stand alone, and be in himself accountable before God—is that to be accomplished without a revolution? Caste and India are synonymous. But what becomes of caste if men are to be told that God made "all men of one blood"? So long as the Koran sanctions polygamy, and commands war against the "infidel," the Turk must remain "unspeakable."—*Interior*.

A Hundred Years Ago and Now Christian England laughed when Sydney Smith sneered at William Carey

as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.

**How a
Missionary
Was Made** Bishop Frank W.
Warne, of India,
gives the following
account of his early

missionary experience:

I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said: "I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscriptions." The collectors came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar, and when it came to me I took the paper and wrote my name, promising to give that amount. I was very much excited, and began at once to plan how I should earn the money. I saved pocket-money, ran errands, found eggs, and, as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself.

**Long Waiting
and
Rich Reaping** The Rev. Alden
Grout, who was
driven away from
three successive sta-
tions in Africa, and waited eleven
years for his first convert, said:

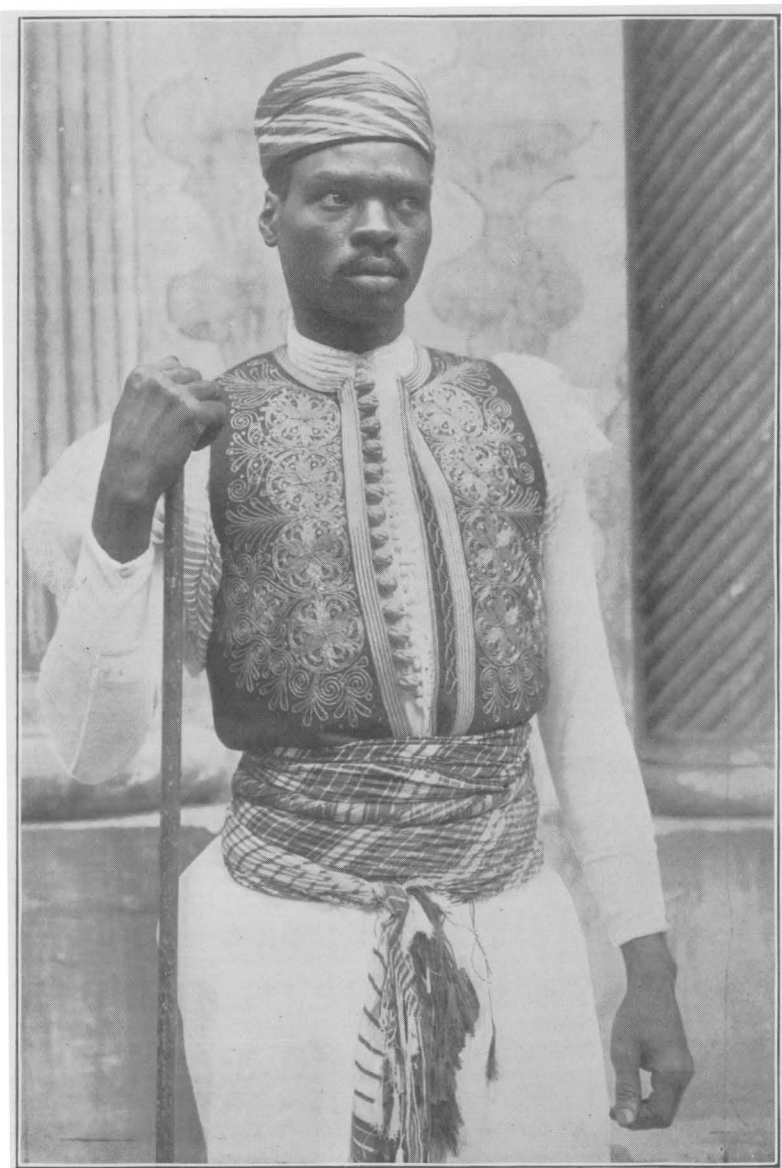
If I was a fool in the eyes of some men, I have lived to see a hundred-fold more done than I ever dreamed that I might effect in a long life, and have enjoyed a hundredfold more than I expected. Every promise of God has been abundantly fulfilled to me.

OBITUARY

A. Alexander, Andrew Alexander
of New York died at Lake Mo-
honk on July 20,
1904. Born in Ireland in 1831, Mr.
Alexander was the descendant of
Scotch-Irish Reformed Presbyteri-
ans (Covenanters), and as such
received the thorough religious
training of these sturdy people.

Coming to New York more than
fifty years ago, he engaged success-
fully in the shoe business. In early
youth Mr. Alexander united with
the Reformed Presbyterian Church,
and for 47 years he was a ruling
elder in the Second Reformed Pres-
byterian congregation of New
York. He was a director of the
National Temperance Society, a
manager of the American Tract
Society, and a member of the Pres-
byterian Union of New York. For
many years he was a member of
the Board of Foreign Missions
of the Reformed Presbyterian
Church, and became the chairman
six years ago. Foreign missions
always held the chief place in Mr.
Alexander's affections. He was a
delegate of his church to the Lon-
don Missionary Conference in 1888,
and to the Ecumenical Missionary
Conference in 1900. His gifts to
the support of the Reformed Pres-
byterian work in Syria, Asia
Minor, Cyprus, and China were
regular and large, and in his will
he remembered the work with a
gift of \$25,000. Mr. Alexander did
not forget the work at home, and
the missions among the negroes,
the Indians, and the Jews received
large contributions; the endow-
ment fund of the Reformed Pres-
byterian College at Beaver Falls,
Pa., was liberally increased, and
many a poorly paid minister of the
Reformed Presbyterian Church re-
ceived an unexpected increase of
his salary through this humble ser-
vant of Christ. M.

John Murdock, On August 10th oc-
curred the death of
of India Rev. Dr. John Mur-
dock, of the Christian Literature
Society in India. He was 81 years
of age, and over a year ago resigned
the secretaryship of the Madras
branch of the society, but he was
an active missionary worker to the
last. He was born in Glasgow, and
went to Ceylon in 1844. He did
much for Tamil missions, and to
give a Christian literature to India.
*



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A NUBIAN RUNNER FROM CAIRO AT ST. LOUIS

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THE WORLD AND THE CHURCH, AND THE SPIRIT OF ENTERPRISE

SOME LESSONS FROM THE ST. LOUIS EXPOSITION

BY THE EDITOR-IN-CHIEF

When our Lord said, "The children of this world are in their generation wiser than the children of light," He announced that fact without approving it. The world shows wisdom, not in the ends chosen, but in using the means best fitted to reach the ends; the children of light, while choosing the best ends, often fail to use the means most adapted to insure success.

The St. Louis Exposition is a striking example of both sagacity and capacity yoked to a worldly enterprise, and suggests many hints too unique and valuable to be dismissed with a hasty glance.

1. For instance, mark *the lavishness of outlay*. Some \$40,000,000 were laid on the altar of enterprise for a six months' exhibit. At first view, this seems reckless waste. A city of beauty, more than realizing the dreams of the "Arabian Nights," springs up, as under the enchanter's wand, to vanish, as suddenly, when its brief mission is over. God, who has infinite resources, can afford to paint huge cloud pictures of sunrise and sunset, to destroy them in five minutes; but man's poverty forbids prodigality, and yet all this elaborate and costly splendor is created for a few weeks' existence, then to dissolve into nothingness, leaving behind only a memory.

The world denies that this expenditure is wasteful. Beyond the summer treat for excursionists, the political statesman and the mercantile seer discern a new impulse to trade and commerce, and a permanent advance all along the line. Even the materialist knows the eternal value of ideas that may stir some creative brain to fresh activity and achievement, kindle into new flame the inventive or construction genius of some new Bacon or Newton, Franklin or Faraday, Arkwright or Edison. To add to civilization some new force or factor millions of golden treasure and months of herculean labor seem to men a paltry price; and, from a worldly point of view, it is so. What the last decade of years has brought to light, in the one realm of science, that is absolutely new, or relatively new in its application and adaptation to human wants, shows what the mind of man can do when quickened

into activity. Wise men urge national governments, at public expense, at least once in every decade, to provide a new exposition, looking for ample returns for all outlay in permanent progress and prosperity.

2. This exposition is a triumph of *earnest cooperation*, of thorough organization, system in perfection. The most intelligent, experienced,



HON. DAVID R. FRANCIS

President of the St. Louis Fair, who interviewed three Kings and a President within two weeks. He has been Mayor of St. Louis, Governor of Missouri, and Secretary of the Interior

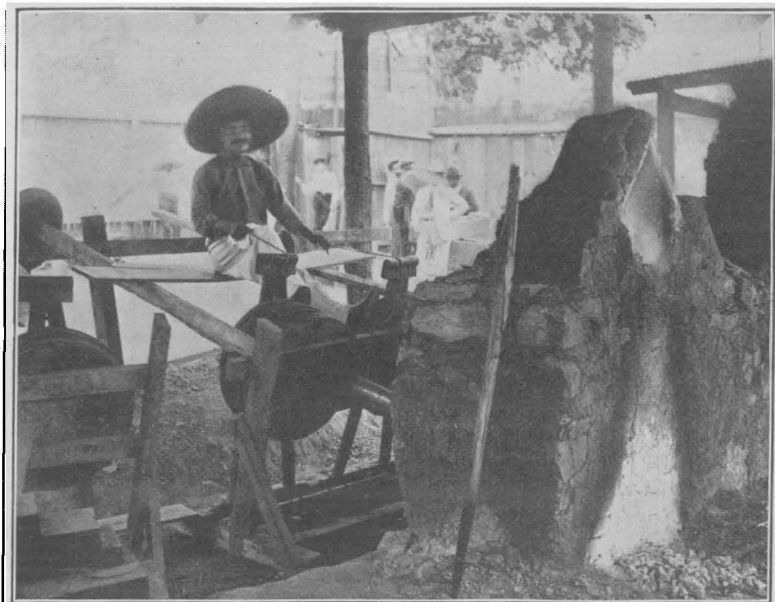
public-spirited men and women meet, and outline a scheme that is gradually wrought out into the most minute details. Then, from the genius that plans, it is but a step to the talent that executes—the selection of the best architects and builders, artists and workmen, the purchase of material, and the supervision of every department of the work.

The whole community is searched for the wisest and ablest citizens to give the dream visible shape, and who link wisdom and wealth, the seer and statesman with the merchant and manufacturer, for the success of the one scheme. Those who have had to do with previous expositions are asked to give the results of their experience and observation, one man being commissioned for a two years' tour of investigation of over twelve hundred industries.

Cooperation such as this is not secured without cultivating friendly relations; conciliation must first take the place of contention, and persuasive arguments of repellant antagonism; and so, not only various States of one nation, but even foreign peoples, so united in one enterprise that it was like a harmonious anthem or international oratorio. Hostile rivalries gave way to wholesome emulation. Every land contributed its best, lavishly giving for the general good its richest ideas as well as products, the result being a display not only of the actualities but the possibilities of a high civilization, charming the eye and enchanting the imagination. It is a unique sight—nations joining hands in a grand exhibit which might stir both brain and brawn to do their best, compelling men to realize what already is, and to catch a glimpse of what is to be and maybe, inspiring new invention and discovery, resolve and endeavor.

3. Another marked feature was *oblivion of the past*. Every such exhibit is a deliberate and laudable attempt to outdo all that went before. Spinoza counted as the fatal hindrance to progress self-com-

placency, and the laziness it begets. The world is never content with past successes; its goal of yesterday is its starting-point for to-morrow. The new must excel, if not eclipse, the old, and the year past is beginning to be thought of as comparatively a remote period. Colossal as was the Chicago Exposition, that at St. Louis covers twice as much space—a square mile—and, besides lagoons, a varied contour of hills instead of Chicago's monotonous flatness, and on this site sixteen hundred buildings, one covering sixteen and another twenty acres. In



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AN AZTEC FORGE IN MEXICAN COPPER-MINE EXHIBIT

This was in striking contrast to the modern mines shown in full operation

one structure the booths had, on the various aisles, a frontage of nine miles.

"Progress" was written large over the whole exhibit. Everywhere comparison even with that of eleven years before reminds one of Gladstone's sage remark, that in our century a decade of years eclipses, in invention and discovery, a cycle of the past. Humanity has put on the fabled "seven-league boots," and moves forward by great strides and leaps. A backward look to 1804 shows that almost all the master improvements of the ages in the secular sphere belong to the last century; but the pace of progress has been of late so much more rapid that days now count for years, and 1914 will leave 1904 hopelessly behind. Fifty thousand fertile brains are busy with the most improved instruments—telescopic, microscopic, spectroscopic, electric, telegraphic, chemical, exploring the unknown, and radium

hints how startling may be the possible revelations of the immediate future. One hundred and fifty thousand dollars were appropriated to encourage experiments in aerial navigation. Man's next triumph over the elements may be to sail in the air as now on the water.

The world promptly abandons what is old for what is obviously better. The tallow candle is forgotten in the oil lamp, the lamp in the gas-jet, and this again in the electric arc; the old stage-coach is displaced by the steam-car, and that in turn by the electric train; and gas engines and electric motors bid fair to banish even steam as a motive power. The old wooden plow gave way to the iron one, and the hand cradle to the horse and steam reaper; and now eight gang steam plows furrow forty acres a day, and the ground is fertilized, cultivated, sown, and harvested by machinery, new patents displacing the old so fast that some Western farmers feel it to be scarcely worth while to house their agricultural implements over winter because they will be out of date before they are worn out. The telegraph promises to transmit, mechanically, a thousand words a minute, and may largely displace the penny post by making instantaneous communication so cheap and easy that we may soon be sending fifty words for a dime, not only to Oregon and Alaska, but to India and China. The world impatiently dismisses as antiquated any device that does not best serve its ends. There is no veneration for mere age and custom, but the controlling question is, How can any desired work be best and quickest done? Utility rules the day, and this is counted not waste but wisdom. Time is short, and must be saved; toil is wearing, and must be spared. Progress is a giant that, armed with the iron flail of Talus, goes about demolishing whatever is found to be an inferior method of securing a given result.

Learning Through Eyegate

4. This exposition illustrates the *uses of the eye, the power of the spectacular*. Theories are reduced to practise and embodied in visible forms and object-lessons, for Eyegate, as well as Eargate, opens into Mansoul. The projectors of this exposition have learned that it is a great thing to make a fact visible and to utilize the power of *contrast*; and so Lincoln's log cabin, with his mother's spinning-wheel, and the old chimney, by whose log fire the boy read his "four books," is seen, side by side with the model dwelling with its superb furnishing and finishing, its electric light and heat and perfection of detail, and the pioneer locomotive is contrasted with the newest French model, warranted to surpass all others in speed; rudest ancient vehicles stand beside the automobile and electric trolley; and from the original villages of the rude Filipinos and Igorrotes one looks upon the finest models of city architecture, dress, and manners.

But the main use of the spectacular here is to *instruct and inform*



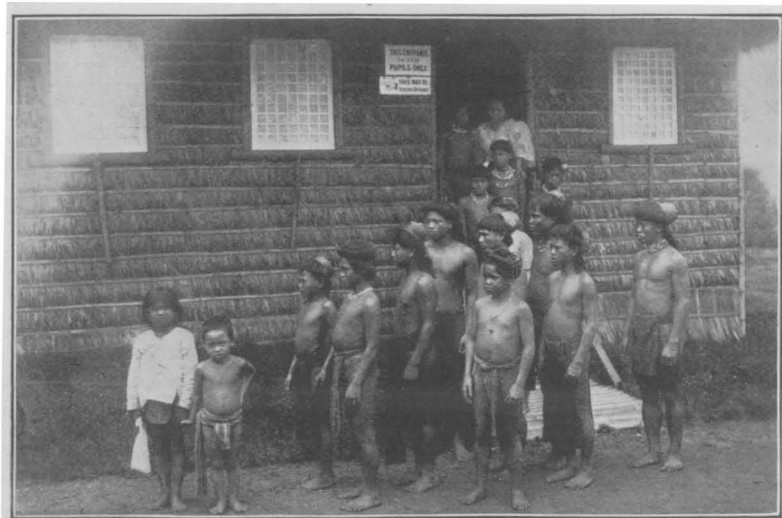
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A MORO HOUSE IN THE PHILIPPINE EXHIBIT

through the eye. What descriptive book would ever impress the reader as the observer is here impressed by the real coal-mine, 1,750 feet long, or the mining-gulch, with all its active operations, constructed at a cost of \$60,000; or the model schools, with living teachers and classes, and the various manufactures, as of a shoe, from the rawhide to the finished foot-wear; the cooking-classes, with electric ranges; the rock drilling and blasting; the oldest smelting-furnaces side by side with the newest Denver smelting-works, and the modern forge, with its giant steam-hammer and busy workmen?

This is an exhibition of the *utility of science*, insuring exactness and accuracy, even in cutting and weighing a piece of cheese, detecting water in milk, disease germs in food and drink, and destroying what is hurtful to health. Charts show, at a glance, comparative intelligence and illiteracy, expenditures of all sorts, the proportion of

classic and scientific students, the location and capacity of school-houses in a State, the comparative size of different foreign countries as compared with the various states of the Union, the work of agricultural and mechanical colleges and experiment stations—for which latter exhibit alone the United States spent \$100,000. A map with small red circles represents agricultural stations, and their distribution in North and South America and Europe; and, as South America shows but ten, while all Europe is starred with them, it is a wonder no more that the European harvests average twelvefold greater. The photograph and biograph put before the eye all the German universities, with their perfected medical apparatus, and show the model factories



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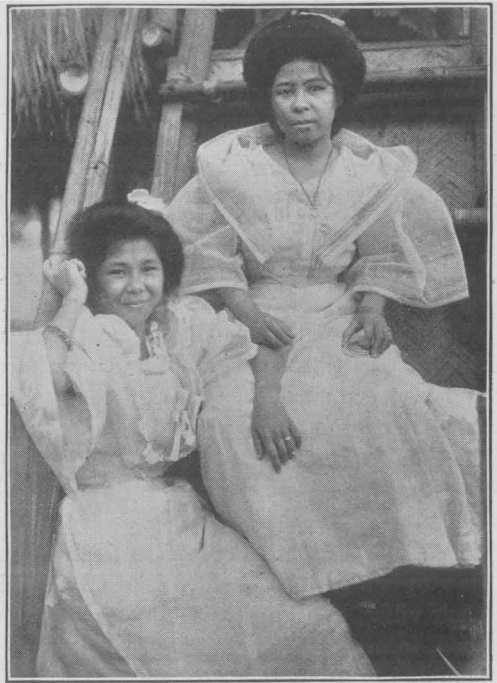
IGORROTES COMING FROM SCHOOL IN THE PHILIPPINE EXHIBIT

of Paterson and of Westinghouse, four hundred views making the observer a visitor, without interrupting a business where eleven thousand are employed. But the maximum of lessons taught through the eye is reached in the Belgian map, showing every schoolhouse in the kingdom, and the number of pupils in each pledged as life abstainers. Out of 103,830, 41,034 are on this list, and since this plan was set on foot a total of 88,976 have taken this pledge of warfare against strong drink.

Constant appeals are made to the eye, as in stalactic caves and turquoise-mines, oil-wells, with derrick in use, with the boring machinery forty times heavier than that first used, the process of preparing clay and making the finest pottery, etc. Wireless telegraphy exhibits its miracles, and wireless telephones challenge trial. Even the story of Creation is represented by an elaborate system and series of scenes and *tableaux vivants*, and there are illusions to illustrate

Shakespeare's saying, that "our eyes are made the fools of our other senses."

In a word, here, as never before, is a practical recognition of the vast power of the eye as a channel for impressions to reach the brain. The whole display is meant to dazzle yet not dim the vision. Those who have neither the time nor will to read technical books can not help seeing what science and inventive genius have discovered and devised. The exposition becomes a vast illuminated volume, unconsciously read by people of all tongues, without translation and at a glance. The capacity of man to take in visual impressions has never been measured or appreciated. But the eye, as the great educator of the race, is beginning to be used as never before. Moreover, the appeals to the eye are irresistible, every accessory of form and color being studiously arranged so that even a cursory glance arrests the visitor and he finds himself involuntarily stopping to observe and study closely.



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EDUCATED VISAYAN MAIDENS AT ST. LOUIS

These fifteen and sixteen year old girls from the Philippines talk excellent English after only four months study

5. Most of all, this exposition shows the *world's jealous care of itself*. Whatever man's wants or wishes, his craving must be met. No pains are spared to make it easier for the workman to do his work, the traveler speedily and luxuriously to journey, or the scientist and student successfully to pursue his investigations. "Rapidity" and "facility" are the goal of modern inventions. To lessen wear and tear, increase pleasure and profit, and set both brain and brawn free of fetters—this is a sufficient inspiration and incentive. Federal aid, granted by the United States alone to institutions of agriculture and mechanics, covers \$16,000,000 in land, and as much more in money. Germany, in the one city of Berlin, builds two hundred and sixty model school-houses, stocks them with stuffed birds, vases, etc., that pupils may

sketch direct from the object, and provides model apparatus for lime-light lectures.

The world studies *comfort*, as in the model trolley-car with its crystal chamber for the motorman, its easy-chairs for the passenger, and its private *salon* for the élite, and, because safety is a condition of comfort, invention is taxed to secure immunity from accident. What new care also for human *health*! In nothing, perhaps, has advance been more rapid than in the discovery and destruction of disease germs, and we are only at the starting-point yet. The German section so magnifies hygiene that the special catalogue is one of 246 pages, and in this is laid down this fundamental law:

"THE MAINTENANCE OF THE HEALTH OF THE INDIVIDUAL IS THE CHIEF REQUIREMENT OF THE HEALTHY GROWTH OF THE STATE."

Thus the state, for the sake of self-preservation, seeks popular health, for the power of a nation to defend and advance itself hangs on the healthy growth of every citizen; and, therefore, Germany nurtures a sinewy and robust manhood and womanhood, and with great results. In 1902 there were in the whole empire but two hundred and twelve smallpox cases, while New York and St. Louis together had about four thousand in 1901; in that year Germany reports but one fatal case of typhoid to a million inhabitants—only one-sixteenth the fatality of a quarter century before! The fireless engine is devised for mines where dangerous gases hide, water is purified by automatic filters, and a thousand devices protect human health. Men are taught how to banish smut from wheat crops and malarial mosquitoes from their villas, to diminish risk of fire and flood, to detect adulteration in food, to prevent as well as cure disease. Worldly genius and talent combine to promote health and prolong life, and make what life we live more comfortable and enjoyable. The world may forget what is beyond the grave, but it is zealous enough for a smooth pathway from the cradle to the inevitable tomb.

6. This exposition was meant to show the *value of social enlightenment*, what education is doing for the race. Japan's great exhibit is startling: the hermit nation of 1854, fifty years later is in the front rank of world powers, civil and military. Whatever any nation learns it teaches. The world is coming to recognize that man forms a great family with family ties and interests, and the treasures of each are to enrich all the rest. What is created is to be distributed until the whole race is raised to a higher social and intellectual level.

There is a special pride in exhibiting what an enlightened age is doing for *womankind*. Her new status is displayed here on an unprecedented scale, her legal standing as a citizen, property holder, voter, participator in business and professional employments, her emancipation from menial drudgery. By the increase of household conve-

niences, mechanical contrivances for sweeping and dusting, heating and lighting and cooking, and even washing dishes, Invention is seen to triumph by releasing from the menial and mechanical, that there may be more leisure and liberty for the intellectual and artistic.

And education is provided in new and strange ways. The printing-press and postal system are subsidized for the conduct of over two hundred "correspondence schools," one of which registers twenty thousand students, with a staff of twenty teachers; and another, seven hundred thousand students, with three thousand two hundred instructors and employees. Courses of study number one hundred and fifty. In chemistry, for example, the studies cover five years, at a cost of but \$90, with text-books at nominal cost and examination by post. In teaching foreign tongues even phonographs are used to insure accuracy in pronunciation and accent. All the discoveries and inventions of the age are thus yoked to the car of human progress.



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A GLIMPSE OF THE JAPANESE IMPERIAL GARDEN

This is a part of Japan's mammoth exhibit, which covers in all 148,361 square feet

Some Lessons of the Exposition

These are a few of the striking features of this the latest World's Fair, showing the indomitable spirit of enterprise which thus makes possible the most gigantic achievements. We have not stopped by the way to draw lessons and point a moral, partly because the intelligence of any reflective reader will have made it unnecessary. It is difficult to look at such an enterprise so carried into operation, and not feel how the best energies and endeavors of the Church of Christ are both *outstripped and put to shame* by the earnestness and absorption manifested where worldly ends are sought. But it can not be amiss to lay some stress upon a few of these features of this great exposition, as illustrating the duty and privilege of God's people in the department

of church life and work. By as much as Christian ends are superior, so should the means be wisely adapted to the goal in view.

For example, what could not be done for Christ and humanity in this higher sphere were there any such generous *outpour of money*! While this peaceful drama of the nations draws millions of visitors an awful tragedy is being enacted in the Far East, in which millions of dollars and thousands of lives are sacrificed every week for waging a conflict which, but for a selfish spirit of aggrandizement, never would have been. This war has already cost in blood and treasure more than all the missions of a century! And yet so reckless has been the outlay of both men and money that for the sake of what is called "patriotism" there is not even a halt in the terrible march to death. Yet, while the army of Christ is engaged in a peaceful campaign for the spiritual conquest of the world, not to destroy lives but to save them, not to wreck but to build up homes, not to win fading laurels but immortal crowns, our missionary boards are perpetually in debt, money comes slowly and in dribblets, and there is at times talk of suspending mission work because, it is said, the mission field is a cemetery of workers. If, for the sake of material interests, men of the world can furnish \$40,000,000 for a summer's exhibit, what ought not the Church of Christ to do in lavish giving to furnish a saving Gospel message to the desolate, degraded, depraved souls of a lost race?

Where is our *enterprise for God*?—our courage and constancy, our hopefulness and heroism? What hinders our thorough organization and cordial cooperation when we are joined not only in one political bond or racial relationship, but in the mystic Body of Christ? Where is the spirit of conciliation that makes much of great points of agreement and little of minor matters of difference, and where is the zeal for God's work that prompts every member to accept his full share of labor and sacrifice for the general good. Shall a selfish world outdo us in altruism, more ready to give its best for the common uplifting than disciples are to dispense the bread of life?

How slow we are to *forsake what is outgrown*, and sometimes even cramping and crippling, and take what is newer if it is better! How foolishly conservative the Church often is, holding fast a dead creed or dead forms, or dead works, instead of shewing a holy impatience with what has no longer life and power! We forget Cyprian's proverb, that custom is often only the old age of error. It has come to be too easily accepted that nothing that is new is true. Essential truth is eternal, but its expression and adaptation are ever changing. The work for God is one in all ages, but its methods and measures fit each new age only by new study of that age. We can not too soon leave behind us what is obviously no longer useful for the highest ends.

We have only begun to understand *the value of vision*, as well as hearing, in impressing spiritual facts and truths. Not until

of late has the Church really begun to use maps and charts and visible objects to advance the education of her members. What is a missionary meeting without a missionary map? Thank God for the Student Volunteers, with their charts of comparative evangelization, expenditure, and occupation, and especially for the Church Missionary Society, with its pioneer effort at missionary expositions where the facts of the mission fields are set forth before the eye, the customs and costumes, native huts and habits, and the improvements realized under Gospel teaching. There is room for a thousandfold increase in this direction. Every live church should have its complete series of maps and charts to make the facts and needs of the world field potent and impressive.

Surely man's spiritual *enlightenment* far outweighs all mere social and political improvement. If children are worth such effort to make them abstainers from drink, what of their salvation from impurity and impiety. Shall schoolmasters use more systematic endeavor to secure signatures to an abstinence pledge than parents and Sunday-school teachers and pastors to lead them to subscribe with their own hands to the Lord? If a child's nature is so impressible to the example and precept of temperance, may it not be molded into Christliness?

A Challenge to the Church

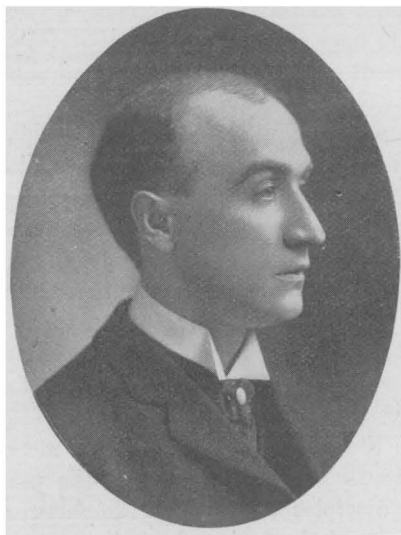
The exposition is a challenge to the Church to prepare her members for work, patiently and persistently using the press and the post to disseminate information, until disciples understand the facts of human need, the work that is doing, and the fruits of missionary toil. God has given invention and discovery to be subsidized and utilized. Back of human brains and hands is the universal Mind, and He who said "*Go into all the world and preach the Gospel to every creature*" has, in the devices of man's ingenuity, furnished new implements for His work and new weapons for His war. We need to read history rightly by seeing God in it all. He means that the world shall have the Gospel, and He is providing steam and the press and the post and the telegraph, and every other great engine of progress and bond of intercommunication, to speed the work and make it easier. These are all so many paths to the great goal, so many means to the grand end. Education and civilization are mighty forces for promoting intelligence and enlightenment. But the culture of the ages has supplied no new lever to uplift human souls to the level of salvation. The Gospel of Christ still remains the one and only hope of saving men from sin. Even the highest civilization, if it be Godless, only builds a Babylon doomed to destruction. God only can construct that New Jerusalem which is let down out of heaven, the true city of God.

CHRISTIAN WORK AT THE ST. LOUIS EXPOSITION

BY THE REV. CHARLES STELZLE, ST. LOUIS, MO.

Author of "The Working Man and Social Problems," etc.

It has been argued that a World's Fair season, with its attendant excitement, on account of a great host of visitors, is no time for the prosecution of an evangelistic campaign. One is reminded, however, that the greatest revival in the history of the Church was witnessed



CHARLES STELZLE

General Secretary of the Presbyterian Evangelistic Committee of World's Fair Campaign, St. Louis

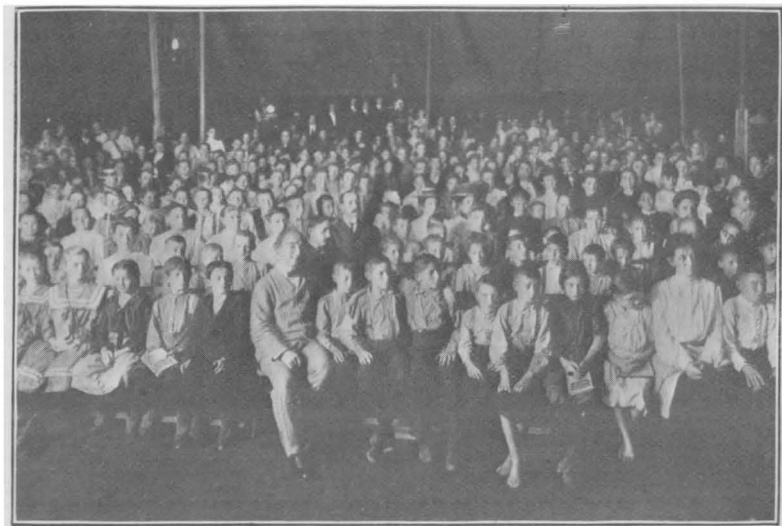
in Jerusalem, on the Day of Pentecost, when the city was crowded with the people of all nations. Ever since that memorable occasion good men have been praying for "Pentecostal" revivals of religion. Who will dare say that God may not again pour out His Spirit upon the nations as they come from all parts of the world to the greatest exposition since the world began? He is bold indeed who declares that God can not repeat what He has already done, under what in many ways were more unfavorable circumstances than those which prevail in St. Louis in this year of grace.

Some, at least, are awake to the possibilities along evangelistic lines which the Louisiana Purchase Exposition has brought to Christian workers, and they are laboring aggressively to meet the needs of the hour. There is no union movement in the city, altho a dozen or more evangelists are conducting "union" services. No doubt they are all doing good. Tent services are being held by independent organizations or by independent evangelists in different sections of the town, and many others are planning to come to the Fair as the way seems to open. Indeed, St. Louis is the Mecca not only of the foot-loose preacher of a Gospel that rings with genuineness, but it has become attractive to the teacher of every fad and fancy of which the human brain can conceive. At times it would seem a slander on mankind to hold it responsible for some of the vagaries which are heard on the streets or in the tents. But all this makes the Word of God, spoken in sincerity and in the power of the Spirit, stand out more clearly.

The nearest approach to a union movement in the city is the effort being put forth by the Presbyterian Ministers' Association, which is

composed of all branches of Presbyterians represented in St. Louis, cooperating with the Committee on Evangelistic Work of the Presbyterian General Assembly (North).

This work was inaugurated early in July, under the direction of the writer, who was appointed a special representative of the Evangelistic Committee for the World's Fair campaign. Gradually the work has grown, until there are now being held from eight to ten meetings every day, with an attendance of from three thousand to seven thousand daily. At least five hundred conversions per week are being reported. The meetings are held in tents in the east end of the city,



THE EVANGELISTIC TENT, "GLAD TIDINGS," ON A RAINY NIGHT

and in the west end, where working people live. Two Gospel wagons are being operated in the down-town districts, and shop meetings are held daily in the largest factories, at which there has sometimes been an attendance of nearly one thousand working people. Sunday meetings are held in the city jail. The manager of the Inside Inn, the largest hotel in the world, and within the Fair grounds, has invited the committee to hold meetings on the porch every Sunday afternoon, offering every facility that would help the services. The audiences are made up entirely of strangers in the city, and the attendance has never been less than one thousand. Meetings have also been held in the auditorium of the Christian Endeavor Hotel on Sunday afternoons. Music Hall, which is in the heart of the down-town hotel district, is being used on Sunday nights. It will seat three thousand persons, and at every meeting the hall has been filled. Meanwhile every Presbyterian Church in the city is open, and the pastors and the people are pushing

an aggressive campaign in their own neighborhoods. This is true of practically every other church in the city, even tho no outside evangelistic work may be attempted. Among those who have assisted in the work thus far are the Rev. J. Wilbur Chapman, D.D.; Rev. L. W. Munhall, D.D.; Rev. Henry Montgomery, D.D., of Belfast, Ireland; Rev. Charles H. Tyndall, Ph.D.; Rev. William A. Sunday, Rev. George B. Stewart, D.D.; Rev. Teunis Hamlin, D.D.; Rev. W. H. Hubbard, D.D.; Rev. David E. Jenkins, D.D.; Rev. Joseph Odell, of Birmingham, England; Charles N. Hunt, Rev. D. S. Toy, and Chester Birch.



SAM HAN

Christian Chinese missionary working at
the St. Louis Exposition

Among the singing evangelists were: Prof. D. B. Towner, Charles M. Alexander, Prof. W. S. Weeden, George A. Fisher, L. W. Brown, Frank Dickson, and S. D. Goodale. Beginning about the first of October, Dr. Chapman will come to the city to hold noonday meetings in a downtown theater, the night meetings to be held in the Washington and Compton Avenues Church.

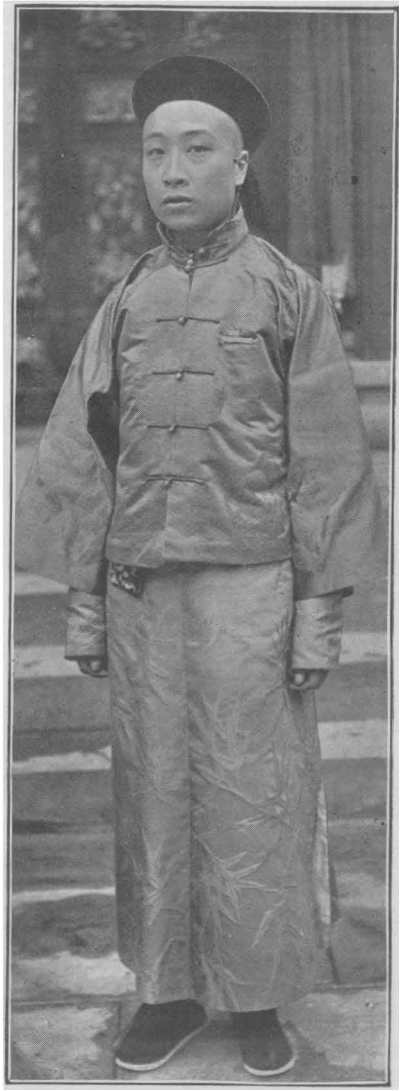
In addition to the work being done among English-speaking people, the Presbyterian Evangelistic Committee is carrying on a work for the foreigners. The Rev. Shosaku Baba, of Osaka, Japan, conducted services for the Japanese, and for work among the Chinese the committee has secured

the services of Mr. Sam Han, recently of New Orleans. Mr. Han is a graduate of the Chinese mission school of Rev. Huie Kin, in New York. Later he studied in Pennington, N. J., the Dwight School in New York, and the University of Michigan, where he studied medicine. Mr. Han spends much of his time among his countrymen in the city and at the World's Fair grounds, visiting the sick in the hospitals, carrying to them Christian literature, and assisting them as he has opportunity. Once a week the wagon is used for an open-air meeting in Chinatown, where the Gospel is listened to attentively by crowds of Chinamen. Assisting in this work is the Rev. E. W. Thwing, Superintendent of the Chinese Mission in the Hawaiian Islands. Directly in charge of the work among the Chinese is the band of workers from the Washington and Compton Avenues Presbyterian Church, of which the Rev. Harris H. Gregg is pastor. For some years work among the Chinese has been conducted in this church, but

seeing the opportunity for doing evangelistic work among the Chinese visiting the city during the World's Fair season, arrangements were made to have the Rev. Huie Kin come to St. Louis for a short season. During his stay the Chinese laundries and stores of the city and at the World's Fair were thoroughly canvassed, and on the evening of May 29th a Chinese missionary rally was held. Such a gathering of native Christian workers and representative business men of China who actively participated in this meeting had probably never been held in this country. A Christian Endeavor Society was formed by many of those present, which now holds weekly meetings in the home of Dr. Mary H. McLean, a Christian physician of prominence in this city. The members of this society are principally exhibitors at the World's Fair. The Young Men's Christian Union, which is composed of Chinese Christians in the city, meets every Sunday afternoon in the Washington and Compton Avenues Presbyterian Church, where Chinese visitors are invited. A simple meal prepared by themselves is served between six and seven o'clock. From eight to nine o'clock the regular meeting of the Union is held.

Every Sunday morning services are held in the Chinese, the Japanese, the Indian, and the Filipino villages. A Sunday-school is also conducted in the Chinese village by one of the workers. A large number of testaments have been distributed among the Chinese who speak the Cantonese dialect.

Recently Dr. McLean invited to her home the one hundred Filipino students who have been selected to come to this country to study



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PRINCE PU LUN

Royal Chinese Commissioner to the Exposition

our methods, and then to return to their own country to put into practise the best things here learned. Dr. Gregg addressed the young men, speaking to them about a well-rounded manhood, after which they were entertained and instructed by about forty Christian workers.

Literature printed in many languages is being distributed. Besides the thousands of ordinary English tracts, the committee is sending out, through the Rev. A. B. De Roos, of Central America (a most remarkable worker), Bibles, Testaments, and Tracts to the Spanish-speaking people, the French, the Italians, and the Germans. Mr. De Roos speaks six languages. He gives his entire time to personal work on the Fair Grounds and to the holding of Spanish meetings on Sunday mornings within the grounds. It will be of interest to note that Mr. De Roos was converted at one of Mr. Moody's meetings in Chicago while the Fair was in progress.

Reference has already been made to the work of Dr. Mary H.



A. B. DE ROOS AND FILIPINO SOLDIERS

Mr. De Roos is a Central American missionary now working among the Spanish-speaking people at the Exposition

McLean in connection with the Presbyterian Evangelistic Committee. In addition to the work being done for the Chinese and others, Dr. McLean has been operating a Gospel wagon at her own expense. Her special interest, however, during the World's Fair season has been in the girls and young women coming in to the city as strangers—often unsophisticated country girls, who fall an easy prey to designing men who plot their ruin. Connected with the Union Committee of Christian women, which has this work in charge, there have been two trained women working in Union Station for fourteen months, seeking to help such girls. Just before

the Fair opened the committee opened Emmaus House for women, furnishing comfortable room and board at reasonable rates to women who needed such a home. The home can accommodate thirty, and,



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SOME ESKIMOS FROM ALASKA AT ST. LOUIS



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SIOUX CHIEFS AND PUEBLO INDIANS AT THE EXPOSITION

as the stay of each girl is comparatively short, the committee has taken care of a large number of girls from all over the world.

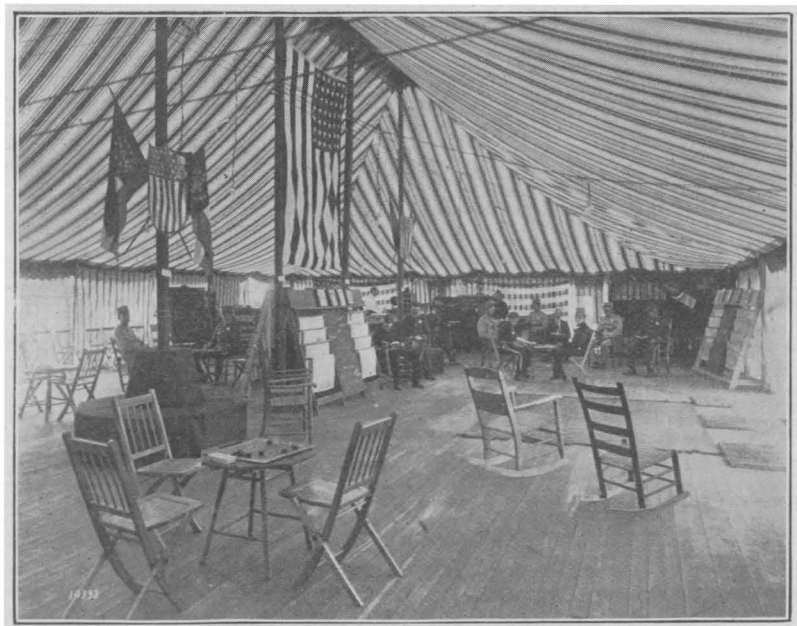
The Friends of Israel Union Mission is pushing with vigor its work not only among the fifty thousand Jews who are permanent residents of the city, but it is seeking to touch the thousands of visiting Jews who are coming to the Fair from all parts of the world. The work is in charge of Mr. Mark Lev, who is being assisted by workers of experience from many cities in this and other countries. Meetings are held regularly in the halls on Wash Street and on Franklin Avenue, in the Ghetto, but open-air meetings are held every night, and sometimes the workers in the mission speak from the Gospel wagon owned by the Presbyterian committee. Among those who conducted services for the Jews were Dr. Benedict Ben-Zion, for forty years missionary of the British Society in Odessa, Russia, and in Constantinople, Turkey, and Philip Sidersky, editor of *The Voice of Israel and Signs of the Times*.

There are perhaps four hundred Japanese in the city. Among other agencies at work among them is the effort of Mr. and Mrs. A. J. Barnes. A few months ago a teacher from Japan, who had never been brought under missionary influences, came to their home to read the Bible. In two weeks he was converted. He brought others to the home of his friends, until as many as ten came every evening except Sundays. Regular classes are now taught every Monday and Friday night, and a Bible school is conducted on Sunday afternoons in the Immanuel Baptist Church. Dr. Bennett, of Japan, and Mr. Takabashi, of the Louisville Theological Seminary, have been assisting in

the work. Dr. Bennett recently sent to New York for all the New Testaments and portions of the Gospel printed in Japanese that could be found in this country. These are being sold or given away. An effort is being made to systematically reach every Japanese in the city with helpful leaflets or by other means.

Erected and maintained jointly by the international, State, and local committees of the Young Men's Christian Association, a large, well-equipped tent is doing a splendid and much-needed service for the military and semi-military organizations which are coming to the Fair. The tent is pitched on the edge of a city of tents which is occupied by the militia of the various states and the visiting regulars. Of these there are always between two and three thousand living in the tents. The work is intended also for the Jefferson Guards (of whom there are about eight hundred), the United States Marines, the Filipinos, and the civilized Indians on the grounds. Later quite a number of semi-military organizations will occupy the tents, and there is no doubt that many of these will be benefited.

Religious services are conducted every Sunday at 4 and 7.30 P.M. The tent is usually crowded at these meetings. For the social life of the men the managers make ample provision. Good reading-matter, writing facilities, games, ice-water, and whatever may be done to minister to the needs of men is to be had. The work is in charge of Mr. W. A. Reid, who is a pioneer in Y. M. C. A. work in Alaska among



THE YOUNG MEN'S CHRISTIAN ASSOCIATION TENT AT ST. LOUIS

This is especially fitted up for soldiers attending the Exposition

the gold-seekers. Mr. De Roos conducts a Spanish service in the tent every Sunday morning.

When a colporteur for the American Tract Society receives an invitation to attend a dinner given by the Bohemians, whose interests are in matters literary and scientific, it indicates that the man has made something of an impression. This recently happened in St. Louis, when Mr. Frank K. Ringsmuth was asked to attend a reception in St. Louis given to the President of Prague University by the leading Bohemians of the city. On this occasion Mr. Ringsmuth made clear his mission to St. Louis, and he was heartily received by the guests. There are about twenty thousand Bohemians in the city, ten thousand



GIANT PATAGONIANS FROM SOUTH AMERICA AND THEIR SKIN TENT AT ST. LOUIS

of whom are Catholics. The other half are mainly infidels. To this number should be added the great company who come as visitors, either as individuals or in connection with one of the fraternal or benevolent societies. Recently such an organization, with representatives numbering over one thousand, met in this city. Mr. Ringsmuth had the privilege of addressing many of these delegates in a church situated one block from the hall in which the society met. He discussed, mainly, the questions relating to socialism as they are viewed from a Christian standpoint. Besides preaching in a church every Sunday and teaching the people the Word of God, Mr. Ringsmuth spends most of his time as a colporteur, distributing large quantities of leaflets and portions of Scripture. As opportunity presents itself he speaks in the open air, and for a time one of the tents of the Presbyterian committee in the Bohemian district was turned over to him for one night a week.

One of the first evangelists on the field was Mr. Charles M. Crittenden, who came to St. Louis in his car "Good News" with eight of his workers. Evangelistic services were begun in Centenary Methodist Church, continuing each night for two weeks. A second series of meetings were held in Pilgrim Congregational Church. At the close of the Pilgrim Church meeting, nightly services were begun in the Christian Endeavor Auditorium, with two services on Sunday. Mr. Crittenden also conducted meetings for business men and others at the noon hour for two months in the hall of the St. Louis City Mission. Street meetings and meetings in bar-rooms and other resorts



A GROUP OF AINU FROM JAPAN AT THE EXPOSITION

were also held, besides services in public institutions. At present, while Mr. Crittenden is absent from the city, the Sunday meetings are being conducted in the Christian Endeavor Auditorium, and on three nights each week speakers address those who gather. The street meetings are continued, four missionaries are at work, two on the Fair Grounds and two in the city proper, and a trained nurse is employed. Headquarters are maintained in the Fair Grounds at the Woman's Anchorage. A large amount of literature has also been distributed by Mr. Crittenden and his workers.

It is impossible to tabulate the results of the work as it is being done by the individuals and the organizations engaged in the World's Fair campaign. Strong witness is being borne to the thousands of strangers who are thronging the city of the power of the Gospel of Jesus Christ, and many who came simply to see the wonders of man's creation are going away with the power of a new life in Christ.

THE CHURCH AND THE MORMONS

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Secretary of the Bureau of Missions

Mormons and Mohammedans are at one in claiming that conversion of their members to any other faith is impossible. "Once a Mormon, always a Mormon," and "Once a Mohammedan, always a Mohammedan," are phrases that have the force of maxims. It is said of Brigham Young that when an eminent Presbyterian minister asked him, in 1864, whether there would be any objection to the establishment of a Presbyterian mission in Salt Lake City, he astounded the questioner by answering: "Not at all; I should like my young people to know what the other denominations believe." This frank confidence in the impregnable position of Mormonism may have been partly assumed. The bearing of the wily president of the Utah religious organization toward the Presbyterian missionaries, when in due time they entered that sacred territory, suggested anxiety, to say the least. Nevertheless, one still sees a sturdy confidence among the Mormon leaders which implies that they dread neither the message nor the endurance and ability of the Christian missionary.

Little more than forty years ago railroads opened Utah for Gentile settlement. Then Methodists, Episcopalians, and Presbyterians were quickly summoned to relieve these settlers from a dilemma. People settling in Utah had to choose between attending the Mormon tabernacle or going altogether without religious services on Sunday. The work of the Christian denominations in Utah was thus based upon the settlements of Gentiles. It soon looked to influencing and converting Mormons also. At the beginning of 1904 there were fifty-two Presbyterian churches in Utah, with thirty-one schools maintained by the Presbyterian Woman's Home Missionary Board and 1,679 scholars attending these schools. There were also twenty-six Sunday-schools with 1,300 scholars. There were twenty-seven Methodist Churches, forty-two Sunday-schools, and 2,534 scholars. There were twelve Protestant Episcopal congregations, with twenty-one Sunday-schools and 1,457 scholars, besides a fine boarding-school and a well-appointed hospital at Salt Lake City. There were twelve Congregationalist stations with about 800 Sunday-school scholars in twelve Sunday-schools. There were sixteen Baptist stations and outstations, with thirteen Sunday-schools and 1,012 Sunday-school scholars. In all of these Christian churches together there seem to be not far from 5,000 church-members. Besides these settled and permanent agencies for evangelizing Utah, there are also a number of less well-known missions, prominent among which is the Utah Gospel Mission, with headquarters at Cleveland, Ohio. This is undenomi-



By courtesy of *The Assembly Herald*

GOSPEL WAGONS USED BY MISIONARIES IN UTAH

Much of the initial missionary work must be done with the gospel wagon and the gospel tent

national, and its agency is the Gospel wagon as a means of colportage and evangelistic appeal to the people.

A type of the adventurous life of the missionary to the Mormons, even so lately as twenty-five or thirty years ago, may be found in that of Dr. D. J. McMillan. He was a Presbyterian minister stranded in Utah, seemingly by accident, in 1875. The Mormons looked at him with amusement, much as the Athenians looked at Paul, or much as a big New York church might look at a Mohammedan who opened a preaching-stand on the other side of the street. Then men felt his strange power, and thought to make an end of his preaching without sticking at the means. A brave challenge calls a halt to outlawry. This preacher's revolver played this part, and more than once weighed as an argument in favor of his rights. Perhaps the man would not have used it; he did not, however, leave it under lock and key, lest he should be provoked to use it. One night a man, revolver in hand, climbed to the preacher's window, expecting to shoot him sleeping. Just as he was straining to rise the last six inches that would let him bring his weapon into play, he met the cold muzzle of a revolver thrust in his face by his intended victim, and climbed down again with speed. At another time a crowd of angry Mormons filled the hall where the preacher was to hold service. Some among them were bound with an oath to shoot him as he stood before them. They watched him come in and take his place at the table which served for a pulpit; they glared at him as he opened the Bible and quietly selected the chapter which he would read; but they were thunderstruck when he coolly took out his revolver and laid it on the open Bible, showing that he knew the purport of the armed crowd in that hall. The hesitation of the first surprise confused the Mormons and showed them their need of a leader. The Gentile preacher made himself their leader, poured out his soul in prayer while they doubted what to do, and then gave them so tender a sermon on the life ruled by love that when he had done speaking they went out, one by one, leaving him unharmed. His coolness at another time in proclaiming the doctrine that the American flag carries with it liberty from arbitrary compulsion, and even liberty to preach, was a challenge that no Mormon dared to take up. This was in 1875. It showed that in last resort the power of the government was still supreme, even in Utah. The missionary was under no compulsion to stay in that hostile territory. But he stayed for the sake of Jesus Christ; he stayed until the great Mormon president in person ordered the people to keep away from him; he stayed until he found himself libelled, charged by the leaders of society with hideous crime, and he stayed until the great fact of his pure, godly life outweighed and overcame Brigham Young's foul slanders.

This missionary was friendless, weak, and without money, surrounded by fanatics strong in their wealth, their religion, and their



Re courtesy of The Assembly Herald

MORMON PUBLIC SCHOOL CHILDREN IN UTAH
Shall these be Mormons or Christians ? What an opportunity for the missionary !

invincible organization. But he soon laid his finger on the weak spot in the defenses of Mormonism. It was the craving of the people for education. Their masters of the Endowment House could not afford to let the people have this. Their policy made empty the souls of the hungry, and caused the drink of the thirsty to fail. The Christian school, therefore, is the instrument of attack on the Mormon stronghold that can not be turned aside from its purpose, and is now the center of every successful mission in Mormon territory.

This one case is referred to because it is typical of the passionate opposition encountered by the one hundred and twenty-six missionaries laboring in Utah to this day. In 1857 the population of Utah was entirely Mormon, and Gentiles confident of their right as American citizens to enter Utah were killed in cold blood. In 1875 Gentiles had entered by the thousand; open massacre of those who seemed to threaten Mormonism was no longer possible, but social ostracism, intimidation, and personal assault were recognized means of defending the Mormon people against Christianity. In 1904, of the two hundred and eighty thousand people in Utah perhaps ten thousand are Gentiles. But opposition to the free proclamation of the Gospel is as determined as ever, altho the forms which it can take are restricted to the boycott and the bishop's ban. The missionary in a Mormon community is looked upon, and sometimes treated, as a strike-breaker is treated by members of a trade-union that is playing dog in the manger.

This is not the place to discuss the religious belief of the Mormons. So far as the common people are concerned, they are sincere believers, industrious, thrifty, and faithful to the instructions given by their astute leaders. Three characteristic qualities of the Mormons must, however, be borne in mind, for on these qualities depends the attainment of the aim that makes Mormonism a danger to our country and our liberties. The Smoot investigation has brought to light many illustrations of the deep-seated purpose among Mormon leaders which would deny to those who are not Mormons the liberty of opinion that our Constitution promises every man whose lot is cast in our land. One characteristic of the Mormons is the isolation of *exclusiveness*. There can be no admission of Christians to religious equality, because the man who is not a Mormon is a "Gentile" of the outside herd, doomed to perdition. There can be no social equality between Christians and Mormons, because the "Gentile" stigma extends in the teachings of the hierarchy to Mormons who intimately associate with disbelievers. There can be no political equality, because Mormon politics call for subservience to one will. Christians must be treated as opponents, unless they can be used by the Mormon body politic for its ends. All interests of Mormons are, and must be, separate, and, perhaps, antagonistic to the interests of "Gentiles."



By courtesy of *The Spirit of Missions*

ST. MARGARET'S SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN BOISÉ, IDAHO
One of the schools helping to solve the Mormon Problem

Another quality of the Mormon masses is unspeakable *ignorance*. Gathered from all nations, because of stolid working ability, the exclusiveness of the system carefully shields the Mormon masses from knowledge that would unsettle their faith or make them restive under control. None of the common people know anything, for instance, of the history of the Mormon sacred books, of the Biblical origin of hundreds of passages in the Book of Mormon, of the thousands of changes that have been introduced into their sacred writings in order to remove evidence of ignorance or short-sightedness in the original writer. None of the Mormon common people know that their prophet, Joseph Smith, died dishonored—lynched for licentiousness on denunciation by his own people.* This ignorance is the toy of those to whom they look for instruction. Great numbers of the Mormon common people firmly believe, for instance, that the Mount Nebo in central Utah is the veritable mountain where Moses stood to view the promised land, and which contains his grave, known to angels only. Numbers of the European recruits of Mormondom suppose that Utah is that wonderful United States of America of which they have heard from childhood; that the Mormon doctrine is “the religion of the United States,” and the Mormon chief magnate is also President of the United States. In outlying districts people have been as carefully guarded from seeing the American flag as if it alone were able to pass over to them the contagion of a love for liberty. It is this ignorance and its profitableness to whomsoever would rule the people that led Brigham Young to utter his famous warning to the dignitaries of the Mormon body, that unless they found speedily some way to counteract the schools of the missionaries, Mormonism would be blown to atoms.

Any effective training or stimulus of the mental powers is a danger to a system that profits by the ignorance of the masses. The bearings of this fact of Mormonism may be elucidated by a single anecdote. In 1902 Dr. D. J. McMillan (see *Assembly Herald*, October, 1902, p. 401) met a Mormon priest in New York, who believed Joseph Smith's later declarations as to the origin of the “Book of Mormon.” Its translation was made by Divine interposition through the instrumentality of a pair of miraculous spectacles, which showed the English meaning of the unknown characters of the “golden” tablets. There could be no question, therefore, of the perfect and authoratative quality of the translation. Dr. McMillan showed the priest a copy of the first edition of the “Book of Mormon,” and pointed out in a late edition two thousand alterations of the original text. The priest found himself confronted by this dilemma: Either the original version was a fraud and Joseph Smith a liar in his statement as to its

* See Gunnison (Lt. J. W.) “*The Mormons*,” pp. 122, 123, and Tucker (Pomeroy) “*Origin, Rise, and Progress of Mormonism*,” pp. 188, 189, 195.

origin, or the later version is a fraud because it departs from that which was Divinely given.

The astonished priest consulted his superiors, who advised him to have nothing to do with Dr. McMillan; he was unworthy of trust, having circulated a false statement that Brigham Young taught that Adam is our God and Father, and the only God with whom men have to do. The priest was convinced, and called upon Dr. McMillan publicly to retract that statement as a preliminary condition of further discussion. Dr. McMillan, however, opened the first volume of the "Journals of Discourses" of the Mormon prophet and apostles, revised and authorized by them, and on page 50 of this official record he showed the priest that very statement as to Adam. The priest had been grossly deceived by his superiors. They, on the other hand, had relied too far on the poor man's ignorance. Instruction so elementary as that given by the Christian minister on two points in the Mormon sacred books broke the man's fetters. Sadly and tearfully he said, "You have opened my eyes; I have done with Mormonism forever," and he has been since that day a faithful Christian worker among the Mormon perverts.

This case is typical. Adult Mormons in some numbers have been led to renounce their delusion by the awakening of their mental powers, either by such controversial (and therefore uncertain) instruction, or, through spontaneous revolt against the tyrannies of the hierarchy. The power of the mission school lies in its tendency to form in the young permanent habits of thought and inquiry.

Besides the school the contagious influence of pure Christian life is almost the only means, so far, effective in penetrating the shell of Mormon ignorance. From the point of view of this latter fact every measure that fosters the Christian culture of Gentiles living among Mormons is a step toward the redemption of these fair lands.

Another characteristic of the Mormons is their *obedience to the hierarchy*. The principle inculcated upon all is "Whosoever obeyeth the Elders shall be saved, and whosoever obeyeth not shall be condemned forever." Religion is the affair of a hierarchy, whose guide is a continuous Divine revelation. The masses have but one religious duty—submissive acceptance of the word of the man next above in rank. This obedience is enforced by some sixty thousand men of different ecclesiastical ranks set over the people. Every family is thus closely watched and admonished, and the condition of the whole organization is under constant surveillance of its highest officials. Exclusiveness, ignorance, and obedience play into each other's hands. They form a vicious circle, binding like a steel band a compact mass marvelous in efficiency for attaining whatever aim the men at the tiller have in view.

The aim of the Mormon leaders, set forth by Orson Hyde in 1838,

was the modest one of taking possession of the United States, and ultimately of the world. The Mormon body then consisted of one thousand or so of men and women. Now that it numbers more than three hundred thousand souls, there is no evidence that this aim has been abandoned, altho there is reason for its more serious study by those who would deal with the Mormon problem. As to the methods used to foster the aim, besides the exclusiveness already suggested there is a most complete system of missions, an admirable system of colonization, which fills with Mormons any territory that demands prompt occupation, and an elaborate system of tithing, which puts into the hands of the hierarchy sums so enormous that millions of dollars have been expended on the Mormon temples, while the general property of the organization available for any secret purpose represents a value so vast that in any European country the central government would insist on controlling its use.

A single illustration of the action of Mormon missions will suggest their effectiveness among ignorant or ill-balanced souls. Mormonism always uses Christian forms of expression when trying to seduce Christians. It professes to have a passion of good-will to the oppressed, and to live a life of faith, hope, and charity. The ignorant all over the world can be drawn to listen to such appeal. If it chance that they are so submerged that such kindly words reach them first from Mormon lips, they attribute to Mormonism the introduction of brotherly love into the world. Little by little the inquirer is taught that the temple has been reestablished in the promised land, that Jesus Christ will appear there when He returns to earth, and that believers must be in that land to receive Him. Then a systematic policy of denial, if need be, as to polygamy, and of slander as to Christianity is resorted to by teachers and preachers. Great care is taken never to let the common people hear commendation of anything outside of Mormondom. It is constantly declared in discourse, and in the church papers and other literature, that Christians have no Bible, no church, no faith, no clergy, and that Christian ministers preach merely because there is money in it. So the Mormon body is built up, is fortified against outside influences until it has become, as Dr. J. D. Kingsbury says, "a compact, rich, powerful, socialistic body. It receives the tenth of every man's income, and the aggregate is immense. It controls the produce of the intermountain realm. It has churches and halls and endowment house and tabernacle and temples. It cares for the bodies while it rules the souls of men. It preaches on Sunday in advocacy of sugar mills, woolen factories, or other schemes that make for opportunity, for wealth, and for thrift." It also provides evening amusements for the people, that they may not wander far afield. It makes no demand for moral conduct, and condemns nothing that men do, provided they obey orders implicitly. By such means Mormonism has become tre-

mendous in its power of resistance or of aggression, and awful in its menace of everything that makes for liberty and purity and spiritual development.

The present evangelistic agencies that would cope with this great fungus growth are entirely inadequate. True, many thousands have turned from Mormonism and have become as other men are; "thousands of them," says Dr. McMillan, "have turned to the Savior, and become devout and consistent Christians." But with a system of immigration that is checked by neither contract-labor law nor Chinese exclusion act, the Mormon hierarchy are able to smile at minute defections. The Mormon population of the United States has doubled in a little more than ten years. In St. George, a Mormon centre near the Arizona and Nevada boundary, and sixty-five miles from any railway, a single Presbyterian missionary is the only man to preach Jesus Christ in a district of two hundred and thirty square miles. In the Vernal region, in the northeast of Utah, there are eight thousand people, with no church to attend but the Mormon. In Utah and the south of Idaho together there are one hundred and forty-five thousand people, mostly Mormons, who have no Christian preaching where they live. There is not even proper provision for the spiritual needs of the "Gentile" settlers. In several districts in Utah non-Mormon settlers attend the Mormon services because no one can supply them with Christian preachers. "Over thirty towns in Utah," says one missionary report, "are never reached by evangelists." Milford and Frisco, in Utah, have occasional preaching. But no one has been able to find money for a church in either place, and it seems like a satire on our Christianity that tho money for churches can not be found, a concentrating mill costing \$1,000,000 is now being built there. The very essence of success in permanently attracting the Mormon masses consists in cultivating strong vital Christianity among the non-Mormon population, that before the eyes of the people there may be object-lessons in pure, noble manliness. Without this supporting community, missionaries among the Mormons are sappers and miners, as Dr. Wishard says, but "they are doing their work in the murky atmosphere of the most dense superstition and in the face of a fierce and reckless fanaticism."

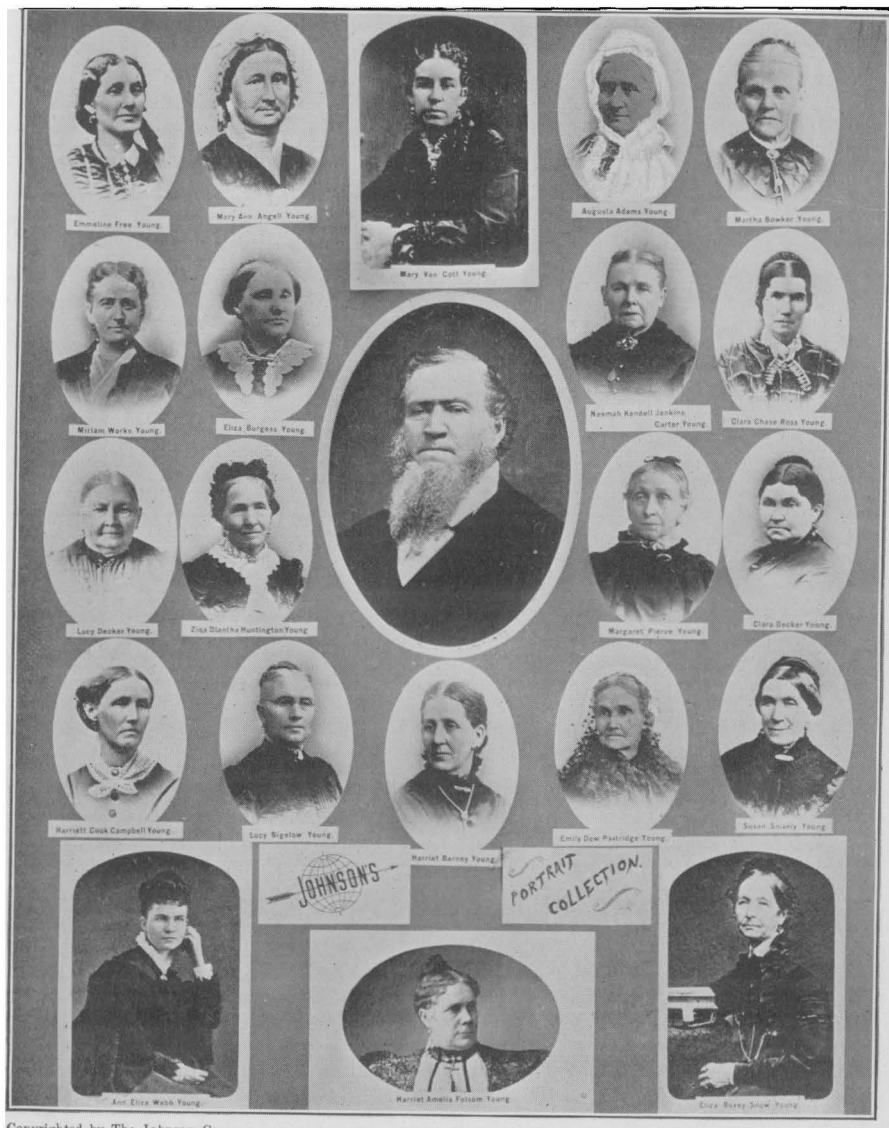
Such a situation calls for the suspension of denominational rivalries. The battle-field in the presence of a common enemy is not the place to gratify purely personal ambitions. Yet in glancing through different home missionary reports one comes across this sentence (omitting the names): "At — (in Utah) the — denomination have a fine school and a strong body of workers, but our Missionary, Brother X, has done very well." That "but" is a terrible revelation. Jesus Christ can not win control of this hostile land if His different bands are to throw such "buts" in each other's way.

Bishop Funsten, of Idaho, asks: "What are we here for? Is it

simply a romantic adventure to try to establish the Church in the newer parts of our great country?" He reminds us that our object is to lay in Christianity the foundations of greatness in these newly settled regions. This purpose is antagonized and can be defeated by this subtle and crafty combination called Mormonism, whose chance of continued existence requires it to lay blasting charges of corruption under everything that the Church and the nation undertake. The Christian forces now employed are utterly inadequate both as to men and means to cope with Mormon methods. We have dallied with the question of reaching the ignorant mass of Mormons for thirty years, and in the last ten of the thirty, we repeat, the Mormon population of the United States has doubled.

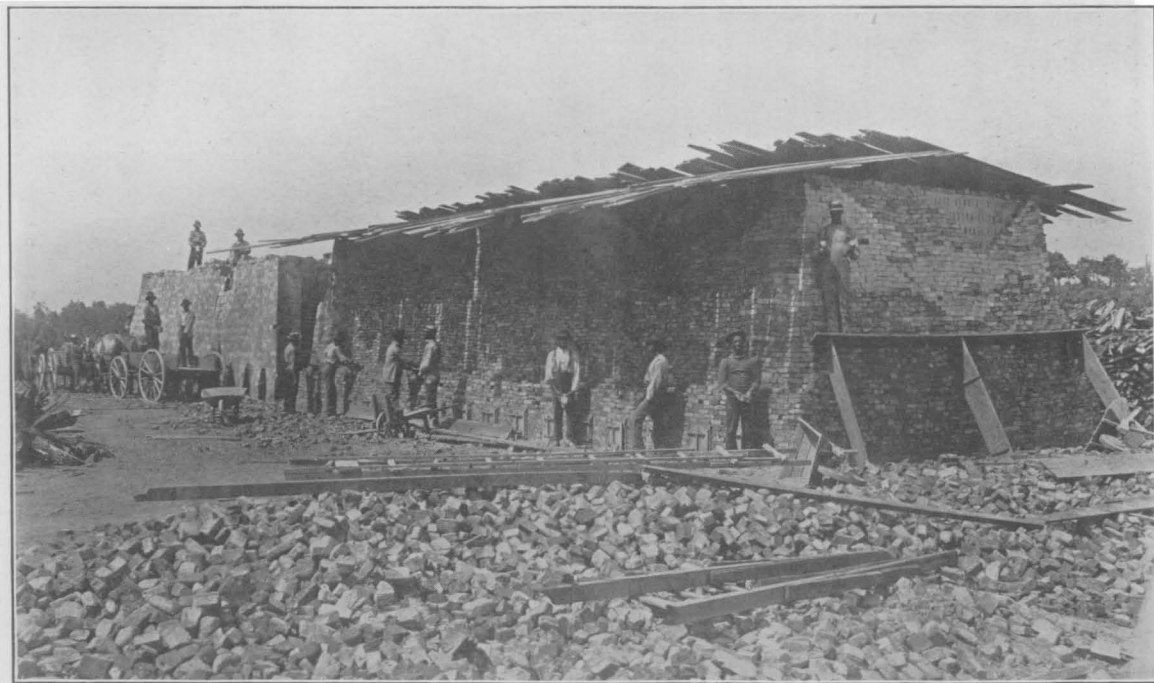
Unless the Christians of America wake up and take seriously in hand the question of evangelizing and instructing the Mormon masses, the wild dream of the Mormon bosses will come true. One of these has said, with the frankness of presumption: "We are building up a political power which in time will command the homage of the demagogues of the country. Our vote is solid, and will always remain so. We possess the ability to turn the political scale in any particular community we desire. To-day we hold the balance of power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. You can imagine the results which wisdom may bring about with the assistance of a church organization such as ours. It is the completest the world has ever seen" (Bishop Henry Lunt, of Cedar City, in 1879).

There is no occasion to take an alarmist tone, for ignorance can not always continue to bind a people. But there is occasion to find adequate measures to enlighten quickly these ignorant masses of Mormonism. If there be one spot in the whole world in which considerations of self-interest, of love to country, of love to mankind, and of love to Jesus Christ join in summoning the churches of America to unite missionary forces for combined effort, it is the domain of Mormonism. Utah, with its dependent colonies in Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico, is nursing forces for an assault on Christianity and on the republic, which few appreciate but which none can afford to ignore. Whatever our denominations do elsewhere, in the Mormon domains they ought to work in consultation, if not as a single body. The seriousness of the task demands a pooling, not of resources, but of wisdom and of experience. There should be an annual conference of the home missionary secretaries who have to deal with Mormon territory, just as there was a conference, in special emergency, of all foreign mission secretaries having dealings with China. There should be an end of the scandal of neglecting great districts where the Mormon church and dance-hall is the only place of worship that the people know. There should be concerted action to educate the moneyed men of all denominations in the tremendous importance of equipping schools, so that they shall not have to be suspended every two or three years for lack of a few pitiful hundreds to pay the teachers' board. All who love the Lord Jesus Christ, in short, have at this time a direct and penetrating call to vindicate the honor of His name by union in effort and in prayer such as He will not fail to bless.



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BRIGHAM YOUNG AND SOME OF HIS WIVES



NEGRO STUDENTS MAKING BRICK AT TUSKEGEE INSTITUTE, ALABAMA

WHAT THE NEGRO IS DOING FOR THE NEGRO IN AMERICA

BY BOOKER T. WASHINGTON
Principal of Tuskegee Institute, Alabama

The negro has had much done for him by the white people of the North and the white people of the South, and in these days of reckoning we hear more and more the insistent question: "What is the negro doing for himself?"

Civilization is not gained by bequest, it is gained by conquest; not by absorption, but by work. Hence, the degree to which the negro has assimilated the civilization of America may best be discovered not by the number and enrolment of the schools and colleges given him (in requital for two hundred and fifty years of unpaid labor) by the white people, but by the accumulating results of his own efforts.

However, it must not be forgotten that the public-school system of the Southern States, so often ascribed exclusively to the philanthropy and forethought of the white people, was in point of fact first projected upon the statute-books of the South by the wickedly manipulated negro reconstructionists. The fact that those men, in their ignorance and inexperience, were the instruments of many grievous errors and, if you will, crimes, does not justify us in forgetting or denying that, as a matter of history, they did provide on the statute-books for the common schools which have done so much to introduce the negro people into civilization. Moreover, it is incontestable that the support of these common schools is in very large part due to the taxes of negroes; the laborer feels the incidence of more taxes than he directly pays. Indeed, it is more than probable that in very many even predominantly black counties in the South the negro schools do not cost the white people one cent. The black counties that are known as Middle Florida have meager school facilities for whites and blacks, but the State Superintendent of Florida—a just and clear-headed man—says frankly in his official report that the taxes of negroes in that group of counties not only pay the bills of the negro schools, but pay in addition some of the bills of the white schools! How many other cases like this exist I have no means of knowing, but I am certain that if the analysis that Superintendent Sheats gave to the financial statistics of the common schools in Middle Florida were extended to other counties in other states of the South, the results would be surprising and highly instructive. So the negro has rendered two distinct services to his race and to American civilization: he projected the system of common schools, and by his taxes he has very largely supported that system, and more and more is doing so to-day.

Two other important services the negro has rendered and is rendering his people through these schools. He has lengthened the school

terms and improved the schoolhouses, and got better teachers through voluntary local taxation. For example, it was found at the Tenth Annual Tuskegee Conference that in the case of over 25 per cent. of the schools the patrons voluntarily contributed moneys which lengthened the school term from one to two months each year; and a careful study of the twelfth and thirteenth conferences shows that the support of the negro rural schools through such taxation has become increasingly popular and effective. To be sure, the conference group is distinctly exceptional, reflecting the powerful influence for social uplift of Tuskegee Institute; but that negroes all over the South are increasing the efficiency of their schools through voluntary local taxation is indubitable. Another service the negro is rendering his race and our civilization through the schools: he is supplying the teachers in nearly all the common schools for negroes in the Southern States. The negro teachers receive less pay for the same grade of work than do the white teachers, their apparatus for teaching and the total environment of their schools are incalculably less good; and yet, responsive to a noble passion for social service, many of these teachers labor without one word of complaint, earnestly, and efficiently.

I have said that negro schools in very many cases cost the white people not one cent; this not only means that the inarticulate black masses feel the incidence of much taxation—it means that there is a large and growing class of thrifty and advancing negro property owners. In illustration of the latter fact, I would cite the following statistics of the number of negro owners of farms in various states in 1900:

Georgia.....	11,375	South Carolina.....	18,970
Arkansas.....	11,941	Texas.....	20,139
Alabama.....	14,110	Mississippi.....	21,973
North Carolina.....	17,520	Virginia.....	26,566

"Of the 746,715 farms operated by negroes . . . in 1900," says the Census report, "21 per cent. were owned entirely, and an additional 4.2 per cent. owned in part, by the farmers operating them; in other words, forty years after emancipation, 25.2 per cent., or about one-fourth, of all negro farmers had become landholders." The Census report then goes on to show that the value of property owned by negro farmers was probably \$230,000,000. The negro is greatly serving the negroes of this and subsequent generations by the rapid acquisition of landed property. I have long been convinced that no surer pledge of good citizenship can any group of people give America than the increasing ownership of landed property.

To cite only one more illustration of my theme, I would mention the development of the negro Church. There is no element in the American population in whose life the Church plays a greater or more

significant part. The amounts of money spent by my people in the erection and equipment of their churches is beyond doubt greater in proportion to their income and accumulated wealth than the amounts spent by any other section of our population. Admittedly, the negro Church is not all that it should be, but its quality and efficiency, and the breadth of its usefulness, have in the last ten years notably increased. There is ground for the criticism that my people spend a larger proportion of their income for church building and build more churches than are reasonable, but it must be remembered that the Church is among us not only a religious institution; it is the core, the heart, the center of organization in our social affairs. And under the wing of the Church social life is apt to be more refined and wholesome than under any other auspices. I am safe in saying that the magnificent accumulations of church property—and they are truly magnificent—are the material expression of the most characteristic yearning of the negro people, and that through the Church the negro is doing incalculable good for his people and for American civilization.

The School, the Farm Home, and the Church—each of these beneficent institutions is being developed and strengthened by the enduring energy and aroused intelligence of the negro people: thus much and infinitely more is the negro doing for the negro.

FIFTEEN YEARS OF PROGRESS IN EGYPT

THE WORK OF THE AMERICAN UNITED PRESBYTERIAN MISSION

BY REV. J. K. GIFFEN, DOLAIB NILE, SOBAT RIVER, SUDAN

The mission in Egypt, under the Board of Foreign Missions for the United Presbyterian Church of North America, and generally known as the "American Mission," will soon complete its fiftieth year of work in the Nile Valley. During this period vast changes have taken place throughout the world. In the world of thought, of scientific research and investigation, exploration, invention, and in the social and religious life of every nation, these changes have been felt. The increased facility in transportation and communication, and the consequent decreased expense, have brought all nations nearer together. The ends of the earth have met. The influence of one nation upon another has become marked, and both good and evil have worked like leaven on the whole lump. No other country, perhaps, has felt these changes more than Egypt. Few countries have experienced greater comparative prosperity, even in this period of universal commercial success. In the Mohammedan world there is no other people so prosperous, so happy, so free and enlightened. This state of things in Egypt is largely due to the beneficent rule and influence of the British government.

It is a matter of sincere gratitude from all interested in any mission

enterprise in the Nile Valley that the events of 1882 did not lead to an Anglo-French Protectorate of Egypt, but rather led out of it. God's providence surely directed to this result: that we no longer have a dual or triple control, but a single power, and that Protestant. And in this state of things no religious body has reason for regret or complaint, for all have the fullest liberty and protected rights in teaching their peculiar faith—Moslem, Jew, Christian, or Pagan alike. This liberty is insured to-day all along the Nile Valley, from the Mediterranean to the equator.

The American Mission, along with all other societies operating in the valley of the Nile, but perhaps more than any other, has felt the material prosperity that has come to Egypt, and shared in the good and evil that has resulted therefrom. Dr. Watson, in his "American Mission in Egypt," so clearly states the aim of the mission, which is, perhaps, the aim of every mission everywhere, that we will quote from his book, page 411:

"Our mission in Egypt was established in obedience to the command of the Lord to preach the Gospel to every creature, no matter what may be his nationality or religious faith. The Gospel is for sinners of every clime and profession. It has been the aim of our mission to proclaim the Gospel in Egypt to all, whether Jews, Mohammedans, or nominal Christians. Our schools have been open to all. The printed Word has been carried throughout the length and breadth of the land, and offered to all alike. . . . We rejoice to be able to say that the members of our churches belong to all classes of society, all trades and professions; some of them are rich, some poor, some highly educated, some can not read—inhabitants of cities and towns as well as country villages. . . . Drunkards have become total abstainers, thieves have become honest, the impure in thought and vile in action have become chaste, and the proud have become humble. Some have contributed liberally of their means, others have given much of their time for the spread of the Gospel."

Whatever the method employed, the one great aim has ever been kept before the missionaries and the native converts. The Gospel of Christ has been presented in its simplicity and purity, and inquiry and investigation encouraged. The worship has been simple in form, contrasting notably with the unintelligible service of the Eastern churches and the meaningless formulas of the followers of the false prophet. Right living and right thinking have always been insisted upon. The methods employed have been similar to those in other mission fields, and the mission has kept steadily before it as the end to be reached an evangelical Christian community so intelligent, so completely organized and thoroughly equipped, with pastors and teachers from among the people, that it will become permanent and self-supporting in every particular.

All the work along every line has been stamped with permanency. The missionary coming on to the field has been impressed with the thought that he is, or should be, undertaking a life-work. It is urged to thoroughly qualify himself or herself before arriving on the field and afterward. A knowledge and good use of the language, an understanding of the customs, life, and religious thought of the people are persistently insisted upon from every missionary. Nearly four years are given almost entirely to this preparatory work. From the beginning educational institutions have been maintained for the people, that they might become intelligent Christians, and be fitted not only for service, but also commend the Gospel to others. In this respect the evangelical community, in a very marked degree, is vastly superior to any other in Egypt. In them has been demonstrated and verified this truth: "The opening of Thy words giveth light; it giveth understanding unto the simple." The training of a native ministry, men able to teach and conduct church courts, has been given careful attention and the labor of the best missionaries. Early (1863) in the history of the mission congregations began to form and organization to take shape. Pastors and presbyters had to be trained for this service, as well as for the preaching of the Gospel. Thus, little by little, all the parts of the machinery of church organization were put in place and men taught to skilfully operate it. All of these things have given character, permanency, and influence to the work of the mission.

In the last fifteen or twenty years, because of the great material prosperity of the country, there has come into the life of the once careless and most indifferent people a strong desire for a practical sort of education—something that can be turned to increase the material good and comfort of life. It has, in more recent years, become almost a mania. Schools for all kinds and grades have sprung up everywhere in the valley. But the object of these schools has not been primarily the true intellectual training, but, as I have suggested, merely to fit youth for service. The great majority of these pupils had in view some salaried position in the government service.

Still, however deficient the ideals, there has come about a real revival in learning. This in turn created a demand for newspapers, magazines, and printed books. Men everywhere began to read and think. The missionaries were not slow to recognize this, and as fast as possible to provide a literature for the people. Controversial books were prepared and widely distributed. Especially on the Moham-medan controversy have books been published that are, perhaps, the best to be found in the Arabic language.

But the multiplication of schools did not relieve the missionaries of their educational work, but rather increased labor along this line. The mosque, government, and private schools to which we have referred are essentially religious in their teaching and influence—Mo-

hammedan in their morals. The dangers to Christian youth were multiplied. In order to compete with these and save our Christian youth the standard for mission schools was raised.

That the Christian youth have been saved from the influences of Mohammedanism and Paganism is told in the fact that last year there were 2,670 Protestant children and 6,370 Coptic children in the schools of the mission. Of the 570 students enrolled in Assiut Training College, 499 were classed as Protestant. "This means that the evangelicals are giving their sons the advantage of a higher education. It means also that they are loyal to their own college. It gives large hope for evangelical workers."

For many years, long before the educational mania seized the people generally, the native evangelicals had maintained, at their own expense, primary schools in connection with religious work. These were feeders for the higher training-schools and colleges. The teaching in these was necessarily simple, but essentially religious. The cost was not great; but as the general standard was raised, these schools became more expensive and difficult to maintain.

However, the evangelical community still takes the lead, and had (in 1902) 147 of these schools, with 8,759 pupils, of which 2,045 were Mohammedans. These schools cost \$26,725, of which the natives paid all but \$5,705. This is, perhaps, the cheapest agency the mission employs, as it costs but 65 cents a year to keep a child in one of these schools under the influence of the Gospel and Christian training, and at a period of life when the child is most susceptible to influence. These primary or "village schools" are distinctly an evangelizing agency. They are often situated in towns of from ten to forty thousand inhabitants, and are the only lights in the town, or for miles or scores of miles around it. And even in towns where there are congregations, lives are reached and influenced that can be reached in no other way. Nor is it the work in the school only that counts, but the true teacher is an evangelist as well, and his upright life and conduct place before the people a higher ideal of manhood or womanhood than they have ever known before.

The higher grades of schools have always been under the direct control of the missionaries, and they have been carefully watched during these years of educational awakening in Egypt. The teaching has been made more thorough, the course of study more extensive, to comply with the requirements and spirit of the people. The teaching staff has been more carefully selected and better qualified than formerly. More English language studies have been introduced, and the French language has been almost entirely eliminated. More American teachers and managers have been employed than they were accustomed to. At the same time, there has been no lowering of ideals, but rather the creation of new and higher ideals has been the constant effort of

the management in every high school and college. The religious work has been more effective and the results more gratifying, in spite of the spirit of materialism which is felt everywhere, and more of the pupils are professing their faith in Christ than ever before.

A strenuous effort is being made to add to the number of these effective higher grade training-schools. Large sums of money will be expended for grounds, buildings, equipment, and in endowments. The college at Assiut, with an annual enrollment of about six hundred pupils, is being enlarged, and with industrial and business departments added; ground has been purchased for the enlargement of the girls' boarding-school at Assiut; a large boarding and day school for girls has been opened at Luxor; a college for girls is to be built at Cairo, for which the ground is purchased; a college for the Delta is contemplated, and high grade schools for boys and girls at Alexandria. All this means much more for the awakening intelligence of the people of Egypt than any one at this date can tell.

The mission was rather slow, perhaps, to make use of medical missionaries as an agency in the Lord's work. But in recent years it has shown great enthusiasm for this, a most helpful branch of Christian mission work. In this, as in every other department, it has shown wisdom in doing *well* what it *has* done, rather being content with careless work. There are only two stations employing medical missionaries—one at Assiut, in Upper Egypt, and one at Tanta, almost in the center of the Delta. The former has been in operation for twelve years, and the latter since 1896. The one at Assiut is managed by male physicians with trained nurses, and the other by female physicians and nurses. At both stations they have their hospital and daily clinic, and treat scores of patients every day. Religious work is carried on in connection with the hospital and clinic. This is from its very nature a kind of work that can not very clearly *count* its results; it is rather an influence, the results of which go to strengthen every other department of mission work.

Egypt is a Mohammedan country. About nine-tenths of its population are still Mohammedan. To enlighten these and bring them to a knowledge of Christ has been the constant desire of the mission. No other class of people are so difficult to reach or hard to move as this is. Besides the nearly three thousand pupils from Moslem homes in the various schools of the American Mission, books and tracts that have been prepared and distributed on the subject of religion for Mohammedan readers, more special work is being done than ever before. There was never before the same liberty and opportunity to teach the people that there is to-day.

After years of prayer and waiting, a man from among them has been raised up and divinely prepared to teach the Mohammedans. Mikhail Mansoor, a Mohammedan convert, is now preaching the Gos-

pel with power to large audiences of his former coreligionists in Cairo. He is thoroughly prepared for this work. He was trained in the great University of Islam at Cairo as a Moslem. He has a thorough knowledge of the Koran, and the interpretation put upon it by his own people. He speaks the Arabic language perfectly, enunciates clearly, and clothes his thought in simple forms of speech. But, above all, he is thoroughly converted to Christ, and has a large measure of His spirit. He has also a remarkable knowledge of Scripture. Certainly there is no other man in Egypt, or perhaps elsewhere, so well qualified to preach the Gospel to Mohammedans. He goes even within the precincts of the Mosque El Azhar, the greatest center of Moslem education and influence.

But the strongest power of the American mission in Egypt has been its evangelistic work. In the report of the Board of Foreign Missions for 1903 I find this passage:

"We find that the progress of the Kingdom during the past year has been intensive rather than extensive. The Egyptian Church is coming nearer and nearer to the ideal of all missionary effort—the realization of a self-directing, self-propagating, and self-sustaining Church. She is coming to regard the newly opened and needy field of the Sudan as her proper mission field, so that we now have the picture of a foreign mission Church which has become herself a foreign missionary Church. She has sent forth to Khartum, at her own charges and as her missionary representative, the Rev. Gebera Hanna, and she has purchased a lot and is erecting a building for missionary work."

There has been nothing, perhaps, in all the previous history of the mission and the Evangelical Church in Egypt that has so strongly marked the policy and character of the work of the mission as this move to strictly foreign mission work.

From the earliest beginnings the policy has been to touch a single individual in any community, and from this one life to work out in ever-widening circles until the whole was thoroughly leavened. A life, a family, a village, a group of villages, a district; the individual, a school, a congregation, an evangelist, an organized congregation, a pastor—this has been the law of Gospel work in Egypt. And now the organized congregation, the presbytery, the synod—the organized machinery of the church—has found its proper sphere for influence in a foreign field. This is a matter for sincere gratitude and thanksgiving; for had the influence of the Church stopped within the limits of its own field and among its own people, the circle of influence of the Egyptian Church would have been contracted, its usefulness lessened, its power weakened, and its very life would have been threatened.

The contributions of any Church are, as a rule, a very good measure of spirituality and life of the people. The Church in Egypt will

measure up with most of churches in America in this respect. The sum of their last annual contribution amounted to \$22,680, or \$3.63 for every church-member. They spent for their foreign mission work a sum equal to that spent for Church expenses (not including pastors' salaries) at home.

We can not close this article without reference to the appeal for missionaries which was made by this mission in conjunction with the mission of the United Presbyterian Church in India. The appeals were forwarded a year ago to the home Church. The initiation was from the India mission, but heartily seconded by the Egyptian mission.

The appeals were based upon a careful study of the conditions and needs of the two fields. They include within their scope the territory only which Providence has clearly assigned to the United Presbyterian Church, but do not include the Sudan, which has been recently entered, and with a population almost equal to the fields of India and Egypt combined.

The appeals are for one ordained missionary and one unmarried lady missionary for every fifty thousand within the bounds of these mission fields. The call is for one hundred and eighty new missionaries for India and two hundred and eighty for Egypt.

The object of this appeal was to bring before the Church at home the need of the field and the obligation of the Church to evangelize them. It is set forth in a resolution, of which the following is an extract:

"That we believe it to be the duty of the Church to secure the evangelization of this field within the period of a single generation—that is, so to bring the essential principles of the Gospel to the attention of all classes in that time that no one of mature understanding could say that he was not acquainted with the way of everlasting life."

In setting forth the needs of the field, due allowance was made for the portion of evangelization other societies working in the field might reasonably be expected to do.

The United Presbyterian Church, through its general assembly, has endorsed these appeals from its mission fields; and it is believed by those who know the resources of the Church, in men and money, and have faith in her liberality, that as soon as she comes to comprehend the full meaning of the appeal, and her measure of responsibility, she will discharge her debt in a response to meet the need.

THE REAL HUMAN NATURE OF THE HEATHEN

BY REV. JOHN W. CONKLIN

The term "heathen" is here used to include all who are not, in the general sense, called Christians. In the time of Christ they were commonly called "dogs." Some people to-day, I fear, if they were shown a raw, untrimmed heathen would incline to look for the third and fourth legs and the tail. We are not thus inclined. We are not conscious that we have in thought or word implied that the average heathen is not human through and through. We hold nominally that all nations are of one blood, and that Jesus died for the Fijians and Hindus as well as for the members of our Church. But most of us hedge a little in our inmost thought. The heathen is human—but not our kind of humanity. Suppose we learned that Jesus had a Chinese body, that John was of the Zulu type, and that Paul was in appearance the counterpart of Sitting Bull! Perhaps our feelings would not be changed, nor our affections lessened—perhaps. It will not harm us to take soundings in our seas of thought as to the real depth of the popular ideas, "*common humanity*" and "*universal brotherhood*."

My chief concern now is to inquire if some common notions regarding missionary philosophy, aim, and policy are not unsound, because they rest upon a partial failure to realize the full humanity of the heathen body, soul, and spirit.

1. It is quite commonly held that if the heathen is not certainly lost eternally, in ignorance of the Gospel of Christ, then missions are unnecessary and absurd. Would you send food to the heathen writhing in famine? Not unless they are lost, and this will help keep them out of hell. Would you send medical missionaries to heal the sick mothers and babies, the men with broken limbs and bleeding wounds? Not unless you can preach the Gospel to every patient. Would you send teachers to open windows in their unlettered, darkened, mouldy minds? Not unless they purpose to become Christians. Would you go or send others to help woman to rid herself of foot-binding, slavery, child marriage, perpetual and accursed widowhood? Not unless these would add names to the rolls of Christian proselytes. You wouldn't! Then you do not half believe in the humanity of the heathen. They are not as human as you, or your children, your neighbors, your community. You would help these latter in hunger, disease, ignorance, family disabilities, without a further question. You would give to hospitals, soup-kitchens, free kindergartens, divorce-reform leagues here without any question of conversion as a condition. Churches as churches set up and support all such institutions in the name of the Lord Jesus, and they do well. Thus do they try to be the real body of Christ, who fed and healed the multitudes, often without any condi-

tion. If the heathen are absolutely human, then we'll freely give as we have freely received. Help them just to get rid of famine? Yes. Just to have better care in sickness and to overcome the bubonic plague? Yes. Go just as a school-teacher? Yes. Go to teach them what the words home, wife, mother really mean? Yes. Go if there be no life after death? Yes. It means something to live as an average heathen seventy years on earth, with every year three hundred and sixty-five days, every day twenty-four hours, every hour sixty minutes, and every minute sixty seconds. I would do in Amoy, Madras, Nagasaki, or Muscat, what I'd do in New York, Chicago, San Francisco, or Manila. We believe in a *common* humanity.

The heathen is lost. He knows not the way home. He can not find his Father. His spirit need is the deepest of all his needs. The true missionary seeks to save souls from death as his Master did and does. He wants the life of every heathen to be made new in Christ Jesus. But he will not allow his aid to any human being to be conditioned by any doctrine of eschatology.

So too we often hear the fear expressed that we shall add to the heathen's stripes by giving him the Gospel. Why increase his responsibility, and run the risk of increasing the heat of his furnace? We never hear the same argument from parents regarding children, Sunday-school teachers, and pastors regarding their charges. They are just as truly adding responsibility with every bit of light they give. Yet they keep on giving. But that is different. These latter are not heathen.

2. Some doctrines concerning the purpose and policy of foreign missions seem to assume that the heathen are not of the same flesh and blood as ourselves. What is the aim of foreign missions? When I was in India there was quite a run in this country upon the phrase "bring the Gospel into contact with every heathen." Then the Church would have fulfilled her commission. At the Ecumenical Conference of 1900 the aim of missions was declared to be "to make Jesus Christ known to the world" or "the evangelization of the world or to preach the Gospel to the world."

The world thus referred to can not be made up of people thoroughly human, like us. The aim of our work with our children, or Sunday-school scholars, or parishioners is not to make Jesus Christ known to them—and nothing more. Our aim is not fulfilled even if they are converted and come into the full communion of the Church. We want to make them fishers of men, winners of other sinners. But they are not the heathen. *The aim of foreign missions must be that which, when accomplished, will cause the work of foreign missions to cease.* When will foreign missions be discontinued in any given country? Not when Jesus Christ is made known to all the people, or when they are evangelized in the common sense of that term; but when there is a

Christian Church established in that country strong enough to finish the work without foreign aid. Foreign missions continued in Greece, Rome, Britain, Germany, and our own country until these nations were Christianized, until the churches in them could dispense with leading-strings. Why are we so afraid to use that word "Christianize" in relation to China, India, and Africa? It was a favorite word with Livingstone. "Evangelize" is a far more thin-blooded term. It lacks robustness. It is only applied to heathen. Furthermore, the making of Jesus Christ known to the world is only a surface description of the New Testament idea of the mission of the Christ and His followers. Jesus said: "Preach the Gospel to every creature," but He went far deeper. "Disciple all the nations." "*Teach them to observe* all things whatsoever I have commanded you." "The Son of man is come to seek and *save* that which was lost." Paul says: "I am made all things to all men if by all means I might"—what? Bring the Gospel in contact with them, evangelize them, make Jesus Christ known to them? No! "If by all means I might *save* some." Why should we seek to dilute such a purpose as that? Why squirm and shirk just when we are making reference to the heathen? We should not be afraid to stand up to the project our Captain has handed down to us. Christendom should face her problem in its full scope and not try to plead any baby act because she has hardly begun to "awake and put on her strength." No wordy recipes will suffice for those nations which have been so sadly neglected during the long centuries. The best we have is none too good for them, for they are human and the Christ was lifted up to draw them unto Himself.

3. There is also a common failure to realize the humanity of the heathen when we expect that having taken the yoke of Christ they must be less prone to fall than Christians here at home. They must *have no babyhood in Christ*, but be electrically and instantaneously transformed into strong men. There is no warrant for such an idea in the history of the apostolic churches. The Corinthians were not exactly perfect in the opinion of Paul. Nor do we find any evidence that our own heathen ancestors were able, as soon as they became Christians, to overcome the world, the flesh, and the devil in every fight. They may have been miracles of grace, but they surely were not miracles of perfection. The heathen are human, with passions like to those of Elijah and ourselves. Heredity, habit, surroundings—all these affect their blood and nerves and thoughts as they do ours. They can not jump from the kindergarten to the postgraduate school of Christian attainment. As individuals and as churches they must pass upward by means of great struggles and many falls, both in doctrine and life. Let us be patient, considering our temptations, and pray hard for the youthful disciples of Christ among whom there will be successors of Peter, Thomas, Demas, and Judas.

The heathen are human, with the same humanity which the Son of God filled with His deity. The Master gives us sure footing as to the treatment of the heathen, body, soul and spirit; as to the rock-bottom purpose of missions; and as to the human frailty of every child of Adam until he "sees Him as He is."

DIFFICULTIES IN THE MADURA DISTRICT

BY REV. H. C. HAZEN, ARUPPUKOTTA, INDIA

Missionary of the American Board, 1867-

If one considers the difficulties of missionary work in this district, he will see the following:

1. Difficulty of caste. Much has been written on the subject, but we can scarcely exaggerate the evil. We meet with it at every turn and in most unsuspected moments. In the Madura District alone there are eight Moslem and two hundred and fifty-one Hindu castes. These are divided and subdivided again and again. Even the Pariahs (outcastes) have many subdivisions, and the antipathy between the castes and subdivisions is so great that when one becomes Christian all the others stand aloof. When A is in the church, B is out; and when B is in, A is out. Sometimes we gain a foothold among two castes of a place. Then all the tact and faith and patience of both missionary and catechist are required to harmonize the two elements. Each wants a separate catechist and church. If they come into the same church, by a sort of instinct they seat themselves on caste lines, and would even like caste cups at the communion-table. All such claims we firmly resist. It remains to be seen what effect the individual communion-cups, just now being introduced in a few churches, will have on the caste question.

When it is borne in mind that different Hindu castes will not only never intermarry nor eat together, but that high castes will sooner starve than receive food from low caste men or Europeans, that they will not give to or take food from other castes to save life, one sees how cruel is this system. Cases frequently come to our attention of sick persons lying two or three days in a public street of a large place and left to die there without food or drink, simply because no one of their particular caste happened to come along. Thus, caste is utterly destructive of patriotism, of all brotherly feeling, and of all love. And as love is the center and heart of Christianity, caste and Christianity are in utter antagonism.

Moreover, caste has been so woven into the warp and woof of the Hindu life for many generations that long after he has let go his religion he holds on to caste. In view of this, it is not strange that it shows itself in our churches. Like cork in water, it continually comes to the surface, unless the firm hand of the missionary holds it down.

2. Another difficulty in our district is the huge temple at Madura, covering fourteen acres of ground, with an immense revenue for its maintenance. Its tall pagodas, which can be seen many miles distant, are a standing challenge to Christianity. The large number of Brahmans who live by the temple shrewdly keep up the great annual fes-

tivals, to which the people flock in crowds from all parts of the district. The popular ear and eye are caught by the noise and show at these festivals. They look forward during the whole year to these times as their great holidays as well as *holy days*. All is in marked contrast to the severe simplicity of Christianity, which those who have the form without the power of true religion feel; but those who have the real joy of forgiveness and peace only look with pity upon this attempt to bolster up a false and hollow system.

It is thought by some that car-drawings, such as used to be witnessed at Juggernaut, have been abolished by government. This is a mistake. I know from personal observation that idol-cars are annually drawn at five different places in the Madura District. In fact, the car-drawing is the principal business at the festival; that is the climax to which all look forward. Government has prohibited the voluntary immolation of victims before the car, but men and women roll behind the car, and occasionally, without any warning, or before any one has a suspicion of what is going to take place, a woman will throw herself in front of the moving car and be crushed before it can be stopped. This is, of course, suicide, with religious fanaticism as the supposed cause, helped along, no doubt, by misery in the home life.

Incredible tho it may seem, "hook-swinging" is still practised in the Madura District. A hook is passed through two strong muscles in the back, and then the man is swung high into the air, and the car is slowly moved along. A vast throng is eager to catch the flowers which he scatters, which are supposed to contain great merit, as if they had fallen from heaven. The man who endures all that is looked upon as a god, and makes enough money by it to live in idleness during the remainder of his life.

Many of the lower castes in Southern India are devil worshippers. They worship the devil because they are afraid of him. The wily priests prophesy to the people when they try to become Christians that many calamities will overtake them if they forsake their father's god: houses will take fire, crops will be destroyed, cows and sheep will die, children will sicken and die, etc. These unscrupulous priests have ways of fulfilling their own prophecies, and all the heathen are with them in the plot. We have many sad illustrations of this statement. One entire family was wiped out one after another by poison, the priest warning the wife and mother at each step; but she held out, true to Christ, till all were gone, and she was carried to a distant place and never heard of afterward.

Thus we have had to fight the devil inch by inch, but we are gaining ground every year. We are bringing up our parallels, laying our mines, and sooner or later Hinduism must collapse and Christianity triumph. What is needed is a mighty effusion of the Holy Spirit.

The Madura Mission is one of the oldest missions of the American

Board, having begun work in the Madura District, Southern India, in the year 1834. It is a compact mission, all of the ten stations centering around the City of Madura, where are the headquarters, and no one is more than seventy miles distant. This is convenient for general business meetings, which are held three times each year, and for the annual gatherings with all the native helpers and with large numbers of the Christians, who come to the popular meetings.

The mission is also well equipped for all the work that a mission should try to do. It has a college and theological seminary, 5 high schools, 2 normal schools, 1 Bible woman's training institution, 7 boarding-schools, 2 industrial schools, 16 caste Hindu girls' schools, 200 village schools, 2 hospitals, and 3 dispensaries. During these seventy years fine and substantial buildings have been erected for the above institutions, and women are given an equal chance with the men.

The workers are 14 missionaries with their wives, 1 male and 1 female physician, 11 single lady workers, 23 native pastors, 165 catechists and evangelists, 88 Bible women, and 344 teachers.

There are 5,349 church-members, 17,940 adherents (*i.e.*, church-goers), and 9,301 pupils in all the schools.

At no time have we had any great wave of revival that brings in a multitude, but it has been a steady, healthy growth from the beginning. All our gains have been by means of prayers, faith, hard and patient work.

A PRACTICAL PLAN FOR UNION CHURCHES IN THE FAR EASTERN PORTS

BY THE REV. EDWARD A. WICHER, B.D., KOBÉ, JAPAN
Pastor of the Union Church

In the April number of the REVIEW the writer has spoken of the urgent importance of doing something to meet the religious needs of the foreign communities in the Far Eastern parts. All that he has said there he assumes here, and has in mind briefly to outline a practical plan of working, of which he has thought much while engaged in his own pastoral duties in Kobé. He has had much discussion of this subject with merchants, missionaries, diplomats, and tourists, and has heard a great variety of opinion expressed. He is free to confess that he knows no plan which will work out completely satisfactorily while the Church at home is in its present divided state, and while there are such diversities of creed and forms of service, as well as of language and race, among the members of even the smaller communities of foreigners resident in the Eastern cities. But, nevertheless, some plans are better than others, and the impossibility of finding a perfect plan need not deter us from inquiring what is the best practicable plan.

The discussion may be summed up under three heads: the responsibility for the support of these pastors, the constitution of the committee in the home land, and the method of appointing the men who are chosen for the work.

After considering the question from various points of view, it has seemed to the writer that, apart from the cities with large foreign settlements, such as Hongkong and Shanghai, the responsibility for support must rest upon the churches in America. Not but that a large part, and, in some individual charges, the whole of the support may be obtained from the communities themselves; these Eastern residents are usually very generous toward any benevolent or religious enterprise which commends itself to them. But the community is too shifting. A congregation in the East is always more or less of a procession. The men who are most serious and purposeful in their religion, the men who constitute the strength of a congregation anywhere, are usually men who come with definite church attachment at home, who look forward to the time when they will return to their home and their home church, and who regard themselves as being simply sojourners in a strange city. Sometimes they are even pledged contributors to charities at home. In any case, their life is not to be spent in the East, and while they may be willing to pay toward the support of an Eastern church, and even to act upon its committee, they will not and can not assume the responsibility for its continuous activity, as they would in the case of a home church. The truth is, we are all camping out. We may be going home in a month, or a year, or three years; none of us, unless it be the pastor, expects to stay for a lifetime, none of us wants to do so. There may be a score of active, earnest men in a congregation this year, and next year not a one. But what is certain is that there will be hundreds—nay, thousands—of these campers all the time, and a majority of them young men. They will probably support the church, but they can not be responsible for its support; the responsibility must rest at home.

And in some of the smaller communities, such as Nagasaki and Seoul, where a pastor is urgently needed, self-support is, for the present at least, quite out of the question. Tho in reference to certain even of these settlements, it is not unreasonable to hope that if they are properly cared for now, the day will come when they will be self-sustaining.

Enough has been said to show that in these fluctuating communities of the East the continuity of administration can only be in a strong committee in America.

The next point to be considered is how shall this committee be constituted? Shall it be an entirely new organization effected for this purpose, or shall it be one of the existing missionary committees with its functions so enlarged as to comprehend this work, or shall it be in

some coordination of all the various existing missions that are willing to cooperate in this new activity?

A new missionary society established for the purpose of supplying ordinances to the American residents in the East should enlist much sympathy in the churches of America. It should enlist sympathy from a large class of men who are not willing to do much to convert the heathen, but would be willing to do something to aid, in a religious way, their fellow citizens living abroad. It should especially enlist the sympathy of the large American firms doing business in the East and sending their employees out into all the dangers and temptations of Oriental life. But such a society would add one more to the many already in existence, and would necessitate a new set of machinery and a new propaganda.

Or the existing missionary societies might enlarge their scope so as to include with the mission to the heathen a mission also to the white foreigner. An objection to this method would be that no single denomination could command the united following of all the different denominations. Whatever organization undertakes this work should, if possible, officially represent all evangelical denominations in one united movement. Nor would the method of having different churches occupy different cities be likely to be permanently satisfactory. The whole of the Far East is in many ways one community, a life with common characteristics and habits of its own, whose residents are constantly shifting backward and forward from one settlement to another. Now if we call the church in Yokohama a Methodist church, and that in Kobé a Presbyterian church, and that in Seoul a Congregational church, the man who goes from Yokohama to Kobé or Seoul will not find the church which he already knows, and to which he is already attached, but another and a strange church. It seems to the writer to be much the best way to call them all Union churches, and to place them under the administration of a committee, which, while being controlled by no one denomination, shall yet really represent them all.

How, then, could such a committee be formed? Perhaps out of many possible plans the best would be that the different evangelical mission boards should each choose one representative, and that the representatives thus chosen should act together as a committee to raise money to find suitable men and appoint them to their places in the fields. Part of the money could undoubtedly be raised by appealing to individuals and business houses, as mentioned above; the rest would be raised by a *pro rata* contribution of the various interested foreign mission boards. If twenty boards cooperated, and the total annual cost of the work, exclusive of the money raised upon the fields, should amount to \$10,000, this would be an annual charge of \$500 upon each mission board. The amount here mentioned is the outside limit of

cost for ten foreign pastors, but probably when it came to the actual working it would be found that half this amount of money would suffice, the rest being obtainable from the churches in the East. The propriety of using foreign mission money in this way has already been dealt with in the preceding article; it is here assumed that in the interest of missions to the heathen such a use is proper.

A committee constituted in such a manner would send out ministers who would represent the whole evangelical Church and the whole American people, and as such would undoubtedly command the confidence and support of all the national representatives, as well as the missionaries, and be placed in a position in which they could do their most effective work.

As to the manner of appointment of the men chosen, the committee in America should in every case seek the cooperation of the foreigners living in the place to which the pastor is to be sent, they should consult local feeling and do everything possible to deepen the sense of responsibility felt by the local congregation. The missionaries who live in and near to each settlement should be consulted as a body; they in turn would be able to influence at least a few other foreigners; this whole company together could do something to prepare for the coming of the pastor, to give him a hearty reception, and help to emphasize the importance of the work which he had come to do. In no case would it be wise to send a minister to any settlement without first consulting with those foreigners on the ground who might be favorably disposed toward such a movement.

But even if these greatly needed Union church pastors were all secured for the East, the work would not be completely organized. There would still be the necessity of providing for the social activities of these churches. There would be wanted church-halls and club-houses, libraries and gymnasia. There would be the consideration of the question how far these things could be most effectively provided by the Young Men's Christian Association, and how far by the Union Church. In any case, the respective spheres of these two organizations would not be quite the same, and the American committee would have to consider the whole question of the social responsibilities of the churches to the committees.

If our brethren at home could only see the importance of the work here proposed; if they could see the multitude of young men tempted to vice almost beyond endurance; if they could see the pride of race, the contempt of man, the indifference to purity, the sin against love, the gilded gaiety which vainly seeks to hide the awful sadness of Oriental fatalism, the mute endurance of pain, the hopelessness of the hereafter; if they could see foreign society denationalized and de-Christianized, and exerting its oftentimes unwholesome influence upon a slowly awakening heathenism (for every foreigner in the East, whether he will or not, is a missionary, a representative of the West to the East, for weal or woe)—if our brethren in America could see these things, they would feel that for the sake of their kindred in Asia, and for the sake of the Asiatics themselves, they should do something and do it quickly.

THE PROGRESS OF CHRISTIANITY IN INDIA ***AS INDICATED IN THE REPORT ON THE CENSUS OF 1901**

BY SIR CHARLES ELLIOTT

The main results of the Census of 1901 as regards the classification of the people by religions were published towards the end of that year, and the hearts of all who are interested in missionary enterprise were gladdened by the news that the spread of Christianity was continuing unchecked. The increase in the number of native Christians, which in the period between 1872 and 1881 had been 22 per cent. and in the next decade 33 per cent., was found to be 30.8 per cent. in the decade between 1891 and 1901. The total number of native Christians rose from 1½ millions in 1872 to 2 millions in 1891, and to 2½ millions in 1901. The same encouraging tale was repeated as the results came out Province by Province; in some parts the increase was larger, in some it was less, but nowhere was there any serious retardation of the rate of progress, still less any positive setback or relapse from Christianity on a large scale. Since 1901 we have had the separate reports of various Provinces issued from time to time, and now at last the general Census Report for all India has appeared, summing up the statistical results for the whole country, and containing the comments and mature conclusions of the two Census Commissioners, Mr. Risley and Mr. Gait, the two men who probably know more of their subject than any other living men in India.

It is with the results of the Census as regards religion, and especially as regards Christianity, that this article is concerned. The only thing that need be said respecting other religions is that 70 per cent. of the population profess the Hindu religion, 21 per cent. the Mohammedan, and 3 per cent. the Buddhist: and that the numbers of the two latter religions have increased during the decade at the expense of the Hindus, not as it appears through proselytism on their part, but because the Mohammedans in Sindh and Eastern Bengal, and the Buddhists in Burma, have occupied the only parts of the country which have been free from drought or any other trouble, and have multiplied greatly in consequence, while the Hindus have suffered grievously from the two calamitous famines of 1896 and 1900.

While the growth of the general population during the last decade, which would ordinarily be about 10 per cent. during ten prosperous years, was kept down to the low rate of 1½ per cent. by the unfavorable character of the period, the growth of Christianity has been far more rapid, and the number of its adherents among the natives has risen by 30.8 per cent. and stands now at 2,664,313. Including Europeans and Eurasians, the number is 2,923,241, but we are concerned here only with native Christians. "The degree of success," says the report, "attending missionary effort at the present day is even greater than would appear from the rate of increase disclosed by these figures." There is a great inert mass of Christianity in Cochin and Travancore, the stronghold of the Syrian Church, among whom the impetus of proselytism is quite or nearly extinct. The Roman Catholic missions in Upper India, especially in parts of Bengal and in Burma, are very active, but, taken as a whole, the Roman Catholic and

* Condensed from the *Church Missionary Intelligencer*.

Syrian Churches, which together number 1,694,000 persons, have only increased by 17 per cent., while the Reformed Churches, which now number 845,000 converts, have increased by 43 per cent.

The number of denominations which are comprised under the head of Reformed Churches is large, the converts naturally returning themselves for the most part under the head of the Missionary Society to which they are attached. Some indeed, whether from ignorance and confusion, or from a catholic dislike to any title which seems to conflict with one common Christianity, have entered vague, indefinite names in the schedule, such as Protestants, Unsectarian, and so forth, or have returned themselves simply as Christians, with no specific denomination, and these are as many as 144,000 in number. For the rest, the missionary societies have been grouped together in a similar manner to that which was adopted in Mr. Blaine's Census Report for 1891, and in the statistics Protestant missions appear under six main heads: Anglican, Presbyterian, Baptist, Methodist and Wesleyan, Calvinist and Congregational, Lutheran German and Moravian. Some changes in the grouping have, however, been made with very unfortunate results, for they go far to confuse the comparison which I should like to make between the results of the two censuses. The Welsh Calvinist Mission in Assam, who returned their converts in 1891 as Methodists, now made a special application to have them tabulated as Presbyterians, on the ground that their form of government is akin to that of the Presbyterian churches. Those who returned themselves as Protestants have been grouped under Anglicans; they were 49,000 in 1891, and were tabulated separately; now their numbers amount to 92,000, and go to swell unduly the Anglican total.

I have, however, prepared a table showing the number of native Christians under each of the six main heads, with the figures of the previous census attached by way of comparison. They are arranged according to the main territorial areas into which India is divided in the Census Report, omitting only some of the small units like Coorg or Beluchistan, in which the numbers of Protestant Christians are insignificant, and in the case of the large Provinces uniting the figures for the native and tributary States attached to those Provinces with the figures for the residents in British districts.

Looking first at the final column, which shows the total number of Protestant Christians enumerated in either census, we see how great the increase has been in almost every case. In Assam and the United Provinces the number has trebled; in Bengal it has more than doubled, chiefly owing to conversions among the tribes in Chota Nagpur by the Anglican and Lutheran missions; and in the Punjab it has increased by more than half. These are Provinces in which missionary work has been active and no special disturbing conditions have existed. The same may be said of Madras, where the increase has been more than a half, but there the numbers are so large and the faith has been so long established that the natural growth of population must account for a great deal, as well as the impulse of proselytism. In Burma, on the other hand, with similar conditions, a prosperous and rising population, and active missionary enterprise, the numbers have actually fallen from 83,000 to 80,000. This is caused by a great reduction in the numbers of American Baptists, to which I shall refer later on. But it is in the tracts most severely afflicted by

Table A—Census Statistics of Native Christians of Protestant Denominations

		Anglicans	Presbyterians	Baptists	Methodists (Westeyan)	Congregational- ists and Calvinists	Lutherans	Total	Increase per cent.
Ajmir.....	{ 1891 1901	465 793	548 626	..... .....	25 97	..... .....	..... .....	1,038 1,516	
Assam.....	{ 1891 1901	1,324 1,340	7 16,080	3,718 9,969	6,750 4	3 27	779 1,423	9,581 29,343	298
Bengal.....	{ 1891 1901	23,464 35,599	1,629 3,663	12,959 20,307	564 2,566	1,228 1,918	22,954 69,394	62,798 133,447	112
Berar.....	{ 1891 1901	13 274	..... 293	5 21	..... 148	19 9	..... .....	37 745	
Bombay.....	{ 1891 1901	2,897 15,408	276 4,932	785 20	229 3,522	435 9,019	880 769	5,302 33,670	496
Burma.....	{ 1891 1901	3,493 13,432	15 16	79,433 65,755	230 798	..... .....	18 223	83,189 80,224	-3
Central Provinces	{ 1891 1901	502 2,727	310 873	87 429	72 2,392	..... .....	218 3,872	1,189 10,293	768
Madras.....	{ 1891 1901	120,208 202,395	16,742 8,339	88,359 118,702	1,757 4,428	5,523 25,457	38,585 77,451	271,174 436,672	61
Punjab and Frontier.....	{ 1891 1901	4,822 15,218	9,235 4,151	340 466	22 550	..... .....	..... .....	14,419 20,385	43
United Provinces	{ 1891 1901	5,447 7,100	1,374 2,179	385 243	13,302 50,629	147 500	222 65	18,777 60,716	233
Baroda.....	{ 1891 1901	8 6,991	26 12	3 8	..... 144	..... .....	4 13	41 7,168	
Central India.....	{ 1891 1901	75 659	69 526	3 2	8 2	..... .....	..... .....	155 1,189	
Rajputana.....	{ 1891 1901	75 138	8 557	6 45	..... 269	..... .....	..... .....	89 1,009	
Hyderabad.....	{ 1891 1901	1,965 2,412	462 538	293 844	642 1,037	..... 277	4 114	3,366 5,222	
Mysore.....	{ 1891 1901	693 2,606	41 207	28 88	783 1,816	143 105	114 299	1,802 5,121	
Cochin.....	{ 1891 1901	No 1,803	figures .....	..... 41	..... .....	..... .....	52 .....	..... 1,896	.....
Travancore.....	{ 1891 1901	No 78,217	figures 4	..... 80	..... 3	..... 10	..... 4	..... 78,318	.....
Total.....	{ *1891 †1901	207,546 305,917	33,329 43,064	197,487 216,915	24,412 68,459	46,009 37,313	67,925 153,768	576,708 825,466	
Numerical increase....		98,371	9,735	19,428	44,077	8,696	85,843	248,758	
Increase per cent.....		47	29	10	180	-19	126	43	

the recent famines that the greatest influx into the Christian fold is seen. In the Central Provinces, which were hardest hit of all, the number of converts has risen from 1,000 in 1891 to 10,000, and in Bombay from 5,000 to 33,000. In Berar the number has risen from 37 to 745, in Baroda from 41 to 7,168, in Central India from 155 to

1,189, in Rajputana from 89 to 1,009, and in Mysore and Hyderabad the increase is equally remarkable. Here, no doubt, we have a new agency at work, that of the Orphan Asylums, into which so many of the helpless waifs of the great families were received; and besides this we see the effects of the emotions of gratitude and affection which were aroused by the devoted labors of the missionaries, to whose zeal and untiring energies every spectator, including Lord Curzon, the Viceroy, has paid such liberal tribute.

Turning to the grouping of the six main denominations and looking to the three bottom lines of the table, which contain the total figures of converts attached to the different denominations as shown in the Census Reports for 1891 and 1901, we see the general results of the campaign against heathenism carried on by the great missionary organizations at work in the country. The number of converts who belong to the Anglican communion has risen from 207,546 to 305,917—an increase of 98,371, or 47 per cent.* These are mainly attached to the Church Missionary Society, with its daughter the Church of England *Zenana Society*, and to the S. P. G. The Presbyterian churches have raised their numbers from 33,329 to 43,064, or 29 per cent. The Baptists have increased from 197,487 to 216,915, a rise of 10 per cent. The Methodists and Wesleyans return an increase of 180 per cent., while the Congregationalists show a decrease of 19 per cent., but this is due to the fact that the missionaries of the London Mission in some parts of India, especially in Madras and Travancore, instructed their converts to record no denomination, on the ground that they wished to discourage the idea that there were any real differences of belief between different Christian sects. The Lutheran missions, including the Danish Mission in Chota Nagpur and the Basel Mission on the West Coast of Madras, record the greatest growth of all, from 67,925 to 153,768, or 126 per cent. The total increase under all these groups is 248,758, or 43 per cent.

We have, however, another source of information on the subject which should not be neglected in the "Statistical Tables of Protestant Missions," which are based on returns sent in from the different missions. These show the number of persons whom the mission heads return as belonging to their communities, while the Census statistics show what the people return as regards themselves. The mission figures work out to a total of 808,210 native Christians, which involves a smaller difference, from the 825,466 of the Census Report, than one might have expected. If we compare the two sets of figures for each group of denominations the results are as follows:

GROUP OF DENOMINATIONS	By Census Tables	By Statistical Tables for Protes- tant Missions
Anglican.....	305,917	184,274 (?)
Presbyterians.....	43,064	57,065
Baptists.....	216,915	154,078
Methodists.....	68,489	133,446
Congregationalists.....	37,313	171,130 (?)
Lutheran.....	153,768	108,217
Total.....	825,466	808,210

It would seem from this comparison that more converts have returned themselves as members of the Anglican, Baptist, and Lutheran communities than their pastors would admit as belonging to their

* Erroneously put at 98,471, or 48 per cent., in the original article and table. See also note on page 857.—Editors of THE MISSIONARY REVIEW.

flocks, and, on the other hand, fewer Presbyterians and Methodists and far fewer Congregationalists have done so. Table B, compiled from the "Statistical Tables," shows the numbers assigned to each group of denominations in the different territorial divisions for which statistics are there given, as well as in the larger administrative areas adopted by the Census Report.

When we pursue the comparison of these figures into the different Provinces and States we find a number of difficulties and discrepancies, which are partly explained by the change in the system of grouping referred to above, but in some cases seem to be due to other causes. Thus in Assam, according to the figures in Table A, the Presbyterians have risen in ten years from 7,000 to 16,080, and the Methodists have fallen from 6,750 to 4,000. This is due to the fact that the converts made by the Welsh Calvinistic Methodist Mission are now tabulated as Presbyterians instead of Methodists. Looking to Table B, we see that the Scotch Mission returns its members as thirty-nine and the Welsh Mission returns 8,703, the total of the two figures being considerably less than the Census return attributed to "Presbyterians."

Again, in Madras the Presbyterian figures of the Census show a decrease from 16,742 to 8,339, and in the Punjab from 9,235 to 4,151. In the Punjab there are a large number of active societies belonging to this group, the American Reformed Presbyterian, the Reformed Church of America, the Presbyterian Church of the U. S. A., and the Church of Scotland Mission, and, according to the figures given in the "Statistical Tables," their numbers have risen from about 14,000 in 1890 to 22,242 in 1900. Similarly, in the Madras Presidency, where in 1890 they had but few missionaries, they now return over 14,444 converts, and the census figures disagree strangely in both cases. These mistakes seem to be connected with those which have affected the figures for the Congregationalist group, and possibly for the Methodist group also. The total for the Congregationalist group was returned in 1890 as 46,009, but the details recorded against each Province work out to a total of only about 7,500. Whether the total was vitiated by the inclusion of some of the "Minor Denominations," or of those who only returned themselves by the vague name of "Protestant," or whether some figures have dropped out in the Provincial details, it is at this distance of time impossible to discover; but it is evident that the comparison of the Denominational figures of the two censuses must not be pushed too far, as justifying any conclusion as to any great increase, and especially as to any decrease, of the number.

Again, the statistics given for Burma are perplexing. According to them there has been a large increase in the number of Anglicans and of Methodists, but a fall of 14,000 in the Baptist community. Turning to the "Statistical Tables of Protestant Missions" for both periods, we find that the number of Baptists is returned as 81,805 in 1890, with over 30,000 communicants, while the number of converts for 1900 is given as only 37,929. The mission in Burma is conducted by the American Baptist Missionary Union, and I have not had access to any report of this society which might explain the cause of this decrease in numbers.

Besides the converts who are grouped under the leading denominations, there are a considerable number outside of these groups, and a still larger number who have not given the name of any denomination to which they belong. There were nearly 110,000 such in 1890, and

the number has grown to 145,199 in 1900. Definite comparison can only be made in one case—that of the Salvationists, whose numbers were 1,138 in 1890, and are now 18,847; they are found almost entirely in Bombay, Madras, and Travancore.

It is possible that many of those who returned no denomination may belong to the Roman Catholics, but, omitting these, all the rest can be classed as Protestant, whose total number will, therefore, be 628,368 for 1890, and 868,745 for 1900, a rise of 240,377, or 38 per cent.

It is time now to leave the statistics and tables of the Census and to turn to the report itself. It is a matter for congratulation that the duty of reviewing the figures and pointing out their meaning should have fallen to one so sympathetic and large minded as Mr. A. E. Gait. In some previous Census reports we have noticed a tendency to treat the question in a rather distant and purely arithmetical tone, as if the variations in a sect which numbers only some 1½ millions or 2 millions were scarcely worthy of consideration to a writer who is dealing with the fortunes of 250 or 300 millions. But here a different and a much more sympathetic tone is adopted, the causes which have influenced the conversion are thoughtfully considered, and several interesting facts and arguments are set out which will be valuable to those who advocate the missionary cause on public platforms.

A warning is given against too much haste in admitting catechumens to baptism. Mr. Burn writes of the Methodist mission in the United Provinces: "The results show that if a high standard is not insisted on, converts are easy to obtain. . . . It is obvious that where conversion has been so easy, relapses are likely to occur, and there is, in fact, a wide difference between the statistics of this mission, which show between 80,000 and 90,000 members, including probationers, instead of 50,000, as recorded in the Census."* This point has, as the Census Commissioner remarks, "an important bearing on the statistics showing the relative degree of success attained by the missionary bodies, and on the permanence and completeness of the work. In the district of Nadiya, in Bengal, the evil effects of the wholesale admission to the Church of many imperfectly converted persons who came under the influence of the missionaries during the famine of 1838 continue to make themselves felt even at the present day."

But the most important portion of these pages in the report is devoted to analyzing the motives which have led to this great change of religion, and the effect it has produced in the lives and conduct of the Christian converts. We are met on the threshold by the objection, which is so often heard in hostile mouths, that Christians are bought by bribes of money and employment, and that conversion is due to the prospect of advancement in life. This objection, at any rate in the crude form here set down, is amply met by a remark quoted from Mr. Burn, the Census Officer for the United Provinces:

In the early days of Christian missions it was almost a necessity that the missions should provide means of subsistence for their converts, and the result of this is still felt as a hindrance in mission work, and the charge is freely made that the converts change their religions for material gain. Such a charge can not be maintained now when numbers have increased so enormously, while the expenditure of this [the Methodist]

* Compare the figures for the United Provinces in the column headed "Methodist Wesleyans" in Table A, 50,629; in Table B, 92,725.

Native Christians in "Statistical Tables of Protestant Missions for 1900"

Table B PROVINCE OR STATE	<i>Angli- cans</i>	<i>Presby- terians</i>	<i>Baptists</i>	<i>Methodists (Wesleyan)</i>	<i>Congregation- alists*</i>	<i>Lutheran German</i>	<i>Total</i>
Assam	2,225	89	9,972	8,703	.....	.....	20,939
Bengal : Calcutta	2,142	496	842	925	784	.....	5,189
South of Calcutta	3,801	.....	1,845	644	1,187	.....	7,477
East and North of Calcutta	6,204	124	289	1,573	34	.....	8,224
East Bengal	1,201	.....	9,262	.....	238	.....	10,701
North Bengal .....	.....	60	665	.....	.....	.....	725
Sikkim .....	.....	3,489	.....	.....	.....	.....	3,489
Orissa .....	.....	.....	6,188	.....	.....	.....	6,188
Chota Nagpur	15,127	.....	.....	.....	.....	46,571	61,698
Santhal	3,954	1,145	12,803	.....	.....	.....	17,902
Behar	295	163	361	583	.....	707	2,109
Total, Bengal	32,724	5,477	32,255	3,725	2,243	47,278	123,702
United Provinces: East Div	2,572	2,269	No figs.	2,169	482	.....	7,492
Oudh	683	.....	136	5,857	.....	.....	6,676
West Division	2,752	1,719	302	84,699	280	.....	89,752
Total, United Provinces	6,007	3,988	438	92,725	762	.....	108,920
Punjab	9,921	22,242	1,585	2,064	.....	171	35,983
Rajputana	168	1,544	.....	2,360	.....	.....	4,072
Bombay : Sindh	167	.....	.....	204	.....	.....	371
Gujrat .....	.....	3,238	.....	4,667	.....	.....	7,905
Bombay City	904	235	.....	721	8,714	.....	10,574
North of Bombay	5,942	50	.....	145	.....	.....	6,137
South of Bombay	353	1,620	.....	.....	211	1,912	4,096
Canara .....	.....	.....	.....	.....	.....	5,737	5,737
Total, Bombay	7,366	5,143	.....	5,737	8,925	7,649	34,820
Central India .....	.....	2,000	.....	.....	.....	.....	2,000
Berar .....	.....	.....	.....	107	.....	.....	107
Central Provinces	843	1,076	.....	606	.....	4,291	6,816
Hyderabad	2,403	1,112	495	7,576	.....	.....	11,586
Mysore	1,026	.....	12	3,653	560	.....	5,251
Coorg .....	.....	.....	.....	.....	.....	370	370
Madras : Bellary	6,243	.....	9,880	.....	2,832	.....	18,955
Malabar .....	.....	.....	.....	.....	.....	6,035	6,035
Tinnevely	35,515	.....	.....	.....	63,152	.....	98,667
Madura	3,976	.....	.....	.....	17,276	1,271	22,523
Tanjor	3,236	.....	.....	969	.....	12,591	16,796
Trichinopoly	2,642	.....	.....	276	.....	414	3,332
Coimbatore .....	.....	.....	.....	768	909	272	1,949
Nilgiris	1,339	.....	113	237	.....	681	2,360
Salem and Arcot	776	10,102	.....	.....	1,003	2,422	14,308
Chingleput .....	.....	1,265	800	2,303	.....	231	4,599
Madras	4,161	1,069	300	1,029	965	1,248	8,772
Nellore .....	.....	.....	52,031	.....	.....	2,449	54,480
Cuddapah	3,834	688	.....	.....	9,274	79	13,875
Kistna	13,103	.....	2,386	.....	.....	20,486	35,975
Godavery	1,767	.....	5,882	.....	.....	.....	7,649
Vizagapatam .....	.....	1,320	.....	.....	77	.....	1,397
Total, Madras	76,592	14,444	71,392	5,572	95,488	48,179	311,667
Cochin	99	.....	.....	.....	.....	.....	99
Travancore	35,515	.....	.....	.....	63,152	.....	98,667
Burma	9,385	.....	37,929	618	.....	279	48,211
Grand Total	184,274	57,065	154,078	133,446	171,130*	108,217	808,210

* Mr. Eugene Stock, of the Church Missionary Society, says that "the London Mission," included among "Minor Denominations," is the London Missionary Society, and therefore its figures (10,321) should be added to the Congregationalists. He also points out an apparent error in the table on page 837, in the summary of figures from the Statistical Tables of Protestant Missions. In the column headed Congregationalists, 63,152 represent the Christians of

mission shows a lower rate per head than that of any mission in the Province.

But the fact remains that the converts belong mainly to the lower castes and to the aboriginal tribes, and the nature of the mixed causes which contribute to this result deserves to be, and has been, carefully analyzed. Speaking of the great increase which has taken place among the Mundas and Oraons, aboriginal tribes of Chota Nagpur, "where the Lutheran missionaries who sympathize with them in their disputes with their landlords, and who maintain excellent schools, have raised the number of their converts from 23 to 69 thousand," while the number of Roman Catholics has risen from 78 to 90 thousand, the Census Commissioner writes:

One of the oldest missionaries in Chota Nagpur tells me that the movement among the aboriginal tribes of that tract is purely social. They look to the missionaries for help in their disputes with their landlords, and they see in Christianity a means of escape from the payment of fines imposed on witches and on those who are supposed to have neglected the demons, and from the persecution to which they would be subject if unwilling to meet the demands of the *Bhuts* (spirits) and their earthly servants.

There is no doubt that the converts in Chota Nagpur are the class among whom, more than any others in India, the motives for conversion have been, to a large extent, material and earthly, but no one can suppose that these uneducated and uncivilized tribes are able to rise at once to a high spiritual conception of the new faith. Mr. Francis, in the Madras Report, dealing with the lower castes of Hindus rather than with aboriginal tribes, puts the case in a clear and more encouraging way:

The classes of Hindus which are lowest in the social scale . . . have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbors. . . . But once a youth from these people becomes a Christian his whole horizon changes. He is as carefully educated as if he were a Brahman; he is put in the way of learning a trade or obtaining an appointment as a clerk; he is treated with kindness and even familiarity by missionaries who belong to the ruling race; takes an equal part with his elders and betters in the service of the Church, and in due time can choose from among the neat-handed girls of the mission a wife skilled in domestic matters and even with some little learning. . . . The remarkable growth in the numbers of the native Christians thus largely proceeds from the natural and laudable discontent with their lot which possesses the lower classes of the Hindus, and so well do the converts, as a rule, use their opportunities, that the community is earning for itself a constantly improving position in the public estimation.

Causes of the Increase

I will close these quotations with one in which the Census Commissioner, Mr. Gait, records the aspect of the question presented to him by a Madras missionary of forty years' standing.

According to him the chief human causes (for the increase) are:

1. Antecedent labor, or the cumulative result of the efforts made in previous decades.

the London Mission in Travancore, but, just before, there appears exactly the same figure, 63,152, against *Tinnevely*, where the L. M. S. has no mission. This makes the total given for Congregationalists, 171,180, which is manifestly wrong by this figure of 63,152. *Tinnevely* is only credited with 35,515 Anglicans, whereas the right number is not far short of 100,000. Perhaps the 63,152 stated to be Congregationalists in *Tinnevely* ought to be added to the Anglican.

2. Increased efficiency in missionary workers, both foreign and native, who are better qualified than at any previous time; the former have studied not only the vernaculars, but also Sanscrit literature, and are thus in closer touch with the spiritual perplexities of the Hindus.

3. The translation of the Bible into the vernaculars, and its extensive distribution among all classes.

4. The improved status of the native community, who by their intelligence, education, and energy have won for themselves a much higher position than they had formerly.

5. The spread of Western education, which has broken down old superstitions and prejudices.

6. The help rendered to the needy in famine years, which has made them feel that the Christians are their best friends, and that the religion which prompted this help must be the best.

7. The impartiality and disinterestedness of the British Government, which has conferred so many blessings on the people and is known to be a Christian government.

It is highly interesting to compare the three views represented in these extracts. The old missionary of Chota Nagpur, whose experience lies in the part where, tho the numbers have been extremely large, the religious character of the converts is less satisfactory than elsewhere, writes in a tone of much discouragement. The government official in Madras takes a broad administrative view of the rise in the standard of civilization and comfort which Christianity has brought about. The old Madras missionary, living in the parts where the preaching of the Gospel has had its earliest successes and has struck furthest into the roots of the popular mind, takes the deepest, most spiritual, and most sanguine view of its effects. There is truth in all these views. While rejoicing in the Census statistics of conversion, we must not suppose that the whole Christian edifice is built up at once simultaneously with the profession of the faith and with baptism. The task of maintenance and of edification is as important as the task of evangelization, and demands a constant and concurrent growth in the number of the pastorate, to raise the converts to a constantly higher level. Those who know the country can quote many instances of the highest courage, faith, devotion, and piety among them. But it is no small matter to have placed the convert's feet on the first rung of the ladder, to have obtained even the first step toward success by baptism, to have cut off the contamination of heathen surroundings, superstition, immorality, oppression, and cruelty, to have placed him under such influences as those which emanate from the church and the mission-house, and to have opened out to him the possibilities of a larger life and a higher civilization.

These are the thoughts, full of hope and encouragement, with which a perusal of the Census Report on the growth of Christianity in India must fill every healthy mind, and as we rise from its study the thought springs to our lips, "How mightily grew the Word of God and prevailed."

EDITORIALS

The Prayer Spirit in Missions

To our minds, the most interesting and hopeful sign on the horizon is the multiplication of circles for prayer, for every great crisis of missions has been turned by believing prayer.

Prayer is needed for the thrusting forth of laborers into the harvest-field. But in Zech. viii:20-23 another phase of prayer for missions is suggested—the effect directly on the heathen world in *impelling them to come to the praying people of God*, as well as to impel God's praying people to *go to them*. Zechariah represents the inhabitants of many cities as coming up with one common agreement to pray before the Lord, and as a consequence ten men out of all languages of the nations lay hold of the skirts of Him that is a Jew, saying: "We will go with you, for we have heard that God is with you."

Prayer is represented in the Word of God as bearing to missions a vital relation, and this is fourfold:

1. THRUSTING FORTH LABORERS (Matt. ix; Acts xiii).
2. EMBOLDENING LABORERS IN TESTIMONY (Eph. vi).
3. ASSURING TO THE WORD FREE COURSE (I. Thess.).
4. AWAKENING THE NATIONS TO SEEK SALVATION.

To this last this text specially refers, and it is the most neglected and forgotten phase of the whole subject. True prayer is but the echo of God's voice in the suppliant, and hence but a sign of purposed blessing on His part. He who moves His people to pray moves also the lost and destitute souls for whom they pray to hunger and thirst after salvation, so that they do not even wait to be ap-

proached, but themselves come to seek God's people.

Dr. R. McKilliam writes:

Our hope was centered in Mr. Radcliffe's visit to old Medrum, a small Aberdeenshire town. I shall never forget the night on which he gave his simple message. The Free Church, of which Mr. Garioch was pastor, an exceptionally large building, was crowded. People of every denomination, and from all parts for many miles round, had flocked to hear him. I think most of us were disappointed. We had expected something entirely out of the ordinary in eloquence and learning. The address was short, and was more simple than we were accustomed to. At the close Mr. R. invited those who were anxious to receive the salvation of their souls to remain. Some of us, I regret to say, did not expect many to stay after the disappointing sort of address to which we had listened, and we had what we expected—nobody remained.

Then we had such a rebuke and such a lesson of simple faith in God as the writer will never forget. That man of childlike faith stood up and said to the handful of workers who had remained behind, looking at him with blank disappointment written in every face: 'Friends, have faith in God. Let us ask God to send them back'! Then he prayed as a child would speak to his father. While he prayed, one by one the people began to drop in; by and by, in twos and threes; and, later on, in crowds, until, before the prayer was finished and a hymn sung, the big kirk was again one-third full.

Then what a night we had! There was a wondrous breakdown; boys, girls, young men and women, old gray-haired fathers and mothers wept together like babies. Dear old Mr. Garioch was quite at home in the blessed work of pointing out to burdened souls the way of life. Our brother R. was able to be with us only one night at the time. Yet for many, many months we continued to reap, and the place was literally changed. On that first night of the revival in old Medrum some of us began to learn the secret and source of revival; and blessed be

God, for well-nigh forty years we have never quite lost the practical results of it from our life and ministry."—*Life of Reginald Radcliffe*, pp. 72, 73.

The Martyr Spirit in Missions

There is preeminent need in the mission field of the martyr spirit—not the dying martyrdom, but the *living* martyrdom. As Paul said: "I die daily," "Neither count I my life dear unto myself."

There are two or three recent books which are especially of use in emphasizing this aspect of missions: Miss Carmichael Wilson's "Things As They Are," Mrs. Howard Taylor's "Pastor Hsi," and James Chalmers' Biography. The first gives us a glimpse of the real destitution and degradation of women and girls in India—it is a glimpse into hell as it now exists; the second exhibits the niggardly spirit that is found even among Christians everywhere, both in working and giving; and the third shows us a man who is so absorbed in his work for souls that he cares for no furlough, and dares any danger, and welcomes even death, if he may but save souls from sin.

One peril in Christ's work is learning to do it easily, cheaply, and without cost of effort and sacrifice. The romance of missions must be dispelled before the real work of missions is even truly begun. It is easy to aspire to heroism, but it is not so easy to be a hero.

Side-Lights for Mission Study Classes

The man or woman who has to plan out the work of the mission study class quickly sees that the book to be studied is necessarily little more than an outline. To question a class upon its contents is almost as insipid as questioning them upon a list of rules or a catalogue. What such a leader of classes now longs for is side-light upon the

text. Details must be had, or the class-work is juiceless if not fruitless.

One naturally turns to the denominational magazine. But it often happens that generalities only can be found concerning the point—to be illustrated. For instance, supposing the point to be pressed is the reality of conversion among Chinese Christians. The missionary magazine has vivid details illustrating some other point, but the only fact near to the present needs of the class which it contains is something like this: "A letter from West China mentions the pleasing fact that an earnest native Christian is preaching every Sunday without receiving any salary." The statement can make no picture in the minds of the class.

If one could question the missionary who wrote the letter alluded to, the same fact—for we use for illustration an actual fact—would be told somewhat as follows:

Old Ching is a villager living in the Hsuehau district of the Szechwan province, West China. He is just a plain, every-day villager, with faded clothes, weather-beaten face, thin, straggling grey beard, and a head like polished ivory. He is sixty years old, but every Sunday morning, rain or shine, finds him at a village ten miles from his home, sending the crier through the street with a gong to call the people to hear the "Jesus doctrine." When the congregation has come together, old Ching sings a hymn—if croaking recitation in a quavering voice can be called singing; he reads a few verses from the New Testament, and then expounds the truth with a vigor and a wealth of homely Chinese illustration that fairly forces the new thought into sluggish minds. After a fervent prayer, the preacher hurries away, for he has other work to do. He trudges ten miles through dust or mud back to his own village, and there, with crier and gong, he immediately collects another congregation, and drives home another Gospel truth. By this time it is two o'clock, when all the villagers

go to dinner. So Mr. Ching goes to his house to rest. At evening he reappears; the booming gong calls up the village again, and another passage of Scripture is given to the people in a form that they can use. Every Sunday the old man spends in this way. He has done so for almost two years. Why does he do this? Not for money, since he is not paid for his fatiguing labor. If you ask him why he does it, he will answer: "There is no one else; and I have to tell my neighbors of the Savior who has done so much for me, because they need Him, too."

Half a dozen particulars have now thrown light upon the statement, and have proved that the Gospel has taken root in this peasant's heart for all time.

Our object in calling attention to a commonplace principle is to point out the service which the **MISSIONARY REVIEW** is rendering to those leaders of study classes who know what it is. It has room for details; it sends to the ends of the earth to get details, and it plans to make them become illuminating side-lights. Current numbers always have some material definitely related to the study of missions in China. When the study of Japan is taken up, the **REVIEW** may be relied on to be the best of helpers, because it collects facts from the whole field. The sixteen bound volumes of the **MISSIONARY REVIEW** form a great treasury stored with the ethnology, sociology, and theology of the non-Christian races, and the history, biography, and other lore of the mission enterprise.

The moral of these remarks is that recourse to the **MISSIONARY REVIEW** is an opportunity which the leaders of mission study classes can not afford to neglect. The teacher who can bring to his class, from real life, one or two incidents like the one given above, which fit the point of the lesson, has driven that point home and clinched it.

The Editors' Outlook for 1905

In our advertising pages will be found some of our plans for making the **REVIEW** a power and a pleasure to our readers during the coming year. Some of these plans deserve especial emphasis here.

We are pleased to announce that we have entered into an arrangement with the Bureau of Missions, whereby their active editorial co-operation is secured, and Drs. Dwight, Haven, and Tupper become co-editors. We have also the promise of advice and assistance from many of the officers of denominational and inter-denominational missionary societies.

As to specific points in our outlook, we refer our readers to the prospectus. The names among our contributors would alone insure articles of the highest order. Few realize the wide range which these contributors and articles cover, or the value and diversity of material found in one volume of the **REVIEW**. The yearly index is worthy of study.

We mention only a few items from our bill of fare for 1905:

- Robert E. Speer—"A Review of 1904."
- Dr. A. F. Schauffer—"City Missions and Social Settlements."
- G. S. Eddy—"Unoccupied Fields in India."
- Rev. H. P. Beach—"Educational Missions."
- A Christian Chinese—"Obstacles to Missions in China."
- D. C. Greene—"Japanese Christian Leaders."
- Rev. Samuel A. Moffet—"Gospel Miracles in Korea."
- Dr. Charles R. Watson—"Hindrances to Missions in the Sudan."
- Dr. William I. Haven—"Denominational Missionary Campaigns."
- S. Earl Taylor—"Missionary Exhibits."

We shall aim to make the **REVIEW** increasingly of specific value to those who seek to awaken missionary interest and give missionary instruction at home. The spiritual element of missions will also be emphasized.

BOOKS FOR THE MISSIONARY LIBRARY

ISLAM AND THE ORIENTAL CHURCHES: Their Historical Relations. Students' Lectures on Missions, Princeton Theological Seminary, 1902-3. By William Ambrose Shedd. 253 pp., with 2 maps. \$1.25, *net*. Presbyterian Board of Publication, Philadelphia. 1904.

The lectures contained in this book which will prove most useful to the ordinary reader are the 4th and 5th, as grouping together a considerable amount of information in regard to early Nestorian Missions in Asia, their success, and the method of their extinction.

Mr. Shedd points out that the widespread Christianity of Asia, which had no permanence, is an object-lesson for modern missions. In order to be permanent, "Christianity must enter into the intellectual life of the people, and if there is no such life it must create it. . . . Christian schools, the Bible, and other Christian literature in the vernacular—the creation of a truly national culture—are indispensable to the conquest of a nation." Nestorian missionaries seem to have done little—they may not have had the ability to do much—for the Christian culture of their converts among Turks, Arabs, and Persians. For this reason, when the sword of Tamerlane had purged the continent, even the very memory of Christianity was extinct in Central and Eastern Asia. On the other hand, Greeks, Syrians, and Armenians in Western Asia received a new culture, a system of thought, and a literature through Christianity, and the tenacity of their hold upon the faith delivered to their fathers is proverbial.

The scope of the book is restricted in the main to a field that does not extend west of Persia, Mesopotamia, and Arabia, to that part, only, of Church history which refers to the Nestorians and Jacobites, and to a period of time that ends with Tamerlane and the four-

teenth century. Moreover, while those parts of the lectures which relate to the Christian Church bear the marks of original research in Syriac texts, those referring to Mohammedanism are gathered almost entirely at second hand, and are of the quality to be expected in generalizations founded on the generalizations of some one else.

These two peculiarities (frankly admitted or implied by the author in his Introduction) might well have suggested the choice of a title less comprehensive and therefore less open to the accident of misleading those who resort to the book with expectations that the author did not intend to satisfy.

D.

SOCIAL PROGRESS: A YEAR-BOOK. By Dr. Josiah Strong, Editor. 8vo, 273 pp. \$1.50. The Baker and Taylor Co., New York. 1904.

Dr. Strong has a genius for statistics. A glance at the Index of this volume will reveal something of its value, especially to public speakers and students of social problems and the world's progress. As President of the "American Institute of Social Service" the editor has peculiar facilities for gathering and issuing such a book of statistics. It may be, and doubtless will be, well used by some and abused by others, for too much or too little may easily be deduced from mere figures. The scope of the book is broad and its character is comprehensive, taking in the areas and populations of continents and countries, the relative financial, commercial, and military strength of various nations, immigration statistics for America, birth and death rates, illiteracy—in fact, almost every department is represented not only in figures but by a digest of the laws on the subject and reviews of social progress in various countries. Would you know how

much alcohol or tobacco is consumed? Ask Dr. Strong. Would you know the principle societies working for social betterment? Look within this book. Would you like to quote police or vital statistics? Ask the same encyclopedia. The figures and facts are gathered from reliable sources, but it takes a genius like Dr. Strong to use them as powerfully and as graphically as he has done in "Our Country." *

CHILDREN OF THE FOREST. By Rev. Egerton R. Young. Illustrated. 8vo, 282 pp. \$1.25 net. Fleming H. Revell Co., New York, 1904.

This is a love story of life among the Ojibway Indians of Canada. It is a rather ordinary tale of rivalry, parental opposition, and adventure, except that it is unique in its picturesque and romantic surroundings. There is also an educational value in the description of Indian customs and the bits of Ojibway folk-lore. Children will find it interesting, like all of Mr. Young's books, but it is not distinctively missionary. *

AFTER A HUNDRED YEARS. Illustrated. 8vo. 124 pp. The British and Foreign Bible Society, London. 1904.

This is a popular illustrated report of the British and Foreign Bible Society for the centenary year 1903-4, and as such has a peculiar interest and value for all who are working for the spread of the Gospel. There are in it many interesting incidents showing the power of the Word of God to transform men. *

EVANGELISM. By Rev. G. Campbell Morgan, D.D. 12mo. 100 pp. 50 cents. The Bookstore, East Northfield, Mass. 1904.

Dr. Morgan is a prince among preachers, teachers, and evangelists. His lectures to theological students given in these pages are exceedingly suggestive and stimulating not only to those who are preaching the Gospel at home, but also to missionaries abroad. They deal with the preacher, his message, his methods, and the present needs. *

FOR CHRIST IN FUH-KUEN. Illustrated. 12mo. 2s. 6d. Church Missionary Society, London. 1904.

This is a new edition of the interesting story of one of the China missions of the C. M. S. That it has been deemed worthy of a fourth edition is sufficient recommendation. It tells a story of progress in this province which is remarkable in many ways. Last year nearly 1,000 Christians were baptized in this one mission. *

At the request of Dr. Otto Pautz we call attention to the fact that in our review of his book (November, 1902, pp. 863-4) his name was misspelled Pautz. The name of the publishers should have been J. C. Henrichs'sche Buchhandlung. *

NEW BOOKS

A SHORT HANDBOOK OF MISSIONS. By Eugene Stock. 1s. and 1s. 6d. Church Missionary Society, London. 1904.

HOLDING THE ROPES. By Belle M. Brain. 12mo. \$1.00 net. Funk & Wagnalls Company, New York. 1904.

EVANGELISM. By G. Campbell Morgan. 12mo. 50 cents. The Northfield Bookstore, East Northfield, Mass.

THE PENETRATION OF ARABIA. By David G. Hogarth. Maps, drawings, photographs. Frederick A. Stokes Co. 1904.

MIF-TAH-UL-GORAN. By Rev. Almad Shah. A concordance of the Koran. 10 rupees. S. P. G. Mission House, Hamirpore, Upper India. 1904.

ISLAM AND ORIENTAL CHURCHES. By William A. Shedd. 12mo, 253 pp. \$1.25 net. Presbyterian Board of Publication. 1904.

CHINA MARTYRS OF 1900. By Robert C. Forsyth. Illustrated. 8vo. 7s. 6d. Religious Tract Society, London. \$2.00 net. Fleming H. Revell Co. 1904.

FOR CHRIST IN FUKIEN. Illustrated. 12mo, 183 pp. 2s. 6d. Church Missionary Society, London. 1904.

DUX CHRISTUS. An Outline Study of Japan. By William E. Griffiths. 35 cents. MacMillan Co. 1904.

SUNRISE IN THE SUNRISE KINGDOM. By J. H. Deforest. Illustrated. 60 cents. Young People's Missionary Movement, New York. 1904.

MISSIONARY PIONEERING IN BOLIVIA. Illustrated. 2s. 6d., net. H. A. Raymond, 16 Paternoster Square, E.C., London. 1904.

SOUTH AMERICAN REPUBLICS. By Thomas C. Dawson. 2 parts. 12mo. \$1.35 net. G. P. Putnam's Sons. 1904.

CAPTAIN ALLEN GARDINER. 75 cents. Gospel Union Publishing Co., Kansas City, Mo. 1904.

KING LEOPOLD'S RULE IN AFRICA. By Edmund D. Morel. Illustrations and maps. William Heineman, London. 1904.

NORTHERN TRIBES IN CENTRAL AUSTRALIA. By Baldwin Spencer and F. J. Gillen. 8vo. MacMillan Co., New York. 1904.

THE PRESENT SOUTH. By Charles Murphy. 8vo, 334 pp. \$1.50 net. MacMillan Co. 1904.

SOCIAL PROGRESS. By Josiah Strong, LL.D. 8vo. \$1.50. Baker & Taylor Co. 1904.

CHILDREN OF THE FOREST. By Egerton R. Young. Illustrated. 12mo. \$1.25 net. Fleming H. Revell Co. 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Battle Against Vice and Crime The thirtieth annual report of the New York Society for Suppression of

Vice is a very interesting and alarming document. The facts it reveals are unknown to most people, but ought to be known for the preservation of society.

The details are too bad to be fully spread before the public, and the secretary has to be content with hinting at their vileness. The books and pictures scattered broadcast are unmentionable for filthiness; but there are some manufactured goods, meant to promote sexual vices, which are even more vile and disgusting. Anthony Comstock can only say: "Imagine the worst, and you will not overreach the mark of devilish intent and purpose." This society seized catalogs of 46 academies and institutions for boys, and others of girls' schools, by which these venders of hell's goods can get the addresses of youth. Circulars are seized, obscene pictures and negatives for producing them—in one case over 1,500 of each! Another man had in his possession over 90,000 of immoral books, leaflets, pictures, and circulars. Some of the work of these manufactures are for the use of women and girls, and are indescribable. The total arrests for the year are 58, and the gross weight of seized matter over 4 tons! It is a fight with the "wild beasts of Ephesus." Mr. Comstock dares a martyr's death to unearth all this diabolical plotting against human purity.

Dr. Morgan Dix writes to him:

To me there is nothing more inexplicable on any grounds which would justify it even to bad people, than the steady, cold-blooded, diabolical effort to corrupt the young and poison the spring of human life

at the source; and when I ask for the motive, I can find none whatever in the line of profit or advantage to the monsters who engage in that propaganda. I set it down to the direct instigation of the devil; and if I had any doubt of the existence of evil spirits, thirsting for the destruction of souls and bodies in hell, that doubt would disappear before the statistics of the infernal work of the systematic crime-breeders of the day.

You have had a long and hard battle in your time, and have earned the thanks of all lovers of righteousness, and the favors of the pure and holy God in that conflict. May your life be prolonged to wage war for truth, virtue, and cleanliness against the powers of darkness, moral or spiritual, wherever and whatever they be. A. T. P.

Work for the Redemption of Israel Rev. Louis Meyer writes that last May the M. E. Church (South)

Board of Missions made an appropriation for the support of work among the Jews, and appointed as missionary Rev. Julius Magath, himself a Hebrew Christian. In 1894 the Reformed Presbyterian Church opened a station for work in behalf of the Jews in Philadelphia, and at its last meeting the Synod appointed a Board of Jewish Missions. Rev. M. Greenberg is the missionary in charge. The New York City Mission and Tract Society, through Rev. B. Angel, holds three Gospel meetings each week for Jews in the DeWitt Memorial Church, with an attendance steadily increasing. The sewing-school held in the same church by Miss Schabka attracts crowds of Jewish girls, to whom the story of the Cross is told.

United Presbyterian Work in Figures

This body of Christians sustains missions in Egypt and North India, and as the following statement shows,

taken from the last report recently published, has attained to good success:

Ordained missionaries.....	41
Physicians—men 3, women 5.....	8
Women missionaries, unmarried.....	46
Wives of missionaries.....	43

Total foreign missionaries.....	138
Total foreign workers.....	154
Native ordained ministers.....	48
Licentiates.....	31
Other native workers.....	717

Total native workers.....	796
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Total workers, native and foreign.....	950
Mission districts.....	24
Total membership.....	16,434
Received on profession in 1903....	1,954
Total Christian community.....	39,231
Sabbath-school scholars.....	15,069
Boarding and high schools.....	25
Pupils in same.....	4,175
Day and village schools.....	254
Pupils in same.....	15,791
Total schools.....	295
Total pupils in same.....	20,964
Native contributions for church work.....	\$26,382
Native contributions for all purposes.....	\$96,238

What One Home Mission Society is Doing The American Missionary Association has issued a list of all its workers, missionaries, pastors, and teachers, in its various fields for the present year. The list comprises 762 names, appointed from some 40 states and territories, from Canada, Alaska, Porto Rico, and the District of Columbia. Of the entire list the State of Georgia is credited with 91, Massachusetts follows with 64, while Tennessee stands third with 57 names to its credit. In these lists, issued from year to year, the noticeable thing is the steady increase of appointments from the Southern States, and a most encouraging state of affairs, since the great majority of persons appointed from the South are those who have had their training in the schools of the association. It would be a strange and most discouraging fact

if, after all these years of training, men and women of character and attainment suited to the needs of the work were not to be found in considerable numbers.—*Congregational Work*.

Second-hand Spectacles Wanted This statement and appeal, taken from the *Missionary Herald*, relate to a phase of benevolence of which the average giver has probably never thought:

The request for spectacles, made in our February number, has met with a most generous response. Parcels containing them have come from many directions, even from as far west as Wisconsin. Some answered the request very quickly, and were shipped early in the spring; others have been received more recently, and are now starting across the ocean toward their destination. Last year over 500 pairs were sent out; this year 1,050 pairs are on their way, mostly to 5 different stations in India, but some to Eastern Turkey as well. When a missionary from India told us the other day that the cost of a pair of spectacles in her station was equal to two months' wages, we could easily understand how greatly the gift of a pair would be appreciated. We are sure that the missionaries to whose care they are sent will rejoice to have such a supply from which to select aids for our native workers, that through these gifts many weak and failing eyes will be enabled to read the Word of Life with greater ease, and that givers and recipients will alike be blessed.

Concerning the Sitka School in Alaska Mrs. M. V. White writes as follows in the *Herald and Presbyterian*:

At the Sitka Training School are 133 of the cleanest, happiest boys and girls to be found in all this "Great Land" of ours. Eskimos from the north, Aleuts from the west, Haidas from the south, Tinnah from the interior, Tsimshians and Thlingits from the coasts are living together in most friendly fashion in our mission schools. And yet the grandparents, and

even the fathers and mothers, of these children were bitter enemies. An insult was never forgotten. The mother taught her children to hate and revenge, and when the children grew up they, in their turn, taught their children the same wicked lessons. That is the reason why it seems almost a miracle that representatives of all these one-time enemies should live so lovingly together.

This school emphasizes industrial work for both boys and girls. It is the aim to give the boys a practical knowledge in carpentry, shoemaking, boat-building, and other industries. The entire plant is kept in repair and new buildings erected by the boys themselves, under the supervision of the teacher in charge. All the shoes for the pupils of the schools are made by pupil apprentices, under the direction of a native teacher, who learned his trade at the school.

The girls receive training in kitchen, dining-room, dormitory, sewing department, and laundry. They are divided into sections or divisions, each serving in turn in the various departments. The work of kneading two or three sacks of flour for baking is too heavy for the girls, hence two boys do this in the evening; but the girls rise early, mould it into loaves, and by ten o'clock they have turned out 90 or 100 loaves of bread.

New Missions At the Church Mission in Valdez, Alaska, both the evangelistic and hospital work are progressing satisfactorily. The Rev. F. C. Taylor, the missionary in charge, has begun services at a neighboring army post, Fort Lisicum, where several of the officers and their families are Church people. He is also planning the opening of a mission at the new town of Seward, on Resurrection Bay, about thirty miles east of Valdez. It is probable that this town will be the southern terminus of the new railway which it is proposed to build through Central Alaska to the Yukon River. In the hospital, which has been much improved, even Deaconess Deane's capacity for

hard work has been overtaxed by an unusually large number of patients, for whom she has to be cook and housekeeper, besides giving the necessary nursing and medical care. The little church is proving too small for the congregations.—*The Churchman.* *

The Heroism of a Missionary Nurse Last month brought new anxieties to Bishop Rowe. Word reached him that a serious epidemic of diphtheria was raging among the native people at Fort Yukon, on the upper river. There were 150 cases of the disease, and many deaths had occurred. Miss Lizzie J. Woods, our missionary nurse at Circle City, on learning of the situation, and, knowing that there was no one caring for the sick and dying, and no supply of medicines at Fort Yukon, acted with the promptness and heroism characteristic of the Alaska staff. There was no way of communicating quickly with Bishop Rowe, so she took from our hospital at Circle City such supplies of medicine as could be spared, hired a canoe, and made the journey of 100 miles down the river to Fort Yukon. There, for several days, she battled, practically single-handed, against the epidemic, isolating some of the people, sending the unaffected away, caring for the sick, preparing the dead for burial, and serving, as Mrs. Wooden wrote, as "a very angel in the midst of the people."—*Spirit of Missions.*

Transformed from Antimissionary to Promissionary Before I went to Labrador I was not altogether what might be termed a promissionary, and for this reason I thought that, tho the intention and aim of the missionary were beyond praise, the execution (I mean the administrative execution) sometimes left much

to be desired. Labrador taught me that in one part of the world, at any rate, the work of the Christian is being carried on in a manner which could hardly be improved upon. Turn now to another scene. Imagine the long northern twilight settling down over the Labrador ice and snow and wind and "barrens"—a land dedicated from immemorial time to the survival of the fittest, where the wolf kills the weakest of the caribou herd and famine is never very far distant from the weaker man. Here and there, at the heads of frozen bays, some settlers' huts—miles and miles apart. Never a made road in the whole country. What is a man, woman, or child, wounded in mind or body, to do in such a country as that? I remember asking a settler what he would do if he fell ill. "I should go to the missionaries or they would come to me," he answered. And in that answer is summed up, I think, one side of the work of the Labrador missions. They form cities of refuge, built upon the rim of that gaunt and desolate level, their very presence robbing the long winter of half its terrors—resthouses upon the road of life, as well as to the other road—to Jesus Christ, to which these heroes point the way.

H. HESKETH PRICHARD.

The Y. M. C. A. in Mexico Encouraging reports have been received from the American branch of the Y. M. C. A., which was established in the City of Mexico less than two years ago. It now has 549 members, and is the general headquarters of the American colony in the Mexican capital. The association is picturesquely housed, occupying one of the old Spanish mansions, which is built, in Spanish fashion, around an open court with a fountain in the center, surrounded by a garden and fruit-trees. The demand for

membership on the part of Spanish-speaking young men has become so great that a branch has been organized for them, with Hon. Ramon Corral, Vice-President of the Republic, as chairman of the advisory board. Many of the prominent and professional men of the city are associated with him, among whom are the Governor of the Federal District, General Powell Clayton, the American Ambassador, members of the National Senate, president of the American Bank and traffic manager of the national railroad of Mexico. A building to cost \$10,000 will be erected and equipped at once for the Spanish association, which is the first ever established on this continent. The central branch is in such a flourishing state that its receipts for one month were \$955.—*The Advance*.

An Appeal from Haiti, West Indies Haiti—the Black Republic, as it is called—has on the whole island some

2,000,000 inhabitants, all of whom are Africans. Altho a brave people (as proved by the manner in which their forefathers fought and won their freedom from slavery more than 100 years ago, under that noble negro chieftain Toussaint Louverture), yet to-day they are in the most pitiable condition, materially, politically, and morally.

Since 1860 the recognized island religion is the lowest type of Romanism, tho the people generally, if not entirely, are blind devotees of voodooism, who in addition to immoral orgies, frensical dances, and other disgusting and revolting practises connected with the devil worship, at times sacrifice human life, even the blood of innocent babes, to slake the thirst of their demon god, whom they have been taught for centuries, both in Africa and Haiti, by the Papa Lois (witch-doctor) to fear and dread.

At the dawn of this century it is almost incredible that there should be at this moment an island five times the size of Jamaica, and with over three times its population, in such a benighted and deplorable state, and without organized effort by more than one or two of our great missionary societies to evangelize its heathen.

The National Negro Baptist Convention of America have undertaken to enter this region in 1904, providing the funds are forthcoming.

The Protestant Episcopal Church is doing a good work in Haiti, but the country is still in need of the Gospel. *

EUROPE

The Work of The Mission Field, the S. P. G. the organ of the Society for the Propagation of the Gospel, publishes these statements:

During 1903 the society's Board of Examiners considered 34 offers of services; 28 were recommended for work—9 from Cambridge, 7 from Oxford, 2 from Dublin. But in addition to these, 56 were placed upon our lists by bishops abroad, many educated in the society's colleges abroad, none of them sent from England. The number of ordained missionaries, including 9 bishops, upon the society's lists is 768, an increase of 39 over 1902. In Asia, 266; in Africa, 206; in Australia and the Pacific, 47; in North America, 143; in the West Indies and Central and South America, 70, and 36 chaplains in Europe. Of these, 131 are natives laboring in Asia, and 55 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in mission schools in Asia and Africa. The society's income shows a steady but not a great rise. The general fund—that is, the main portion of our income from ordinary sources and not earmarked in any way for special objects—has increased by £10,691. Including special funds and legacies and dividends, the income of 1903 rose last year to £158,642 as against £152,529 in 1902.

A Record Month at the Bible House Says the British Foreign Bible Society Reporter: The issues from our warehouse in Queen Victoria Street continue to make record figures. During the month of June 48 tons of Scriptures were dispatched, in 440 cases and 70 shipments. This represented 116,370 books, in 114 different languages. The following is a list of the places to which the books were sent:

Adelaide	Las Palmas
Alexandria	Leghorn
Algoa Bay	Lokoja
Amsterdam	Lome (Togoland)
Athens	Madras
Bagdad	Manila
Berlin	Mauritius
Bombay	Melbourne
Brisbane	Mexico
Buguto	Napier (N. Z.)
Buluwayo	Naples
Calcutta	New York
Capetown	Niue
Colombo	Onicha (W. Africa)
Constantinople	Ontario
Demerara	Ottawa
Dry Harbor (Jamaica)	Palamcottah (Madras)
Ekaterinburg	Palmerston (N.Z.)
Ekwendeni (B. C. Africa)	Paris
Eritrea	Port Said
Free Town	Rosario
Guatamala	Shanghai
Hamilton (Bermuda)	South Nigeria
Helisngfors	Suva (Fiji)
Ispahan	Sweden
Kingston (Jamaica)	Sydney
Kobé	Tamatave
Lahore	Toronto
	Valparaiso
	Yokohama

The Guinness Missionary Training-school This institution dates from January, 1873, when Dr.

Guinness founded the East London Institute for Home and Foreign Missions, at 29 Stepney Green. This building, though outgrown, is still connected with the work, and there one may see the little dining-room where Dr. Guinness "and Dr. Barnardo, then in the early days of his work for the little ones, used to preside at meal-times." One hundred students applied for training in the first year. More room being demanded, Harley House was secured in 1874. Many additions were made, as the growing work required, and in 1884 Mrs. Guinness

opened Doric Lodge, where women missionaries are trained. Since the beginning in 1873 more than 1,200 students have been trained for mission work. These men and women represent nearly 40 different nations and about 30 denominations, and they have gone forth to work with 40 Protestant missionary societies.

A Missionary Magazine for the Blind The S. P. G. is arranging to issue a monthly magazine for the benefit of the blind. The magazine will consist, for the most part, of extracts from the *Mission Field* for the current month, and will be issued in the Braille characters. It is proposed to begin in the first instance with a limited number of copies, which will be prepared by the help of the volunteer Braille typists who have kindly offered their aid for this purpose.

The Dufferin Fund for 1903 The nineteenth annual report of the Dufferin Fund has been published. There are now 41 women doctors of the first grade, 78 assistant surgeons, or practitioners of the second grade (these have been trained in India) 256 hospital assistants, or practitioners of the third grade, besides a large number of midwives practising in various districts. There are at present 144 European, Eurasian, and Indian women training as assistant surgeons, 95 as hospital assistants, and 281 as nurses, etc., besides 194 *daies* who are being trained under the Victoria Memorial Scholarship Fund. Through the practitioners 1,793,000 patients have been treated throughout India.

Not Less at Home, but More Abroad In a recent address Mrs. Howard Taylor, of the China Inland Mission, made the statement that while the

Wesleyan Methodist Church has 20,000 preachers in the home land it has only 34 missionaries in China. There are more Methodist ministers in Leeds than missionaries of that Church in China, where there are to-day 1,400 cities and 1,000,000 towns and villages where the people are waiting for the Gospel. Nor are the English Wesleyans a whit more derelict in this great matter than their brethren in their sister churches.

If the French Concordat is Annulled? So strained are the relations of the French Republic with the Papacy, it seems certain that the famous treaty established between the two parties a century since will soon be abrogated, and so in France State and Church will become separate and independent.

One effect of the rupture would be to leave the vast missionary interests of the Roman Catholic Church in China and other Asiatic countries without the strong protecting influence of the diplomatic representatives of the French republic. France has been very zealous in upholding the Church in heathen countries, tho it has often seemed lukewarm toward it at home. Thanks to the energetic action of the French Minister at Peking, the Church of Rome has enjoyed extraordinary privileges in China. It is really in civil matters a state within the state. It has an official status recognized by imperial decree. Its officials take rank with Chinese nobles and magistrates. Chinese priests and Church officials are responsible to the foreign ecclesiastics, and native members are organized into bands, each having a leader who looks after all their civil interests, reporting to his foreign superiors. All such doings would speedily come to an end if France ceases to stand sponsor to the Pope.

Missionary Conference in Eastern Europe A Jewish Missionary Conference was held, at the invitation of the Rev. J. H. Adeney, at Bucharest, Rumania, May 29 to 31. The local workers of the London Jews Society, and of the Leipzig Central Organization, as well as those of the Norwegian Society for Missions to Israel at Galatz, were in attendance. Rev. Weinberger, of Constantinople; Rev. Zeckhausen, of Cracow, and Missionary I. Sunlight, of Lemberg, were other workers of the London Jews Society who took part. The conference was very helpful to the workers in attendance, and it greatly impressed the 45,000 Jews of Bucharest. M.

ASIA

The Bible Going Forth From Beirut At present there are being put through the press 15,000 Bibles, 14,000 Testaments, and 69,000 portions—a total of 98,000 copies of Scriptures. Very few of these will go into stock when printed, but will at once be forwarded to fill orders, as many of our editions are entirely sold out. When one considers the fact that during a period of thirty-two years ending December 31, 1903, there have been issued from the press at Beirut, under the auspices of the American Bible Society, 105,808 Bibles, 144,118 Testaments, and 598,691 portions, or a total of 848,617 copies of Scriptures, in Arabic alone, one can form some idea of the vastness of the work accomplished by the Bible Society during that period.

Mohammedanism Not Invulnerable Says Dr. S. M. Zwemer, of Bahrain, Arabia:

The Spirit of God moves upon the waters, altho darkness still covers the deep. Educated Moslems in India are trying to whitewash their prophet and his

book by a species of higher criticism. Two learned Mohammedans there prepared a commentary on the Bible from a Moslem standpoint. At Lahore they are printing parodies of Christian songs for spiritual food. The increase of Bible circulation in all Moslem lands is astonishing. The word of God has been translated into nearly every Moslem tongue, so that while the Arabic Koran is a sealed book to millions, the Bible speaks the language of the home and the market. The press of India and Egypt testify that Islam is on the defense even now. The Moslem apologist has abandoned positions, within the last decade, which were once thought impregnable. There is thirst for spiritual truth—witness the growth of the Babi-movement and the New Islam in India. Moslems are beginning to see that in religion, as in mathematics, there is only one straight line between two points; all other lines are crooked. Jesus Christ is the only way of salvation between a holy God and a helpless sinner. If you believe that, come and help conquer the Mohammedan world for Christ. There are deserters coming in every day from the enemy's camp, and we are looking forward to their unconditional surrender if reinforcements do not fail us.—*The Intercollegian*.

Brahmanism too is Giving Way The following facts show the failure of non-Christian religions in India, and indicate the opportunity of Christianity. In the district of Punjab, in India, only 40 families of Brahman priests are left, where formerly there were 360. Numbers of Brahmans are defying the curse and taking up secular callings, because the office of priest no longer affords them a living. Popular education and Bible study have broken down the adoration formerly paid to the priests, and their vocation is gone.

Legal Help for Women in India Miss Cornelia Sorabji, to whose proposal to provide female legal assistance for certain Purdah women in

the management of their affairs attention was drawn in *The Times* of September 26, 1902, has been appointed Legal Adviser to the Court of Wards, Government of Bengal. Her position will enable her to communicate directly with Purdah women whose business relations with their male agents or managers are confined to conversations through a curtain or screen. Purdah women may, in consequence, easily be the victims of fraud, and Miss Sorabji has long advocated the employment of female medical advisers on the analogy of the system of female medical assistance organized by Lady Dufferin. Miss Sorabji has now an opportunity of putting her proposals to a practical test, and she hopes that if the experiment should prove successful the example of Bengal may be followed by other provinces. Miss Sorabji is well fitted for the legal duties of her office; she is a B.C.L. of Oxford and LL.B. of Bombay, and has for years practised in India, devoting herself chiefly to giving advice to Purdah women. She has also appeared in court, under special *sanads*, or permission to plead.

The Gospel Among the Karens The hill people of Burma, the Karens, have been the most promising field of Christian effort. Most of the converts are from their number. Rev. F. S. Hatch, of Boston, who has just returned from his three years of Christian Endeavor service in India and Burma, says that the Karens make aggressive, alert, generous Christians. They are people of force and character, and go heartily into the new way. Within a generation or so they, as a people, have made tremendous strides. Their progress has been simultaneous with their evangelization. The leaven of the Gospel

has lifted up their entire life. The whole-heartedness of the converts is illustrated by the fact that when the 1902 missionary conference met there for a week all the expenses were met by a single Karen, a Christian business man. Of the 700 Karen churches, 500 are self-supporting.

How and Why Rings are Worn in Assam Garo men, as well as Garo women, wear large brass rings in their ears,

and the number is often so large that the lobe of the ear is elongated to a considerable length, a part of the weight having to be borne by a cord wound about the head. The women wear more than the men, as many as 76 having actually been counted in one ear. The primary object of these rings is not ornamentation, tho that has a share in the purpose of the wearer; but there lies behind it all a superstition—namely, that after death the spirit hastens away, and is sure to meet the evil spirit that the Garos so much fear, which has swallowed the moon, whose eclipses probably have given rise to the idea. To distract this spirit, the fleeing soul of the Garo tosses its earrings to the ground; and while engaged in gathering up these baubles the great spirit will be too much occupied to chase the Garo, and he will make his escape to the happy place he seeks, which is guarded by this dreaded sentinel.—*Baptist Missionary Magazine*.

Memorial Hospital in Nakawn, Siam His Majesty the King of Siam has made a donation of 4,000 *ticals* (about \$1,000 gold) toward the erection of the Memorial Hospital, which is to be built. The main building will be erected by contributions from friends of Dr. Swart and the late Mrs. Swart, in America, at a cost of about \$2,000. There will be two

parallel wings extending back from the main building, each containing two or three wards with an accommodation of ten beds each. The amount necessary for the erection of these wings, about \$4,000, has already been subscribed by Siamese friends and Americans in Siam.

Missionary What it costs to be
Hardships a Christian in the
in the Himalayan regions
Himalayas appears from the
 following extract

from a letter written at Leh by Mr. H. B. Marx on July 4th, 1904, giving his first impressions:

Every person who comes over from Buddhism to Christianity is mercilessly driven from home and family, loses his rights of inheritance and everything upon which his livelihood depended. The stern commands of the lamas even forbid relatives to have any intercourse with such faithless ones. Now the outcast turns to the missionary who won him over for faith in Christ. What is to become of him? The mission has not the chance of offering another Christian an occupation. All positions in connection with the houses, schools, gardens, the hospital, and the meteorological station have already been filled. Is the convert to starve because he has become a Christian? This state of things almost deprives one of courage to seek to win souls. A change will not take place until the fearful might of lamaism has been broken. At present it seems to be determinedly resisting Christianity. But the Lord must possess ways and means to adequately provide for His own, and for those who come out and commit themselves to Him.—*Moravian Missions*.

Tibet the The treaty negoti-
"Closed Land" ated at Lassa be-
no Longer tween the proxy for
 the grand lama and
the English invader, and which
has been sent to Peking for ratifi-
cation, is printed in the *London*
Times. The Tibetans agree to es-
tablish three depots for trade be-
tween British and Tibetan mer-

chants and to allow traffic between Tibet and India along existing routes and those which may be opened in the future. To cover the expenses of the British "diplomatic mission," Tibet is to pay \$2,550,000 in three annual instalments. British troops will occupy the Chumbi Valley until the indemnity shall be paid. With communication thus established and a treaty signed, it can not be long before the Gospel can enter Tibet, and missionaries by the score be seen flocking in from the south and east.

Reaction from A remarkable
the Boxer change seems to
Movement have come over the

Chinese people in regard to the work of the missionaries. Everywhere schools are crowded, chapels are filled to overflowing, and there is an eagerness to receive the religion of the foreigners such as has never been known before. In one place two opium shops, hitherto very prosperous, have been obliged to close their doors for lack of customers, the Christian young men of the town having conducted such a successful crusade against the opium habit. Another fact indicates a great change. Formerly the selling of portions of the Scriptures was a slow and difficult task. Now a man can sell 1,000 copies a month. The people buy and the people read.

Pinched Feet to *The Advance of the*
be Tolerated *Natural-footed*
no Longer *Woman's Work for*
 Woman states that

four viceroys of provinces have now issued proclamations against the foot-binding of girls, and that the Governor of Hunan has forbidden it in his province. At Ichang the magistrates issued a placard to this effect: "We have received advices from the Hupeh authorities saying that they have printed 400 copies of books preaching that

women should not bind their feet, as formerly, and also telling us to send such notice to every district. We therefore call public attention to all families not to bind their feet as before. If there are any girls under ten years old who have bound their feet already, they must loose their bonds gradually. By thus acting, there will be no girl with bound feet after ten years." A striking proof of the great change going on is found in the fact that there are now in Shanghai a number of shops full of shoes for natural feet, whereas ten years ago there was not one pair to be bought in all Shanghai.

The Church Asking Impossibilities The Shanghai mission of the Protestant Episcopal Church is receiving constant requests from the Chinese to extend its lines, while its staff is diminished and more than ever likely to overwork in the endeavor of its members to help all the human need that comes crowding upon them. From one point of view, the condition is critical. Bishop Graves speaks none too strongly when he says:

The Church at home expects impossibilities of us. How would the Missions House prosper if, every time a new clerk was needed, or the place of a secretary had to be supplied, it was necessary to send to Russia for him, wait months before he could come, and then give him two years to learn English? This is practically our condition in the mission to-day. To work a mission without a reserve force of missionaries is to roll stones up a hill only to see them roll down again. The slightest accident overturns the best-laid plans.

Bishop Graves wants recruits at once—young clergymen, women to work among Chinese families, men and women physicians, and trained nurses. Shall he have them?—*The Spirit of Missions*. *

An Opportunity for Teachers in China Christian missionaries are forecasting and preparing for the great overturn of methods and subjects of study in Chinese education, of which the signs are already numerous. The whole governmental system of China is founded on its schools. The road to political preferment is through the studies and examinations. Already many of the great mandarins are busying themselves with educational reform, and some of the examiners are beginning to ask questions quite out of the rut of Confucian literature. The traditional system is one of dead memorizing—the innovations are all in the direction of independent thought as well as Western knowledge. It is essential that teachers should be trained for this vast change, and desirable that many of them should be trained in Christian schools. Such a normal school has been planned for Amoy, China, where the London Missionary Society and the American Reformed Church have missions. Rev. J. Sadler, of the London Society, sends out a prospectus and appeal for this school. It is to be put "upon the broadest and most liberal Christian basis. Literary men of all shades of religious belief are to be admitted. The curriculum will extend over three years." This is a great opportunity for some one.—*The Congregationalist*.

A Case of Consecration Chen Tsai Hsin, a teacher of Mathematics in Peking University, was the leader in the recent remarkable religious movement in that university, in which over 30 young men banded themselves together in a consecration of their lives to religious work among their own people. He was graduated from Peking University with

the Class of 1901, acted as Secretary of the North China Lay Electoral Conference, and was elected alternate lay delegate to the General Conference of 1904. A year ago he said: "The way I look at life is this: It matters not whether I have enough to eat or enough to wear; if I can be in the place where, according to my ability, God can use me to the best advantage, that is where I want to be; and I believe that that is in Pekin University, helping to build up Christian character among our young men." Such development of native initiative and leadership is significant and prophetic.

Progress in Central China The Presbyterian missionaries in Canton report 1,008 converts the last year, and 3,000 added to the various churches; also that the Chinese are more approachable than ever before. In the divinity course of the Theological Seminary are 25 students, and upward of 70 in the preparatory courses. Never were the applicants for baptism so numerous, nor were they ever put under such close scrutiny as to fitness, now that Christianity bids fair to become the most popular religion with the well-to-do classes. The building of the railway toward Hankow is named among the forces which have broken down prejudice.

Eating Babies in China Do we realize what it is for a missionary to speak of the Gospel to a totally new and unaccustomed audience in such a superstitious land as the Chinese Empire? Here is an example. In the province of Kiang-si, Miss F. was speaking to a group of Chinese women, and for a wonder they were quiet. Up comes a masculine looking woman and begins to shout: "Oh! oh! those are the women that eat babies! I know all about them. They invite you to come to see them

and then they make an end of you, and tear out your eyes and pluck out your hearts. I know all about them! They are the ones who go all over the land eating all the babies they can get hold of! I know all about them!" Such a time is the moment to remember Him who said: "If the world hate you, it hated me before it hated you." *

Status of the Gospel in Japan According to the *Missionary Directory of Japan* for 1904, (published in

Tokyo), the Christians in Japan number 140,806. The statistics of the Protestant Christians are given as follows: Japanese ordained ministers, 406; unordained helpers (men), 474; Bible-women, 361. Total number of Christians, 55,354; Communicants (or full members), 43,272. Baptisms during 1903: Adults, 3,644; children, 877. Churches wholly self-supporting including payment of pastor's salary), 94. Amount raised by Japanese churches for all purposes during 1903—yen, 134,941 (£13,494), more than 3 yen per head. The Roman Catholics number 58,086, and the Russian Orthodox Christians (Greek Church), 27,366.

A Christian Hero and Translator One of the most heroic figures of the present day is a man whose very

name is known to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokio, Japan. His name is Samuel I. J. Schereschewsky. For six years he was missionary bishop at Shanghai. Nineteen years ago illness, brought on largely through his work, rendered him almost helpless. Refusing to be a burden to the mission, he resigned his office. But he would not consider that his working days were over. His paralyzed body prevented him any longer going about

the work of evangelization, but he could sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, tho struggling against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon the typewriter, tho he could use only one finger of one hand, and needed eight years to complete the task. *

A Christian Japanese and Her Work

For some twenty years past, the private secretary of the Empress of Japan has been a Christian woman who is an active member of the Congregational Church. Another member of the Congregational Church, active in religious work, is the wife of Marquis Oyama, commander-in-chief of the great army that has been pushing the Russian army back to the north. She is a graduate of Vassar College (1883), and was socially and intellectually one of the leaders of her class. It is not well to claim for Christianity too great an influence in the making of the new Japan. Yet when one learns that these brilliant and influential women have made their Christianity prominent during their long and important career, one has assurance that Christianity has weighed somewhat in bringing about the new order of things. *

The Bible in Japan

Fifty years ago the Bible was an unknown book in Japan. There are doubtless millions of Japanese who know comparatively little about it to-day, as there are millions in all parts of what we call Christendom. Yet that the Bible has made something

of an impress upon the populace of Japan is indicated by a cartoon which recently appeared in the *Jiji Shimpō*, a popular vernacular newspaper, in which Japan as a little David is represented as smiting on his forehead Russia, a huge Goliath, with a stone from out his sling. The appearance of this cartoon in an illustrated native paper presupposes a wide-spread knowledge of the biblical story among the Japanese.

AFRICA

Egypt's Great Future

An interesting Blue Book, issued by the Foreign Office recently, contains the report of Sir William Garstin, Under Secretary for Public Works in Egypt, upon the basins of the Upper Nile, and a despatch from Lord Cromer, the British Minister and Consul General in Egypt, which says the irrigation and railroad schemes suggested by Sir William Garstin represent an estimated expenditure of about \$107,000,000, of which about \$65,000,000 will be used in the development of the Sudan, and about \$40,000,000 in the development of Egypt. The whole irrigation plan is based on utilizing the White Nile for the benefit of Egypt and the Blue Nile for the benefit of the Sudan. Lord Cromer says that the carrying out of the greater portion of the program may be postponed for the present, but about \$27,000,000 should be utilized at an early date in canals for Egypt, in raising the Assuan dam, in the completion of the Suakim-Berber Railroad, and in other developments of the country which will largely increase the revenue from taxes.

An English Church for Khartum

The backwardness of the Anglican Church in raising money is well illustrated in Khartum, where efforts are being made to build an English

church. Only £2,000 has been collected as the result of a four years' appeal, and that mainly from residents. The Anglican community outnumbered all other Christian communities at that place—Copts, Greeks, and Romans. The Romans have collected all the money they want, and Greeks and Copts enough to begin their churches, but British residents are still reduced to worship in a room in the palace lent for the purpose. A lesson may well be learned from the Coptic Patriarch, the 124th successor of St. Mark, who, altho nearly ninety years of age, journeyed 1,500 miles in the hottest season of the year to lay the foundation-stone of the new Coptic Church at Khartum, and has collected £1,000 for the work.—*Mission Field*.

Growth of the Gospel in West Africa A remarkable showing this: The Yoruba people received Church Missionary

Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship, and sometimes practised cannibalism. In 1904 the whole charge of the Anglican church work at Abeokuta, both educational and evangelistic, is in the hands of both native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount chief of Abeokuta calls at the C. M. S. missionary house in London, to express warmly his sense of the benefits his people have received from the society.

Native Evangelists in Africa Rev. W. H. Sheppard says the plan of the Kongo Mission is to use the

mission stations, Ibanj and Luebo, as centers, to train and prepare more evangelists, and then station them at all the villages, north, south, east, and west, within a radius of 200 or 300 miles, and have

about 4 missionaries whose sole duty will be to visit, strengthen, and encourage these evangelists, and to examine and baptize all who shall be converted at these stations. He and his coworkers thoroughly believe that the Christianization of the great masses of this people will depend largely upon the native evangelists filled with the spirit of God, who know so well how to handle their own language and are acquainted with all the characteristics of the people.—*The Missionary*.

First Missionary Conference in South Africa The first General Conference of Missionaries in South Africa met in

Johannesburg from July 13th to 20th. About 100 missionaries—American, British, Dutch, French, German, Norwegian, Swedish, and Swiss—connected with 25 different missionary organizations, attended the conference. The number was not very large in proportion to the missionaries at work, tho not many organizations under the charge of white missionaries were unrepresented. By the courtesy of the South Africa General Mission, the conference sat in their hall. Considerable attention was paid to "Ethiopianism," which was deemed a movement most mischievous. This statement is a summary of the conclusion:

This conference desires, in the spirit of Christian charity, to call the attention of these negro churches of America to the fact that by entering fields long occupied by other missionary societies, by receiving into their membership native bodies separated by schism from these societies, by accepting for ordination and ordaining men totally unfit, morally and intellectually, and by lack of attention to strict Christian discipline, the conference believes that these churches are causing injury to the cause of Christ. Moreover, the operations in South Africa of the African Methodist Episcopal

Church of America and kindred bodies are feeding the prejudice existing among many Europeans in South Africa against missionary endeavor, and are placing obstacles in the way of the advance of native churches to that ultimate self-control and self-propagation which is the recognized goal of mission work.

Mengo Cathedral Consecrated The great cathedral on Namirembe Hill, Mengo, was consecrated by Bishop Tucker on June 21st. When the doors were opened an immense crowd of people who had been waiting some time rushed in, and it was with difficulty the doorkeeper prevented an accident. About 3,000 people were admitted; the rest (some 5,000) had to remain outside. The king and his majesty's commissioner were present. The offertory was quite unique, and a European visitor who gives in the *Times* and interesting account of the service says: "The latest figures I could obtain were as follows: In currency: 1,613 rupees, including about 90,000 shells, worth 1,000 to the rupee; in kind: 36 bullocks and cows, 25 goats, 31 fowls, and 154 eggs," more than sufficient to wipe off the deficit on the cathedral, for which purpose the collection was taken.

The Ethiopian Church and the A. M. E. The African Methodist Episcopal Church has been severely and, in some cases, justly criticized for its connection with the Ethiopian movement in South Africa. This has been due to the fact that some of their representatives have seemed to work more among converts of other missions than in virgin soil. The A. M. E. Church bishops have now made a declaration to the effect that they will seek the best interests of South Africa without anything detrimental to the established government or to the inter-

ests of other denominations. We believe this to be uttered in good faith, and hope that the representatives of the Church will do all in their power to counteract the evil tendencies of Ethiopianism. *

ISLANDS OF THE SEA

Glad Tidings from the Philippines The American Presbyterian Mission in Manila sends home cheering reports of very full attendance at its church services. "What would you think," writes Dr. Rositer, in the *Assembly Herald*, "of a Sunday evening audience two-thirds of which were men?" The Filipinos make much of Good Friday night, and this year it was enthusiastically celebrated in the 30 Catholic churches of Manila by long processions bearing images, symbols, and lighted candles, a band playing solemn music. Almost every one in the streets joined the processions. But at the same time a mission church was crowded with some 800 persons, drawn together to hear a simple presentation of the Gospel truth. "Far into the night the service of prayer, with congregational singing and preaching, was prolonged, and any one who had previous doubts of the willingness of the Filipino to receive the Gospel would have had them all dispelled by that service. And this is the phenomenon that is visible all over these islands, explain it as you may."

New Guinea Mission The past year has been a year of many changes. Despite these changes and three deaths, the progress of the work has not been hindered. School children have increased from 914 to 1,043, catechumens from 227 to 378, communicants from 113 to 212. The average church attendance is 2,356; there were 94 baptisms and 124 confirmations. Services are held in

89 places, and some 10,000 people are in touch with the mission. The European staff, however, is only 19, against 25 a year ago. Clergy, a layworker, a carpenter, and several South Sea Islanders are needed. The bishop lately held two confirmations—at Boianai, 37 males, 22 females; at Mukawa, 26 males, 18 females.—*S. P. G. Mission Field.*

MISCELLANEOUS

A Receipt Not Required

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe-keeping. The missionary gave him a receipt. "What is that?" inquired the man. "A receipt stating that I have to-day received this money from you," said the missionary. The man immediately asked: "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor. SECRETARY BARTON.

"A Debt, but Not a Deficit"

The *Intelligencer* has often pointed out the distinction between a deficit and a debt, but we fear from the persistency with which the terms are frequently confused that some of our friends regard our definitions as too subtle to be grasped. Perhaps a few words spoken last April by Dr. A. T. Pierson before the Baptist Missionary Society may succeed better than our own have done in making the point clear. He said:

I do not myself believe in the "healthiness of a debt"; at any rate, I have preserved my own health best without any. But while I deprecate *debt*, I can understand that where there is a growing work for God there may often be a tem-

porary *deficit*. When I was a boy I grew so fast that it was all my mother could do to keep me in clothes! But that was the fault not of weakness but of vigor. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency*. Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit!

This explanation exactly applies to the recent deficits of the C. M. S., with the additional circumstance which goes nearer, we think, to the root of the distinction, that the society's capital fund has far exceeded the amounts of our largest deficits, to say nothing of other funds and properties. We shall all rejoice, nevertheless, to have a period of growth without deficits.—*C. M. S. Intelligencer.*

OBITUARY

Mrs. Hudson Taylor, of China

The many friends of the Rev. J. Hudson Taylor, the founder of the China Inland Mission, will sorrow with him in his severe bereavement. Mrs. Taylor died at Chevalleyres, Vevey, Switzerland, on Saturday, July 30th. She was the daughter of J. Faulding, Esq., formerly of Barnet and Hastings, and was one of the famous "Lammermuir" party, with whose going forth to China in May, 1866, the work of the China Inland Mission practically commenced. A few years later she became the second wife of Mr. Hudson Taylor, and since that time has shared in the stress and the sacrifices of his arduous career. One who knew her, writing in the *Life of Faith* says:

Mrs. Taylor had no special gift for public work, but with her whole heart she served her Lord in the many important opportunities that came to her, and with patient and uttermost kindness sought to cheer

and bless His servants. There was a most remarkable delicacy and refinement about her spirit and character, which has left an indelible impression upon all of us who knew her well. Sweet, very sweet, for her will be the rest of the Father's House!

*

Mrs. Thayer. The death of Mrs. Clifton Springs C. C. Thayer, secretary of the International Missionary Union, at Clifton Springs, N. Y., on September 9, 1904, will leave a wide circle of missionaries to feel bereaved. She had become well acquainted with over 2,000 missionaries connected with the several societies and fields, and had been accustomed to send communications to them on behalf of the Union, besides being the first to welcome them in the name of the Sanitarium for many years.

J. T. G.

Mrs. Isabella B. Bishop. Mrs. Isabella Bird Bishop, traveler, philanthropist, and author, died in England on October 7th.

Mrs. Bishop was earlier known as Miss Isabella L. Bird, and was regarded as one of the most daring women travelers who ever lived. She was born in Yorkshire on October 15, 1832, and at the age of twenty-two she began her travels.

She spent eight years traveling in the interior of Asia, rode 1,000 miles in Morocco, and made extensive journeys through Siberia, Japan, Persia, China, Tibet, and India. She was connected with philanthropic work in various forms, especially in the medical mission field, and built five hospitals and an orphan asylum in the Far East. She was converted to missions by seeing the need of them.

Mrs. Bishop was the first woman elected a Fellow of the Royal Geographical Society. She was also an Honorable Fellow of the Royal Scottish Geographical Society, and

Honorable Member of the Oriental Society of Pekin. The result of her travels are recorded in her interesting and well-known books, "The Englishwoman in America," "Six Months in the Sandwich Islands," "A Lady's Life in the Rocky Mountains," "Unbeaten Tracks in Japan," "The Golden Chersonese," "Journeys in Persia and Kurdistan," "Among the Tibetans," "The Yangtse and Beyond," and "Korea and Her Neighbors." Mrs. Bishop had been an invalid for some years, but had done much in the interest of missions.

*

Dr. Althausen. This veteran worker in the Jewish Missionary mission field fell peacefully asleep at Wilna, on Monday, June 13th. He was born in 1840, and was educated as a teacher of the Talmud. At the age of 28 Adolph Althausen gave up this profession and went to Lemberg to study medicine. He became acquainted while at Lemberg with the missionary Daniel Edward, and by his means was led to Christ. In 1851 he returned to Russia to practise his profession, and shortly afterward was baptized. His children, and last of all his wife, gradually came to believe in Christ, and were in their turn baptized.

In 1887 he became connected with the Mildmay Mission to the Jews. In that year the Rev. James Adler went to Russia, and the work of the distribution of Scriptures was commenced at Wilna. Mr. Adler and Dr. Althausen attached themselves to the Russian Bible Society, and thus became possessed of the right to sell or distribute Scriptures to the Jews.

Dr. Althausen continued to superintend the depot at Wilna till April, 1896, when he retired from active work, but he still occupied himself with converts and inquirers, and took an ardent interest in the work and in everything that concerned the Jews. A. T. P.



A STREET SCENE IN MULBERRY BEND, ONE OF THE CONGESTED FOREIGN QUARTERS OF NEW YORK CITY

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THY NEIGHBOR THE IMMIGRANT

BY REV. HENRY OTIS DWIGHT, LL.D.
Secretary of the Bureau of Missions

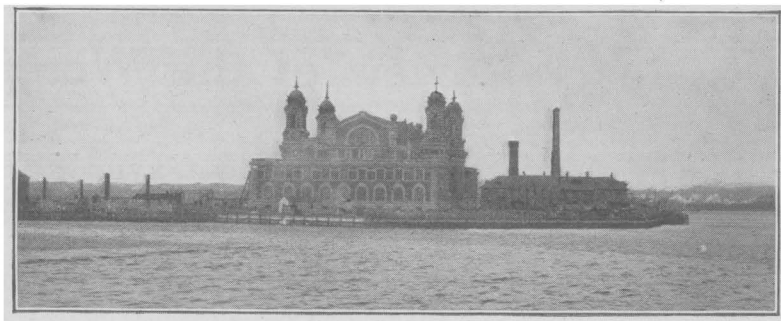
Some years ago—quite a number of years ago, now that I think of it—it was my fortune to be at a mansion in the beautiful town of Northampton, Mass., when a charming, silver-haired, cultured lady returned from a long residence in the South. She had pride in the home of her childhood as a place untouched by the turmoils of a sordid world, simple in its aims and interests, and precious because of ineffaceable memories of its delicious seclusion. This dear old lady had scarcely caught breath after the first glad greetings when she said to her sister, also well on in years:

“Oh, Mary! What do you think? I saw an *Irishman* on Main Street as I came up! It seems as if there could be little pleasure in living here now, if they are here too!”

The cause of the charming lady's grief was her inbred assurance that New England was the almost perfect model of all well-ordered and well-tested social organizations. Any alien with unauthorized peculiarities of dress, speech, or habit must be looked at with repugnance, if not with horror. To have such come to Northampton placed Northampton on a level with foreign lands, to which one sends missionaries but not invitations to a house-party.

Repugnance toward foreigners that rests on the fact of their being foreigners is natural. It is in some degree general. But, nevertheless, it is essentially a pagan emotion. It is one of the innate tendencies of the pagan heart that Jesus Christ sought to drive out, because it is inconsistent with the establishment of His kingdom. Happily, Christianity has had this much of effect upon us, that we no longer kill an alien on sight, as did the Philistines of old.

There have been few years since the advent of the Irishman in Northampton when this repulsion from foreign immigrants has not been rampant among some of our people. What we have to show for cherishing such feelings is knowledge of their impotence in the matter of staying the tide of immigration, and of the fact that they do not depend at all upon the quality of immigrants whose arrival calls them forth. Last year Dr. Ives, at the annual meeting of the Congregational Home Missionary Society, told a great audience that fifty differ-



THE IMMIGRANT STATION AT ELLIS ISLAND, NEW YORK

ent nationalities are crowded into New England to-day, driving native help from the factories, buying up farms sanctified by the prayers and the labors of the forefathers of the nation, holding the balance of power in political and moral questions, and making the future of even the churches of some sections dependent upon their favor. Ninety per cent. of the people of Woonsocket and Fall River are of foreign parentage; Holyoke has 83.2 per cent.; Lawrence, 83.1 per cent.; Lowell, 77.9 per cent. of foreign population; and even in New Haven 25 per cent. of the people are Italians and Hebrews. In 1903 about a million of immigrants came to America as full of assurance in their enterprise as tho coming up to the promised land to possess it.

A peculiarity of the attitude of many of the good people of America toward these immigrants is that this feeling of repugnance is not confined to the class to which our Northampton lady belonged. The grandchildren of the Irishman whose entrance upon these well-restrained streets seemed so shocking have doubtless many times expressed the same feeling toward the later arrivals. Ezra Brudno, writing of Hebrew immigrants* not long ago, points out that the first Jews to come in numbers to America were from Spain or Portugal, and their coming caused serious forebodings among our people. After becoming established in the land, the Spanish Jews raised an outcry of disgust and doleful anticipation when in the fifties German Jews began to appear in large numbers. Later, when the German Jews had acquired a domicile as Americans, from their vantage-ground of citizenship and solid business success, in the eighties they in turn raised protesting clamor when the long-haired, cadaverous Russian Jews began to flock into our cities.

The fact is that the people of the United States own a gold-bearing land. The lower caste multitudes of Europe, who have received neither the gold due to faithful toil nor the jewels of liberty and intelligence, will come, whether they are wanted or not, whether loved or hated, just as surely as those who hear that gold nuggets may

*In *World's Work*.

there be dug out of the ground will flock to Cape Nome and scatter over the tundras beyond. To cherish our natural repugnances against these aliens is quite useless; it is also in some degree ludicrous, for, as an Italian in New York remarked to Mr. John Foster Carr not long ago, "Americans are not a race; they are just a society of different races, and I have a right to join them too." Furthermore, it leads to clumsy devices, like those of the ancient king whose monumental disaster through injustice to immigrants grew from his decision: "They are becoming more and mightier than we; come, let us deal wisely with them, lest they multiply."

Wholesale denunciations of races or nations are sure to be unjust, and it is important for the purpose of this article to prove at once that denunciations of aliens are not exceptions to this rule. The Syrians are among the immigrants deemed least "desirable." Why, is not so evident. One finds it hard to specify conclusive facts. They have dark skins; they peddle laces, embroideries, and kimonos; they dress in costume fashioned early in the last century, and speak a language which is not American street slang. But these reasons do not prove them undesirable colonists. Such reasons are like that of the sick man refusing to eat wine jelly "because it wiggles." All that is proved is that they have not the habits and customs of native-born Americans.

Mr. Lucius Hopkins Miller has lately made a minute study of the Syrians of New York, and has written a valuable monograph upon their condition and their prospects. Mr. Miller shows that the Syrians arrive in New York in small numbers—as yet not more than 4,500 arrive in one year. They are scattered all over the country, with their



NEW ARRIVALS ON THE WAY TO THE "IMMIGRANT CLEARING HOUSE"

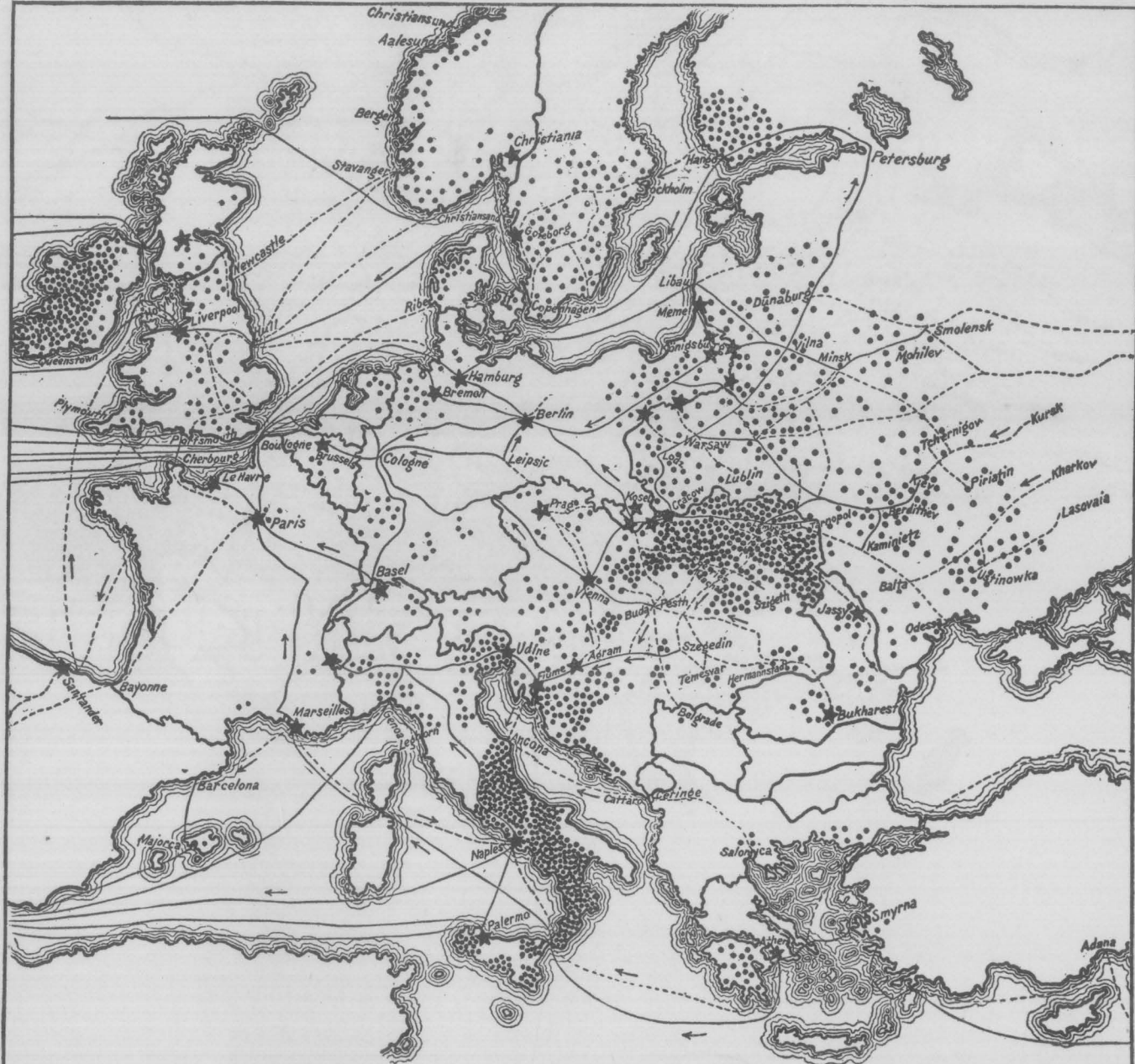
largest mass in New York (2,500), but with groups of some size in Fall River, Worcester, and Lawrence, Mass., in Cleveland, Chicago, and St. Louis. They are officially called "Turks," and are commonly supposed to be Mohammedans and looked upon as generally uncanny.

In New York Mr. Miller found the largest group of Syrians established in the worst tenements in Manhattan, between West and Greenwich streets, from Battery Place as far north as Cedar Street. Here they are huddled together, two-thirds of the three hundred and five families paying from \$1 to \$9 per month rent for their unwholesome quarters. This is the poorest of the Syrian colonies in New York. A smaller colony at South Ferry, Brooklyn, is somewhat better off, and another group in South Brooklyn is decidedly more comfortably established. Mr. Miller regards these three colonies in New York as illustrating the progress of the Syrian immigrant. The newcomer lives in the Manhattan colony. After some time and much hard work he is able to rise a little into the class represented by the South Ferry colony. Then after a time he attains to success, of which the South Brooklyn colony is an example.

Examining the colony in Manhattan in detail, 68 per cent. of the poorest of the Syrians were found to be really *clean*. Few of them are so unclean as some Polacks, Italians, or even Irish of the same district. In the colony of South Ferry, Brooklyn, 93 per cent. are to be classed as clean. In South Brooklyn all the Syrians are clean in appearance and habits. Mr. Miller's investigations dispose of the impression that Syrians as a class are dirty creatures.

Looking at these immigrants from the point of view of their worth as members of the community, of the colony in Manhattan a little over 46 per cent. are classed unhesitatingly as of worth, and 51 per cent. as being still of doubtful worth; less than 3 per cent. are fairly classified as positively worthless. In the South Ferry colony 76 per cent. are clearly of worth, and in the South Brooklyn colony more than 92 per cent. are of tangible worth and none may be classed as worthless. Here, too, Mr. Miller shows conclusively as the result of a long, careful study that the Syrian immigrant is of more value than popular prejudice would admit.

The possibility that some good may come from the Syrian immigrants is fed by their attitude toward education. In the poorest group—that living in Manhattan—nearly 75 per cent. of the children of school age are enrolled in schools: 36 per cent. in the public schools, and the rest in Roman Catholic or Protestant parish schools. In the South Ferry colony 89 per cent. of the children attend the public schools. This general impulse of these Syrians toward educating their children strikes a chord of sympathy in every heart that loves America and the general principles known to European conservatives as "Americanism."



EUROPEAN EMIGRATION TO THE UNITED STATES, CONTRIBUTING DISTRICTS, COLLECTING POINTS, AND ROUTES FOLLOWED, 1900.

Compiled after M. V. Safford, M. D., U. S. Marine-Hospital Service.

Each dot represents 250 emigrants, stars represent collecting points, solid and broken lines show main and subordinate lines of transportation.

—From Report of the Industrial Commission, 1902.

Another point established by Mr. Miller is that the Syrian immigrants, as a class, are among the law-abiding people of New York; that they become naturalized as American citizens, and that they work, make a living, get on in the world, and do not become public charges. Nearly one-half of the eligible Syrian men in New York are naturalized citizens, and one-fifth of the remainder have made their declaration of intention.

As to the work which these people find to do in a land of which they know nothing, the earliest step toward independence is petty trading. As peddlers the Syrians scatter over the country in the spring and return before winter has set in. Another large part of the colony find employment in factories. Others become shopkeepers or clerks in mercantile establishments, while some are professional men (doctors, lawyers, and teachers). Six Arabic newspapers are published in New York by Syrians. Some of the Syrians are thoroughly established in business as wholesale dry-goods merchants or importers of Oriental goods. They sell to Syrian dealers all over the United States, Canada, West Indies, and South America, and turn over from \$60,000 to \$100,000 worth of goods in a year.

From a religious point of view the Syrians of New York may be chiefly classed as Roman Catholic Greeks and Maronites, the next largest group being Orthodox Greeks (Eastern Church), and the smallest, but most prosperous, group being Protestants. There are about one hundred Syrian Jews in the city, but they are not classed with Syrians, preferring to live in the Hebrew districts. The average New York Syrian is much more religious than the average New York American. The Orthodox Greeks and the Maronites have their own places of worship, and the New York City Mission provides a chapel (on Washington Street) for the Syrian Protestants of Manhattan. It is clear, however, that this is only a temporary arrangement. As the Syrians become established and learn English, they attend American rather than Syrian churches. The children become Americanized in the public schools, lose the Arabic language, and have to attend Amer-



AMERICAN BORN NEW YORKERS AND THEIR NEIGHBORS*

The proportion of American and other nationalities in New York is shown by the relative size of spaces in which the Old World sovereigns are represented—England, Germany, Scandinavia, Russia, Austria, and Italy. Those of American parentage are represented by Washington

* By courtesy of the Federation of Churches.

ican churches if at all. Mr. Miller is of opinion that the Maronites and Roman Catholic Greek Syrians will be absorbed in the American Roman Catholic churches, the Orthodox Greeks will become members of the Protestant Episcopal Church, and the Protestant Syrians will

soon be lost to view among the Presbyterians, Congregationalists, Methodists, and others.

The case of the Syrian immigrants has been presented in detail, because they are generally considered to be among the most undesirable of the nationalities now rushing into our open doors. If the point has been made clear that these despised Syrians are not unclean, shiftless parasites, but people with aspirations, it is also clear that they are in a fair way to grow into useful citizenship, altho at the time of arrival



SALVATION ARMY SCANDANAVIAN BRANCH IN
BROOKLYN

they were ignorant, superstitious, and amazingly deceitful.

The Syrians are not alone in possessing more weight than our eyes allowed. Italians are coming into this country in a stream which threatens to swamp all existing institutions. Perhaps they receive, next to the Syrians and other people of the borderlands on the Asiatic side of Europe, the most sweeping condemnation in popular prejudice and in the name of contumely applied indiscriminately to every creature of Italian blood. Yet the unchristian quality of such sweeping judgments can be proved from their history as immigrants. New York has about four hundred thousand Italians, and more coming. The Italian is often ignorant, often afflicted with moral blindness, but he is not a burden on the country for a single day. If he includes beggars among his kin, he takes care of them. If he has no place to work, he makes one; and then makes a better. One has only to look about the city and see the rise of sturdy Italian business houses, the number of able Italian professional men, the swarms of Italian children becoming 'Americanized' in the public schools, and especially the number, variety, and efficiency of Italian benevolent enterprises, to realize that in this race, too, there are elements of growth which our people can not afford to ignore. "This New York is such a sad city," said an Italian boot-black the other day. He was homesick; tired of being left in isolation; resentful at being known to Americans only as a "Dago," and downcast at the injustice that does not meet half way the man that means to do the best that he can.

The Russian Jew is another specimen of the so-called "undesir-



NEWSPAPERS PUBLISHED IN FOREIGN LANGUAGES AND SOLD IN NEW YORK

These are the titles of some of the 10 foreign papers indexed in the New York City Directory; 25 are daily, and 46 weekly or semi-weekly. The languages represented by the papers here shown are as follows: (1) Danish, (2) Japanese, (3) Hebrew, (4) Scandinavian, (5) Arabic, (6) Greek, (7) Hungarian, (8) German, (9) Chinese, (10) Italian, (11) Polish, (12) Slovak, (13) French.

able" class of immigrants. In language, dress, habits, and aims he is outlandish, an alien of the aliens on the day of his landing. The average American looks at his coming to the United States as intolerable. It is the straw added to the citizen's burden which brings it near to the crushing point. Yet here, too, judgment of the mass by appearance is unfair. The Russian Jews who land in New York are chiefly of the very lowest class of their kind, held down by a restrictive environment until their development has become hopeless. Yet they, too, coming to New York by the hundred thousand, have not become a public charge. The Jew begins without a trade, but with a set purpose of finding a footing, and he finds it. At first he works as a push-cart man or a peddler on borrowed capital, then on earned capital; then living in the poorest quarters on the east side, he works for the one object of winning a better place in the world for his children. The man himself is a conservative, and can not take up new habits. But because he has chosen America to be his own country, and has determined to have his children educated as American children should be, he makes a contribution to our population that none can brand as without value. For the second generation of Jews is American through and through, differing from other Americans only in the degree to which enforced isolation has prevented their gaining full knowledge of what Americanism implies.

Each of these examples of the immigrant who is "undesirable" weighs in forming the conclusion that in these crowds that are coming to possess the land we have to do with men. The outlandish dress, foreign language and unsavory habits, the unstable moral equilibrium and detestable ignorance, are not essentials. They are the slag that fills much space in the crucible, but underneath it all is the button of precious metal of true manhood. The short-sighted only will propose to throw away the whole mass of rough ore because it requires thought and care and work to save and use that which is of worth.

The Threatened Dangers

Let it not be supposed that these suggestions imply any belittling of the danger which threatens our national life, our future, and the very character of the American type of manhood through the ceaseless streams of immigrants which pour into the land. Many of the immigrants are taken from the commonest people—the masses of Eastern and Southern Europe. In the lands bordering on Asia and in diminishing degree as one goes westward along the Mediterranean axioms among the common people are that deceit and falsehood are a necessary part of every man's equipment, essential to personal advancement, and that government is the tyrannical enemy of all the people; and these ideas are fostered by unimaginable superstitions and impenetrable ignorance. Only a few months ago a party of gypsies

detained at the immigrant station of Ellis Island were thrown into commotion that threatened desperate deeds by a rumor that their children, taken to a hospital sick with measles, had been drowned by the authorities. The only way by which these poor creatures were quieted was by allowing a deputation of mothers to visit the hospital and see that their children were actually alive and well cared for. Among the immigrants who took refuge in America last year 230,000 were Italians, and of these those from the north of Italy included 13 per cent. who could neither read nor write, while of those from the south of Italy 48 per cent. were illiterate; 206,000 were Austro-Hungarians, and of these 24 per cent. could not read or write; moreover, they were split up into a medley of different races, consisting, in the illiterate part of the group, of no less than thirteen different brands of ignoramuses. There were 136,000 Russians—Jews and Poles—and of these again 25 per cent. could neither read nor write.



A RUSSIAN JEWISH PEDDLER

Viewed from the standpoint of their capacity to earn their living, to be independent, to serve the public by their labor and then to find well-being as citizens, these immigrants can not be truthfully classed as undesirable. It is from the standpoint of their ignorance of the principles on which the power of America has grown up that such people of arrested development may become a danger to the nation. The founders of the nation lived and breathed in and were nourished by the Bible. These immigrants of the later landing know neither the Bible nor its morals. It is for us to see that they are kindly and patiently taught. Otherwise they will tend to retain their ignorance and their wrong theories and standards, and gradually to lower the mental and moral and spiritual tone of our own people by the sheer weight of example. The grave national and social problem which their coming places before us is thus stated in its simplest form: "We have succeeded in absorbing Saxon and Scandinavian; can we now digest Latin and Slav and Hun?"

The favorite remedy proposed by writers in the secular press is that, repeating the folly of the Chinese exclusion laws, we proceed to "fearless enforcement of drastic and intelligent restrictive legislation." Such a proposal might apply to anarchists or other actual criminals,

to idiots, and to the victims of contagious or chronic disease. But it is superficial and short-sighted as to the mass of immigrants, because the greater part of these people, being anxious to learn and to adopt and apply the secret of the power of Americans, can be developed into worthy and useful citizens whose loyal devotion to their new homeland will be proportioned to the degrading influences from which it has given them release. If they are to be despised and jeered at as "undesirable" by the people of the land, being dismissed from thought as "dagoes" and "sheenies" and "niggers," they are simply thrust back into separation from influences which might hasten their Americanization, and which many of them already dumbly crave in vain.

One of these "undesirable" immigrants, after ten years or more of



AN ITALIAN PUBLIC SCHOOL AT TONTITOWN, ARKANSAS *

The teacher is an enthusiastic Italian and the pupils are enthusiastic Americans

struggle in New York, told me of his own feelings in regard to the isolation which natural repugnance on the part of our people had made him feel.

"You see," he said, "Americans do not care to make friends with foreigners—at least, not with one whose tongue is as stiff as mine. The children who come here from abroad learn the language and are treated like any other Americans; but the parents always remain strangers in a strange land. In my first year I used to think this country a perfect hell. Now I know better; I know that there are angels as well as devils here. There is heaven and there is hell, and the one is just over the other.

"Curiously enough, the most of those in the heaven do not know

* From the *World's Work*.



Courtesy of The Home Missionary

THE CHILDREN OF THIRTEEN DIFFERENT NATIONALITIES IN NEW YORK

that there is a hell just below them, while those in the hell suppose that the whole nation is gnashing the teeth as they do. Yet the people of the heaven are kind in giving to the poor, and they are always ready to give one a chance to climb up. But these kind people think kindness means help in money. They have never been helped with money; how should they know that such help never goes to the heart? Many a poor fellow from outside dies here without knowing America, cursing it because kindly people just a little above his reach do not think of the hungry hearts of those below them—at least, they do not speak to those whose hearts ache for one kind word."

What this man meant by his discovery of angels in New York was that after long, lonely groping for some friendly guide, he had stumbled upon one of the many Christian enterprises that lead such as he to that which they all seek—the knowledge of the source of the manliness of Americans. Once taught, he was convinced that in the simple Gospel lies what he sought. From that moment he became an interpreter to explain to immigrants like himself what actually underlies the busy, careless, unthinking life of the people of the country, so strangely attractive and yet so unsympathetic.

Seeking to Save

Deep in the soul of every one of these immigrants is that inextinguishable craving after God which prepares the way for a new life so soon as the word is spoken that clears away doubts and superstitions. It is the appeal of Jesus Christ which has power to draw these "undesirable" ones to a higher level and a useful citizenship. This is proved again and again in the work of different branches of the Church among the immigrants. We find all over the country churches composed of the most unlikely material where the crust of ignorance has been broken, the improvement has progressed, and the power of loving service to foster a better life has been proved. Foreign missions have come to us. The Congregational churches of Massachusetts have renewed to-day the gift of tongues; Germans, Swedes, Norwegians, Poles, Italians, Syrians, Greeks, Armenians, French, and Finns in the homes of the Pilgrim Fathers hear the Gospel preached in their own tongues. The Congregational churches in Connecticut have thirty-three nationalities upon their rolls, and one-sixth of their church-membership is of foreign parentage. In Pennsylvania among the rough miners of the coal regions—the most hopelessly unapproachable foreign laboring population—there are two or three Congregational churches composed of Slovak Bohemians, with services in the Slovak dialect. This is what one denomination is doing, and all denominations have a part in the work of winning the immigrants to Christian Americanism.

Few can realize, who have not tried to learn, what services the



SOME OF THE TRACTS USED BY THE AMERICAN TRACT SOCIETY FOR WORK AMONG FOREIGNERS IN NEW YORK

1. Bohemian; 2. Hebrew; 3. French; 4. Swedish; 5. Armenian; 6. Danish; 7. Polish; 8. German; 9. Portuguese; 10. Italian; 11. Serbian; 12. Spanish; 13. Greek; 14. Arabic; 15. Chinese; 16. Finnish

churches of New York and their various offshoots are rendering the country in Americanizing these people. Beginning at the Battery Park where immigrants land, and where are the well-known establishments of the Lutherans and Methodists, and extending to the Bronx, there is a long chain of lighthouses to guide and comfort the foreigner. The Salvation Army halls and refuges, the Italian Mission of the New York City Missionary Society, the New York Foreigner's Mission, the various neighborhood settlements, and literally hundreds of similar enterprises are at work upon the problem, while the Tract Society, with its polyglot abundance of inspiring literature, and the Bible Society, with its Scriptures and portions in every tongue, are reaching the seclusion of those who will not venture their skins within the doors of a mission.

Every one of these enterprises has become an illustration of what Christian kindness can do in this field. Even the Russian Jew confesses that he is powerless to resist sympathy, kindness, and love. The feeling with which one comes from any examination of the subject, however, is a more intense dismay at the extent and gravity and complexity of the problem thrust upon America by the rush of nations. As Mr. Jerome said the other day, theory will not solve the problem; men and women must work, and the workers must follow the simple rule: "Whenever you see a head, hit it." The need of a more universal grasping by Christians of the fact that an opportunity has been laid upon them is the truth most needing to be proclaimed, for it is few only in proportion to these teeming populations who give even the most transient kindly thought to the immigrant.

The multitudes of the common people in Poland and Lithuania, Western Russia, and Hungary and Bohemia and Italy, are not of the stuff that fosters enterprise. Yet they break out of inertia, come to America, and are still coming, following one another like sheep, and only waiting to see that the first comer seems safe. Such a migration is one of the marvels of the age. Are we not justified in seeing in it the hand of God. Long years He has waited for the learned and powerful of those lands to take in hand the culture of the mental and spiritual nature in these ignorant peasants, that they may have liberty to grow and kindly stimulus in growth. He has waited in vain; and this twentieth century of the era of Jesus Christ sees these poor people still in ignorance of the essentials of the free manhood that Jesus came to teach. Is it presumption to see in this great movement a remedy provided by the Almighty? He will move them for their good across the ocean to a land where there is opportunity for the downtrodden to rise. He places them at our doors as a revelation of His will; it is for us to rise and do His will by giving them the kindly help they sorely need in order to be men.

THE MIRACLES OF MISSIONS—NO. XXXIV

THE SILVER JUBILEE ON THE KONGO *

BY THE EDITOR-IN-CHIEF

How convincing the logic of facts! In July last, at Wathen, on the Lower Kongo, the twenty-fifth anniversary of the establishment of the Baptist Kongo Mission was appropriately celebrated by a sort of Feast of Tabernacles. The success of missions had a practical demonstration.

Like the gathering of the tribes of old at Jerusalem, the people came from far and near. The area now worked from Wathen embraces about three thousand square miles. Some came from the State frontier, almost a hundred miles distant. The total attendance was upward of thirteen hundred, of whom three hundred and fifty were station scholars and a hundred, villagers adjoining the station. But the harvest thank-offerings came in before the people, some of them the products of the earth, others the proceeds of sales, because it was easier and cheaper to send money than bulkier gifts. The chapel was becomingly decorated with palms and flowers, and the plantains, yams, and other harvest gifts were heaped up in front of the platform. Let us not forget that all this was in the heart of the Dark Continent and the tribute of native converts.

What a joy to those missionary workers to welcome these throngs, whose radiant joy made even their weariness to be forgotten! Now a troop of women and girls that had come sixty miles, some of them for the first time visiting the station, and curious to see the premises and all the novelties there presented. Then perhaps a band of young men, some of them teachers, leading their converts or advanced pupils; or a deacon of some local church, with some members and inquirers. The missionaries greet those for whom much prayer has been made, who will be their crown of rejoicing at the Lord's coming, and they have a few fitting words for each, of comfort, encouragement, exhortation, or, it may be, caution and reproof. They grasp hands of former converts and pupils, now pioneers in new districts, coming back to tell of God's blessing on their work, or of new openings and opportunities and demands for more workers. How blessed to see a growth which, like that of a healthy boy, makes all previous equipments, like outgrown clothes, inadequate. A healthy progress always brings new straits.

The happiness of the pilgrims can scarcely find expression. Smiles are not enough, or laughter; they must clap in unison, after the native custom.

The Lord's Day comes, and opens with a sunrise meeting for prayer. Then a ten-o'clock meeting, with Mr. W. Holman Bentley in

* For fuller account, see *Baptist Missionary Herald*, October, 1904.

charge. The chapel (80 x 37 ft.) is crowded, and the wide veranda takes the overflow; indeed, mothers with their little ones are seated in the yard outside. Mr. Bentley has prepared, in dark green cloth, a bold map of Africa, marking the evangelized districts in white, so that at a glance it may be seen how gross darkness still wraps the people. The northern part is nearly all under Islam's sway, and the central and southern portions are covered with a pall of paganism.

Then Mr. Bentley traces the story of the quarter century of mission work. He tells of the lamented Thomas Comber and his persistent efforts to reach Stanley Pool, and how, tho the Tungwa people were friendly, he was shot two hours beyond, at Makuta. This was seventeen years ago. Some thirty or forty Tungwa and Makuta people are present, and, in that part of the district which in those earlier days obstructed all progress toward the interior, there is now a church of nearly two hundred members. Further back than Mr. Comber, Mr. Bentley rehearses the story of the settlement at San Salvador in 1879, and the attempts to penetrate by that route to the heart of the continent. Further back even than that, he traces the story of Africa's exploration, of the work of Livingstone and Stanley, and Robert Arthington's suggestion of the mission now keeping its jubilee.

To many of his hearers this story is new. The heavy mortality of past years has swept off many early workers and converts, and the rapid progress of the work has brought many new converts whose connection with the mission is recent. Mr. Bentley's historic discourse reminds them of the slow toil of mastering the language, writing hymns, and translating the blessed Word, and the first hymn of all, written by Comber himself in 1880, is sung. How interesting the tale of the opening of new roads, the building of the mission boat, *The Peace*, the exploration of the upper river, etc., and the planting of new stations for one thousand three hundred miles inland and one hundred and twenty miles south, to Zombo. How pathetic the story of the *cost*, not in money only, but in *life*: in twenty-five years, forty-nine in all—thirty-three men and sixteen women—having bought, like Hannington, with their blood, the road to the heart of the continent.

Sunday afternoon witnesses a communion scene, where three hundred and seventy partake of the bread and the cup (more than half of the entire church membership), while a host of non-communicants look on from outside the thronged chapel. Do "missions pay"? Let any one dare to ask a question so profane who remembers that, of these nearly four hundred now commemorating Christ's dying love, the most were engulfed in heathen darkness ten years ago, and six new converts join this solemn feast for the first time!

Rev. Frederick Beale, who was present, says: "I shall never forget the scene as I viewed it from the platform—the reverent worshipers

thronging the building, filling every available space, the communicants occupying the center, a large number of people being compelled to stand outside and listen through the open windows. It was a sight to thrill one's being, and to almost force the lips to frame the 'Hallelujah' which welled up in the heart. As I looked along the row upon row of Christians from all parts of the Wathen district, and even beyond, and reflected on their past condition compared with what the present scene represented, and from that scene looked forward to that time when these people with others of 'every kindred and people and tongue' shall stand before God and swell the Great Hallelujah Chorus, I felt deep gratitude to God for what I was permitted to see, and for the high privilege of being His messenger to these people as soon as I am able to break silence in Kongo."

The evening gathering is a *missionary* one—when the work of the Swedish, Kongo Balolo, and other missions is discussed, and Mr. Moody, of Lukunga, tells of the work on the upper and lower river, and Mr. Gordon, of the Arthington district. This was followed on Monday by a rehearsal of the work at Wathen itself—of the early persecutions, the martyrdom of Ntetela, of Vunda, the native preacher who for his zeal was caught and drowned in the Kongo. Mr. Cameron told a curious story of the boycott which broke up the first school, and of the opening up of the whole district far and near. It was interesting to all, and, moreover, elicited a piece of information from one of the teachers, explaining the boycott. It was always thought that it was a *bona fide* famine, but from him it was learned that it was a "boycott." The missionaries were making bricks to build their first permanent house. When the natives learned what they were doing, they decided that since such a thing as *burning the earth had never been heard of before, it must be a bad business; so the word was passed round to stop the supply of food.* They were in great straits. Now, for the first time, they know why!

After this there was a spirited auction of the harvest thank-offerings that had been brought in in kind, which realized 412 francs (\$82.00).

This "sale of gifts" was a most exciting and interesting scene. Messrs. Frame and Stephens, assisted by one of the deacons, acted as the auctioneers. The church-members exhibited a very worthy spirit of rivalry and a determination that the things should fetch good prices. Mr. Beale tried to buy, but with commendable competition they outbid him again and again, even altho he offered three times the market value! Nguba, kwanga, bananas, plantains, paw-paw, sugar-cane, eggs, live fowls, peppers, cloth, mats, fish-traps, plates, knives, etc., rapidly went under the hammer, until the varied expressions of "thanksgiving" had been disposed of and the auctioneers retired exhausted, but glad at heart.

Gospel Triumphs in the District

On Monday afternoon several leading native Christians spoke on "What the Gospel had Done for the District."

Nlemvo, who has helped Mr. Bentley for twenty-four years in literary work, told how he came to him in 1880, and went to England with him in 1884. He spoke of the compilation of the dictionary, and after that the translation of the New Testament, and showed what a blessing this new literature was, especially the New Testament. He recalled the time when he had to learn to read without books. How could the country make real progress without literature, without the Bible? It was a happy work for him, tho he was only a helper, and in that way did his share. A nut has a kernel and a shell. "Mr. Bentley," said he, "is the kernel and I am the shell, and so between us we have worked long, and, please God, we will work together for many long years more."

Mayenda, a leading evangelist of the American mission at Lukunga, said: "I went as a soldier for the State, but God protected me in many dangers. On my return home I went to school. My relations would have nothing to do with me because I was learning to read. They took all my pay for my soldiering. I said: 'Never mind, God has given me ten fingers.' I went as a teacher to Kasi. They were wild people, but I worked there until they were tamed. After that I started work at Ntombo. There are eighty there baptized and many inquirers. My nephew, who was a magistrate, when dying, wanted me to succeed to his chieftainship. I would not. The kingdoms of this world pass away; I seek the heavenly Kingdom." He concluded: "See what the Gospel has done for us. But for that we should be strangers and enemies, but now we are friends and brethren in Christ, and we joy together with you."

Budimbu, also of Lukunga, followed. Then Mbandila, one of the best teachers, showed what the Gospel had done for this land. "Formerly violence, robbery, and murder were rife; they sold each other. He himself had been pawned into slavery for a debt. The mission had come to teach them to love one another, to cultivate friendship, mutual help, and kindness. Still, in the dark districts, the old style of things prevails; but where the Gospel is there is light and kindness. With Christ we have light and love, and where the Gospel is the great change has come. We have great cause for thankfulness."

Kuyowa, a deacon, showed how in the old days all was enmity, and many in his town had never been in Kindinga, only an hour away. "A woman was married as you might buy a pig; she often knew nothing about it. The mission has brought the light and a great blessing. In the dark days we did terrible things; now the change has come, thanks to God!"

Diankulu, another Lukunga evangelist, told that, when he first

went out to teach, the people came out to kill him, and drove him away. "We went elsewhere near Kimoko, and were driven away again. Then I went to help my brother who was a teacher, and when he died carried on his work. Mr. Moody sent me to another town. The people round were going to burn the town because they received me. They hated me because I protested against their murderous ways. I was shifted to Nkama, and the people there gave me 'medicine,' which should do me great harm, and make all my hair fall off, but it did me no harm. The people were much impressed. Now there are ninety Christians there, and two hundred in the district round."

Mabilama, a deacon at Tungwa, spoke of the friendliness of their elders to Thomas Comber in the early days. Their friendliness, indeed, nearly destroyed the town. A caravan of ivory was also attacked in consequence. He told how Mr. Bentley went to his town and got some boys to come to Wathen. Since then the work has increased and widened. For a long while he was indifferent to the Gospel, until he learned that even if his brother was saved it would not help him; he must receive the Gospel into his own heart. Now that he had the light he had become fearless, and his townfolk had made him their spokesman in all their troubles. The road to Wathen used to be full of danger, and on the plateau they had many enemies; but now all was friendliness.

Mbala, a teacher, closed with some interesting reminiscences of the early days, when there were no Christians, and no one wanted to be taught. When he left the station to go home, in 1895, there were forty members in the church; now there are six hundred and seventy-seven.

The Old and the New

In the evening Mr. Bentley spoke on the contrast between the old and the new. He said: "The times of violence when there were no State authorities to whom to appeal, when every one did what was right in his own eyes, and wrong as well—when it was right as far as he was concerned. This is a well-nigh forgotten state of things, and we need to be reminded of it sometimes." It was a terribly dark picture.

"The great darkness and ignorance in the hearts of all resulted in the grossest folly—the folly of those wholly under the influence of the evil one. Fear of all that was good—fear of the Gospel, education, and right ways. With all this there was the reign of violence—the strong oppressing the weak; the roads closed, and only traversed by the payment of blackmail, while those who could be safely robbed had their goods seized. People were attacked, robbed, and killed in revenge for wrongs in which they were in no way concerned. Sometimes travelers were killed for the fun of the thing, or even in reckless boastfulness, that the murderer might become notorious for his wealth and the indifference with which he paid a huge fine for the violence com-

mitted. All this violence has passed away over the greater part of their own district in the Kongo Free State, altho in full sway on the French side of the river.

"Then, too, fetishism reigned supreme, with its nameless fears, the perpetual dread of witchcraft, and senseless fury toward those who were suspected of the imaginary crime. The chief, Lutete, of Ngombe, the town nearest, *killed his own mother*, because suspected of having bewitched her nephew. Mr. Cameron found an execution in progress in one of the towns he visited in Mbamba, and could do nothing to stop it. At Vivi, years ago, a canoe overturned, and six men were drowned. It was considered so serious an affair that two witches were found for each death; so twelve more had to die. I knew some who were killed, and tried to persuade them to run away. The ordeal of poison was frequent; every one's turn came to take the Nkasa ordeal. Fetishes were a man's only hope of health or security.

"Then, too, the people were always on the lookout to work up a lawsuit, and to get others into trouble, in spite of the fact that there was no such thing as justice. Bribery and corruption were the rule, and the most cruel wrongs were done. A man dies suddenly, leaving a sack of salt unpaid for. The owner of the salt works up a case, and gets the chiefs to fine the relatives two hundred francs. A man's wife dies, and her friends abstain from attending the funeral, so that they can work up a case, and get the husband fined two hundred francs for burying her on his own account. These are two fairly recent cases in out-of-the-way corners of the district, where no one would think of appealing to the State.

"Marriage customs, not yet set right, but improved, were a fruitful source of lawsuits and extortion. Polygamy was rife, with its jealousies and murder of the rival's children.

"Dirt in many towns and households, inadequate clothing, unsanitary ways, and absence of all comfort made life wretched. There are one hundred blankets in use now for every one that was used twelve years ago, and the clothing in the enlightened districts is far beyond the possibility of the past. Better houses, some of them very fine, are the order of the day.

"Many cruel punishments are no longer heard of. Mutilation—ears cut off for some indecorum, burial and burning alive, beating to death (as they still do their pigs in many market-places)—belong to the past. Slaves were substituted for capital punishment in the place of rich rascals. In this neighborhood, if any one was to be put to death, his arms and legs would be broken, and he thrown down a precipice—this is stopped. Wars and fighting, constant until a few years ago, are not heard of. Slavery, the reckless murder of slaves, enslavement on the smallest pretext—even a debt of twopence not promptly paid—were everywhere the rule; large families and their connections were en-

slaved *en bloc* over a small matter. Drunkenness, debauch, and obscene dances have not yet wholly disappeared, but the temperance and other Christian work has wrought great changes. Quarrelsomeness, greed, jealousy, cruel hatred, and unmerciful natures are still to be found, but not as they used to exist."

The Future of the Work

On Tuesday, at eight o'clock, Mr. Stephens spoke of "The Future of Our Work." He urged that each must do his duty, or the district would not be evangelized. There needs to be much more general industry and activity. Work is slow, and there so many excuses for not working. There is too much laziness. School work should be more appreciated, and the schools better attended. Scholars should complete their course; the elders should look after this. He advised that they should be liberal in God's work, persevere, be earnest in prayer. It was a call to energy and activity, and earnestness in Christian work and life, that the district be won for Christ.

In the afternoon Mr. Frame preached from Luke xvii. 17-19: "Were there not ten cleansed? . . . thy faith hath saved thee"; and Mr. Moody, of Lukunga, afterward addressed the meeting on God reconciling the world to Himself, and making us His ministers.

At the close Mr. Frame spoke of the desire of some to send a contribution for Mr. Cameron's work at Mbamba, as a thank-offering to the society, worthy of the occasion. Nlemvo spoke in support of the project, and laying down twenty francs as his share, asked for a liberal collection. Promises were sent in, and 220 francs (£8 16s.) were remitted as the Wathen natives' contribution toward the Silver Jubilee Station at Mbamba, to commence which Mr. Cameron was just leaving Wathen.

In the evening there was a meeting for praise and thanksgiving, several natives taking part.

On Wednesday morning addresses were delivered by Mr. Jennings and Mr. Gordon, of Arthington Station, Stanley Pool. At the close Mr. Cameron gave thanks for the donation for the work to which he was going, and asked prayers and practical help in the manual work, and that some would go as the first evangelists and teachers—this to be the foreign missionary work of the church, which, it is hoped, will be done. Four go with Mr. Cameron, engaged to help him. As yet the time has not come for the church to support an evangelist there.

Then followed a feast: sports in the afternoon, swings, football, etc., and in the evening a magic-lantern and phonograph entertainment.

During the proceedings the Wathen brass band played in a very creditable manner at fitting times, while four native bands of ivory horns played in season and out of season for the glory and magnificence of this festive occasion.

There has been much to stimulate thanksgiving and praise—from those who have been privileged to carry on this work, and from those who have been brought from darkness to light and from the power of Satan unto God, having received remission of sins and an inheritance among them that are sanctified by faith in Jesus.

Thus closed these memorable gatherings, so full of interest to all, but how great to those who have toiled for the salvation and enlightenment of these people for so many years, oftentimes amid well-nigh heartbreaking discouragement and disappointment!

Those who have “come out” in order that others may be “brought in” rejoice with full hearts, and pray that those at home who read this account of the commemoration of twenty-five years of labor for Christ in Kongo, may have their hearts so stirred as they see “what God hath wrought” that they shall, “out of their abundance,” give in prayer, effort, and money for the coming of Christ’s Kingdom in this dark land.

HOW SOME HEBREWS HAVE FOUND CHRIST*

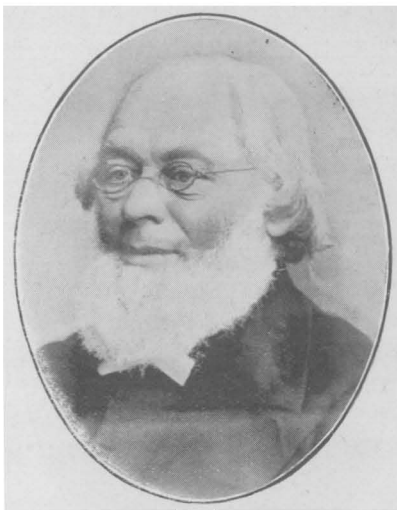
BY REV. LOUIS MEYER, HOPKINTON, IOWA

The great Church historian, August Neander, called David Mendel before his baptism, attended the Gymnasium Johanneum in Hamburg. Its president, Dr. Gurlitt, tho himself a rationalist, pointed the young Jew, who stood at the head of his class, to the prophets and to the wonderful history of the Jewish people. Helped by the prayers and counsels of some Christian fellow students, David Mendel became convinced of the truth of the Christian religion, and was publicly baptized in 1806. He received the name Johann August Wilhelm, to which he added Neander (new man), to express that he had been born again and become a new creature.

The missionary martyr Isidor Loewenthal, who was murdered by a fanatical Mohammedan in far-away Afghanistan, once was a Jewish peddler. He had not heard of salvation in Jesus Christ until in the hospitable home of a pious Presbyterian minister in Delaware, at family worship, he had the first glimpses of Christianity and of a Christian home. The Jewish peddler became a student at Lafayette College, where God’s providence caused a pious Hebrew Christian, Victor Herschell, to become the roommate of the Jew, in whose heart truth and Jewish unbelief were struggling. The prayers and the earnest words of his roommate, together with the prayers of the minister in Delaware, brought Isidor Loewenthal to Christ.

* The purpose of the following sketches is not so much to show the value of missions to Jews as to illustrate, by specific instances, what it was that influenced these eminent men, once enemies of Christ, to become His disciples. All these Hebrew Christians, except one, have finished their course and have kept their faith. May the sketches of their conversion brief as they must be, prove helpful to the earnest reader.—L. M.

Theodore J. Meyer, whose pupils are scattered over the earth and found in many missions and English-speaking countries, was a rabbi in Mecklenburg Schwerin, when the seed of the truth, sown by a pious Christian teacher in his early youth, took root. In the time of sore struggle God brought him again into contact with the pious teacher of his youth. At his suggestion the New Testament, which had been read before by the inquiring Jew, was earnestly studied. The Messianic prophecies of the Old Testament were diligently compared with the life and works of Jesus. Slowly, by the help of God, after years of struggle, the truth was made known, and the Jewish rabbi acknowledged Jesus Christ in baptism.



REV. THEO. J. MEYER

Joseph Wolff, Hebraist, traveler, and missionary, was the son of a Jewish rabbi in Bavaria, and was taught to despise Christianity as the worship of a cross of wood. At the age of seven the precocious boy began to feel that he was a great sinner, and he was in great distress every time he committed a fault. A Christian barber and his wife tried to show the way of life to the Jewish boy, who firmly believed that the Messiah would appear very soon. "Oh, my dear child, Jesus Christ, whom your ancestors did crucify, was the true Messiah," said the compassionate barber one day. The boy listened intently, pondered over the statement, believed it, and two days later went to the Lutheran clergyman of the town. He said: "I will become a Christian."



JOSEPH WOLFF

The clergyman answered: "You are yet too young; return to me after a few years." Four years later Wolff received private instruction in Latin and universal history from a teacher who was a

Roman Catholic. One day the teacher spoke about the future state, and said: "It is an impossible thing to be a moral man without God, without Christ." He then began to read the Gospel with his pupil. The boy was delighted, and soon declared publicly: "I will embrace the Christian faith." After many mistaken steps and a most erratic



RIDLEY HERSCHELL

course, the young Jew, who never gave up his decision to follow Christ, was baptized into the Roman Catholic Church in 1812. Recognizing the errors of popery, Wolff joined the Church of England in 1819, and, by the grace of God, became a "meteor upon the missionary heavens." Sir Henry Drummond Wolff is his son.

Ridley Haim Herschell, father of the late Lord Herschell, Lord Chancellor of England, was the son of pious Jewish parents in Poland, but wandered far away from home and God. A New Testament, given to him by his Christian landlady in London, he threw aside without looking at it. The

news of the death of his mother made a deep but brief impression upon him. One morning he purchased an article in the shop of an unbeliever. It was wrapped up in a leaf of the Bible which contained a portion of the Sermon on the Mount. Struck with the sentiments contained upon the leaf, Herschell was desirous to read the, to him, unknown book from which it was torn. A few days after, he saw a New Testament upon the table of a friend. He took it up, impelled by curiosity, and soon beheld the passage which he had read upon the leaf. He borrowed the New Testament, and read chapter after chapter with great avidity. Soon he faced the question, Is Jesus of Nazareth the promised Messiah, or was he an impostor and deceiver? Intellectually he became speedily convinced of the truth as it is in Jesus, but only after a long struggle came peace and happiness into his soul. After his baptism Herschell became a successful and widely known minister of the Gospel in London.

Christian surroundings in the school which he attended at Munich, his native town, exerted some influence upon Frederic Julius Stahl, the son of a Jewish banker. When he entered the Philosophical Institute of Professor Thiersch, this pious Christian man had a deep influence upon his inner life. Protestant Christianity corresponded to the longing of his heart, and appeared to him the highest spiritual

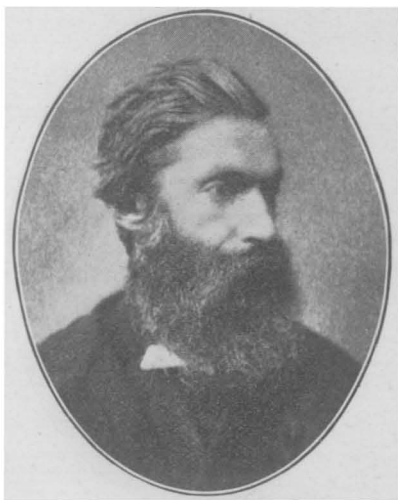
force. When seventeen years of age he came to a decision for Christ, and in due time became the famous Prussian statesman and scholar.

Joachim R. H. Biesenthal was a well-known Jewish scholar in the University of Berlin when a strong friendship sprang up between him and the great Orientalist, Vatke. The latter's liberal ideas caused the pious Jew to search the Old Testament the more diligently. At the same time Biesenthal discovered that the most respected ancient rabbis had believed in the suffering Messiah. A faithful and prayerful search of the New Testament followed, and soon Biesenthal accepted Christ as his Savior.

A young Jew read the open pages of some Christian books which were exhibited in a missionary's show-case in Hamburg. Thus he gained his first ideas of the Christian religion. Later he found his way to Palestine Place Chapel, in London, where, after many discussions with the missionaries, he was persuaded to study the New Testament. A tremendous struggle ensued in the breast of the young Jew, but the truth prevailed, and Henry Aaron Stern, afterward the well-known traveler and missionary and captive of the King of Abyssinia, was won to Christ.

Alfred Edersheim, whose "Life and Times of Jesus the Messiah" has given him a most prominent place as an interpreter of Jewish history and New Testament times, became acquainted with the truths of Christianity through Rev. Wingate, the celebrated missionary of the Scotch mission in Budapest. He diligently searched the copy of the New Testament which Mr. Wingate gave him, and the sincere seeker soon found the light.

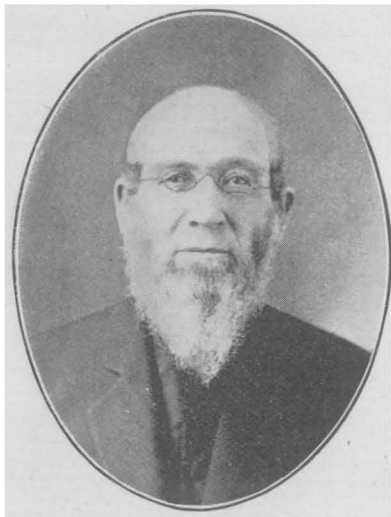
As a little child, Adolph Saphir read the national history of the Jewish people in the books of Moses, the Psalms, and the Prophets, with great diligence, and often wondered why the God of Israel was not now with them, known, loved, and followed. One day he read the title of a book in his father's library, "Immanuel: God with us," and he exclaimed: "Oh, if it were true that God should appear in human form, what a blessing it would be!" Thus prepared for the entrance of the truth, he heard the celebrated missionary, Dr. Schwartz, preach on Isaiah liii. The veil was taken from his eyes. He joyfully



ADOLPH SAPHIR

told his family: "I have found the Messiah." The boy's decisive stand helped the other members of his family, who had believed in Christ for some time, to overcome their hesitation, and all were baptized at the same time.

The founder of German Methodism west of the Missouri, Lud-



JOHN LEOPOLD LICHTENSTEIN

wig S. Jacoby, was baptized in Germany, simply because as a Jew he had little hope of gaining a higher position than that in which his parents were found. A few years later he came to Cincinnati, where, under the preaching of the well-known German Methodist, Dr. Nast, he was converted.

A young Jewish rabbi, Leopold Lichtenstein, was forced to spend a Sabbath in Basel. Some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism, and was now preparing himself for missionary labor in the mission house in Basel. Lichtenstein's heart was moved with pity

that a son of Abraham should be thus misled, and he decided to visit the apostate and prove to him that all the claims of Jesus were wrong. Boerling received the young rabbi most cordially, and both went into the garden of the mission house, where they could talk without being molested. The conversation lasted from before noon until nine o'clock at night, and its one subject was the question, "Is Jesus of Nazareth the promised Messiah?" None but God overheard it, and it was carried on in calm and devout manner. Its effect was marvelous, for when the stars appeared in the heavens Lichtenstein had found Christ. He who had come to conquer was conquered, but happy. John Leopold Lichtenstein became a prominent Presbyterian minister, writer, and lecturer in Cincinnati.

The first Anglican Bishop of Jerusalem was Michael Solomon Alexander. When, in his twenty-first year, he came to England to be a teacher of the Talmud and of the German language, he did not even know of the existence of the New Testament. Soon, however, a handbill of the London Jews' Society aroused his curiosity. He obtained and read the New Testament, but did not become convinced of its truth. At Plymouth, where Alexander settled as rabbi, he gave lessons in Hebrew to the Rev. Golding. The faithful minister of the Gospel spoke to his teacher of Christ, and the rabbi almost came to

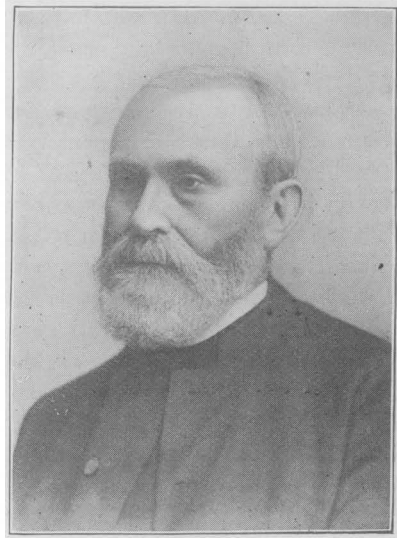
the conviction of the truth of Christianity. He used to steal silently down to Mr. Golding's church on the evening of every Lord's Day, to listen outside the building to the little of the service which he could hear. Finally his congregation became aware of his inclination toward Christianity. He was dismissed, then began to attend the services of the church regularly, and soon was converted.

The late Bishop of Huron, Isaac Hellmuth, was a student of classical and Oriental literature in Breslau, when he became acquainted with the pious Professor S. Neumann, a Hebrew Christian and agent of the London Jews' Society. He drew his Jewish scholar's attention to Christianity. Isaac Hellmuth became convinced of its Divine origin, went to England, and was baptized.

The still-living translator of the Bible into Chinese, Bishop S. I. J. Schereschewsky, received a Hebrew New Testament when a student of theology. He read it carefully, and, becoming persuaded that Jesus is the Messiah, he went to the United States to acknowledge him there in public baptism.

The name of Paulus Cassel is better and more favorably known among the Jews of Germany than that of any other Hebrew Christian, and the sincerity of his efforts to help them and to do them good was never doubted by them. He was a well-known journalist and politician when the influence of the Christian men by whom he was entirely surrounded became apparent in his heart and in his writings. He studied carefully the history of Israel, and, at the same time, diligently read the New Testament. The spirit of the Gospel made a deep impression upon him. He sought the society of earnest Christians and talked with them about religious matters. Thus, assiduously searching for the truth, he found Christ.

The conversion of several friends led John Moses Eppstein, of Jerusalem, to study the question at issue between Christianity and Judaism. He began to read the Old Testament without any commentary, which was quite against the Jewish custom, and prayerfully compared Scripture with Scripture. The students of the London Jews' Society's Hebrew College at Jerusalem and some of their teachers assisted him in his search after the truth, and they supplied him with a Hebrew



S. I. J. SCHERESCHEWSKY
Missionary and Bible Translator; Bishop of the
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New Testament and several tracts. He was obliged to study these in secret, and in their study became more and more convinced of the Messiahship of Jesus. One day some of these tracts fell from his sash while he was going to the reader's desk in the synagogue. The Jews quickly recognized their Christian origin. A storm of wrath arose, and the persecution drove Eppstein to the house of Rev. Nicolayson, a missionary of the London Jews' Society in Jerusalem. He sought instruction, became converted, and served the society in faithful and successful service.

The leading missionary author of Scandinavia has been Dr. Christian A. H. Kalkar, of Copenhagen. Son of a prominent rabbi, he entered the University of Copenhagen to study law. There he came in touch with fellow students who were true followers of Jesus Christ. Their influence caused him to search the Scriptures of the Old and New Testaments, and after a struggle of three years he came to Christ.

The last of the eminent Hebrew Christians whom we would mention to-day is Professor Carl Paul Caspari, the Norwegian theologian and champion of soundness in the faith. His early religious education was that of a Reform Jew, and he did not believe in the Divine inspiration of the Old Testament. The New Testament was entirely unknown to him when, more than twenty years old, he entered the University of Leipzig to study Oriental languages. There his friend Gaul (afterward the President of the Leipzig Evangelical Lutheran Mission) persuaded him to read the Acts of the Apostles. He commenced with the story of Paul's persecutions. That seemed historical truth to him, and he read on. The Gospels made a mighty impression upon him, and he was drawn to Christ. Gaul and other Christian friends, among them Franz Delitzsch, helped the inquiring Jew with counsel and prayers, and after years of hesitation Caspari followed the Savior.

We could increase, almost *ad libitum*, these sketches of the way in which eminent Hebrews have found Christ, for the number of Hebrew Christians is exceedingly large. But these few will suffice to show the reader the marvelous influence of a consistent Christian life and the power of the private presentation of the truth as it is in Christ. Well do these sketches illustrate the lasting influence of pious teachers upon the young. And grandly do they prove that "the Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

THE PROBLEM OF REFORM IN INDIA

BY REV. WILLIAM B. BOGGS, D.D.

Missionary of the American Baptist Union

The time of India's long dead calm is past, and that ancient, wonderful land is now passing through an intensely interesting transition state. It can no longer be called "the changeless East." Hitherto its deep contemplativeness and imperturbable indifference to the world's movements have been proverbial, and are well expressed in the lines:

The East bowed down before the blast,
In silent, deep disdain;
She let the legions thunder past,
Then plunged in thought again.

This has no doubt been the attitude of India until a comparatively recent period, but she is at last awake. While the awaking and activity and the progress of reform in India are less rapid and intense than in Japan, yet the slumber of ages is certainly broken and will return no more. So great an authority on Indian affairs as Sir W. W. Hunter said, in an article in the *Contemporary Review*, twelve years ago: "The uprising of the Indian intellect, the awakening of Indian thought and Indian aspirations are such as the world has not seen since the Revival of Learning in Europe."

If we search for the causes of this great change, we call to mind the fact that Great Britain has been powerfully influencing India, for upward of two hundred years, through her firm rule and manifold masterly administration. Western life and civilization, with their principles of justice and freedom and progress, have been poured into the midst of India's multitudinous population. The light of Western education has been shining, the vigor of Western intellect has been working in their midst, while science and commerce have been breaking down barriers and making stagnation no longer possible. Five great universities, at Calcutta, Bombay, Madras, Allahabad, and Lahore, with one hundred and forty-one affiliated colleges, and tens of thousands of schools all over the land, represent the educational forces which have been at work, and have contributed so much to the awakening of India. But the cause above all others which has helped to quicken the mind of India, to arouse the spirit of inquiry, and to cause dissatisfaction with the old conditions, is the work of Christian missions. This has been frankly acknowledged in the highest official circles.

The problem of reform may be regarded as threefold—viz., political, social, and religious.

The Indian National Congress, a purely native movement, organized eighteen years ago, represents and gives utterance to the political aspi-

rations of awakened India. It meets annually in one of the great cities of the land, and is composed of some five thousand educated native gentlemen, delegates from all parts of India, the vast majority of them being non-Christians. It discusses questions of state, and criticizes the government, and airs its views in English speech that would do credit to any assembly. While young India (and especially the conceited and discontented) may have much to say in this gathering which appears extravagant and foolish in its proposals and demands, yet the congress voices the opinions of many mature and enlightened minds. Some of the measures which they have proposed for the government's sanction and adoption seem reasonable and just. Among those which the government has already approved and granted are the following: That the natives shall be more largely represented in the legislative councils of the provinces of Madras, Bombay, Bengal, and the Northwest, and in the council of the viceroy; that municipalities and district boards shall have the privilege of *electing* their own representatives to the provincial legislative councils (hitherto they have been directly appointed by the governors of the provinces), and that the native members of these councils shall have the right to ask questions in council, as members of the British parliament do. The British government, while too cautious to grant at once all requests of the National Congress, is yet so fair and just as to give due consideration to whatever appears right. A large degree of political privilege has already been granted, and will, without doubt, be increased as fast as the people are able to use it wisely. All district and taluk and municipal boards are composed chiefly of native men. In the provincial services 2,449 natives are employed in high judicial and administrative posts. To all offices below that of governor of a province natives are eligible. There are native judges of the high court, and the Indian civil service, so long reserved exclusively for Englishmen, is now open to natives.

To show how highly the English *raj* is appreciated by the most enlightened men of the land, I may quote from an address recently delivered by a well-known political leader in Bengal (Babu Surendra Nath Banerji):

"Our allegiance to the British rule is based upon the highest considerations of practical expediency. As a representative of the educated community of India, I may say that we regard the British rule in India as a dispensation of Divine Providence. We are anxious for the permanence of British rule in India, not only as a guarantee for stability and order, but because with it are bound up the best prospects of our political advancement. Marvelous as have been the industrial achievements of the Victorian era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Under English influences the torpor of age

has been dissipated; the pulsations of a new life have been communicated to the people; an inspiring sense of public duty has been evolved; the spirit of curiosity has been stirred, and a moral revolution, the most momentous in our annals, culminating in the transformation of national ideals and aspirations, has been brought about."

In addition to the Indian National Congress, the aims of which, as we have seen, are political, there is the Indian Social Conference, which also meets annually, and at the time of the congress, and which aims to bring about reforms in the social and domestic life of the people. It is composed of Hindu social reformers, who recognize the great evils of this kind which exist, and are striving for the emancipation of their people from the debasing influence and the bondage of these things. Among other things, they are asking the government to refuse to recognize child marriage as binding, and to remove by legislation the restrictions imposed by custom on the remarriage of Hindu widows. In the Madras Presidency alone there are over 87,000 *widows* between the ages of ten and fourteen, 16,270 from five to nine years old, and 3,600 under four years. To bring these social reforms to pass is not so simple a matter as one might suppose, because the illiterate of the people, the vast, overwhelming majority of India's population, and all orthodox Hindu's, stand solid against all innovations. They reverence the past, and hold sacred all customs which have come down from antiquity. They even regard it as impious to call in question either the wisdom or the rightness of any custom which has long held sway. And, moreover, child marriage and the enforced celibacy of widows are virtually requirements of the Hindu *religion*, and the British government is pledged, by the queen's proclamation of 1858, not to interfere with the religion of the people. Government can not, therefore, *directly* grant either of these requests, but it is indirectly doing what it can to meet the wishes of the enlightened men who form the Social Conference. The Hindu Widows' Remarriage Association is *steadily* promoting its objects and is seeking to cultivate a reform sentiment, but meets with strenuous opposition from the orthodox and conservative Hindus.

Under the powerful search-light of Western civilization and education many respectable educated Hindus are becoming ashamed of the great evils and glaring absurdities connected with their religion—*e.g.*, the utterly false and fabulous cosmogony; the senseless superstitions, almost inconceivable in their absurdity; the consequent stagnation of the Indian intellect until aroused by Western education; the debasing influence of idolatry; the ignorance of woman; the cruel bondage imposed by the caste system, than which nothing ever separated man from man more cruelly and completely; the *shameless, indescribable* abominations sanctioned, supported, and defended by orthodox Hinduism.

Many of the thinking men of India see clearly what is coming; they know that Hinduism is gradually tottering, and must eventually fall unless they can succeed in buttressing it up. Not a few of them frankly acknowledge their conviction that Christianity is destined to supplant all other religions in that land and become the prevailing faith of the people. But they want to make as good a stand as they can and to uphold their ancestral faith as long as possible.

There is much religious unrest in India. He who has declared "I will shake all nations" (Haggai ii: 7) is shaking India. He who shook Baal and Moloch and Ashtoreth and Osiris and Zeus and Odin from their thrones, and brought them and their altars and worship down to dust and oblivion, is shaking Vishnu and Siva and all the Hindu pantheon from their ancient seats, and they too will eventually become only a memory. Hinduism is doomed; it is a vanishing religion, and no power on earth can hold it up. But a religion which has held sway for three thousand years, and embraces upward of two hundred millions of earth's inhabitants, will die hard and slowly, as the religion of ancient Greece did.

One of the earliest and most conspicuous movements in the line of religious reform in India in recent times is the Brahmo Somaj (Divine Society). This, or, more accurately, a movement out of which this grew, was founded in 1830 by a learned and devout Hindu named Rām Mohun Roy. It originated in a desire to reform Hinduism, and to purge it from the two greatest evils which disfigure it—viz., idolatry and caste. He believed it possible to combine Hinduism and Christianity, and the society which he founded was an attempt to do this. He died at Bristol in 1833, during a visit to England for the purpose of enlisting the sympathy and help of English people in his work of religious reform. A deep interest was awakened by his personality, his religious views, and his public addresses. After the death of this noted man a great schism occurred in the body, and there have since been other divisions.

The number of members of the Brahmo Somaj, never large, is steadily decreasing. It is now not more than four thousand. This eclectic society may suit the tastes of a few learned liberal-minded Hindus, but it affords no haven of rest for the poor, sinful, sorrow-laden masses. Nor can any religion which has no Redeemer be a help to them. The Brahmo Somaj has been weighed in the balances and found wanting. It can never meet India's need. There are various other kindred movements, differing more or less in the tenets or practises of Hinduism, which they reject, and the elements of other religions which they adopt.

There is the Arya Somaj (Aryan Society), founded by a Brahmin named Dyānaud Sarasvati, born in 1825. This is a more popular movement than the Brahmo Somaj. Altho at present it has no friendly

feeling toward Christianity, chiefly because it is a foreign religion, yet it may prove to be one of the stages in the transition of India's people from Hinduism to Christianity. It numbers forty thousand members.

Then we may briefly mention the Ahdhe Somaj (Original Society) and the Prarthana Somaj (Prayer Society), etc. The central idea in all these is to reform Hinduism by freeing it from its most objectionable and manifestly bad features, in order that they may defend and retain it, and establish their position that India has no need of any foreign religion.

Another well-known effort in the same direction is the establishment recently of the great Hindu college at Benares, the aim of which is chiefly the cultivation of Sanscrit learning, in order to bring about the revival of Vedic Hinduism. A prominent feature in the reform movement is the attempt to resuscitate and promote the Vedanta philosophy, and thus furnish India with an all-sufficient religion of her own.

Theosophy is still another cult which has to be noticed when considering the problem of religious reform in India, tho the theosophy which we meet there at present is not indigenous but foreign. Its founders in India, some twenty or twenty-five years ago, were Colonel Olcott, an urbane and shrewd American, and Madame Blavatsky, a Russian Spiritualist. She might be called the high priestess of the cult. The society in India has its headquarters at Adyar, a beautiful suburb of Madras.

When we look at this wretched hybrid, the offspring of Western spiritualism on one side and Eastern superstition and jugglery on the other, the thought of it affording any help to India's sinning, suffering, sorrowing millions is superlatively, unspeakably, supremely absurd.

The reform movements, except that of theosophy, have arisen among the Hindus; but the Mohammedans also are waking up, and are beginning to adopt new things, and striving to infuse new life into their religion.

I have a curiosity entitled "The Prayer-Book for Muslims," published by the Mohammedan Tract and Book Society of the Punjab. That Mohammedans, the most bigoted, narrow-minded and intolerant of all religionists on the face of the earth, should adapt to the use of Islam the Book of Common Prayer of the English Church, and in the English language, too, instead of the sacred Arabic, is indeed a wonder.

And casual references have recently come to my notice of still another movement—a new Mohammedan sect in northern India called "The New Church of Islam." But the movement is so recent that it is but little known as yet. It is, however, an indication of the present trend.

A survey of present religious conditions in India, with the agitations and attempts, experiments and expedients, and the widely prevailing unrest, leads us to two principal conclusions:

1. These things can never meet India's need. They may, for a time, open up interesting religious studies for the speculative, but they utterly fail to reach the people. And even if these new forms of religion were brought to the masses, they have for them no message that they need. No religion can meet India's need but one that brings a message of infinite mercy and inspires immortal hope; that reveals for submerged millions Divine compassion and help—limitless, available, free as the air. No religion can reach India's *heart* but one that comes with a solace as deep and tender as the love of God. No hand can bind up India's many wounds but the nail-pierced hand from Calvary.

2. India now presents one of the grandest opportunities for influencing the thought and molding the character of a great people. Now that the stagnation of ages is past, and unrest and inquiry are prevailing so widely, in the midst of the failure of so many experiments, and encouraged by so many indications that "the fulness of the time" has come for India's speedy evangelization, an opportunity presents itself there worthy to enlist multitudes of the strongest characters and vastly multiplied resources.

THE AUSTRO-RUSSIAN REFORMS IN MACEDONIA

BY JOHN HENRY HOUSE, D.D.

American Board, Salonica, Turkey

The Balkan Peninsula, with all its troubles and pressing problems, seems to have been almost lost sight of in America in the presence of the all-absorbing interest aroused by the great conflict going on in the Far East between Russia and Japan. The diplomats of Europe, however, whether desiring to do so or not, have not been permitted to lose sight of Macedonia, whose smoldering fires may at any time break out into a conflagration at their very doors. They, at least, are watching with deepest interest the attempt which is being made by Russia and Austria to introduce reforms into those provinces, and are doubtless hoping that the attempt may be crowned with at least a temporary success.

A simple historical statement of this reform effort, together with its present status and prospects, seems to be much needed.

In the latter part of the year 1902 the disturbances caused by revolutionary bands in Macedonia had become so serious that the European powers began to agitate the question as to whether it were safe for them to longer neglect the questions which had for a long time been pressing upon them for a solution there, in consequence of the nonfulfilment of the Treaty of Berlin of 1878, which had virtually promised to the province an autonomous government.

The reports of the French consul at Salonica in 1902, on the sad conditions of the country, aroused from apathy not only the French

people, but also the French Ministry. A good deal of philosophical interest was also awakened in England. It looks now as tho France was ready to lead a movement for reform there. Russia, however, was not pleased that France should take the lead in a movement which might affect her claims upon this portion of the world, and immediately began negotiations with Austria, with whom she is reputed to have an important agreement concerning Macedonia, of some five or six years' standing, as to their respective spheres of influence there. These negotiations ended in a specific agreement between the two powers to propose conjointly to the Porte a scheme of reforms for the disturbed province which they thought would be consistent with the preservation of the *status quo*, and yet bring about peace in the disturbed district. They had set themselves a herculean task, and it was not until February, 1903, that the protocol for these reforms was presented to the Porte. This scheme contemplated the appointment of an inspector-general for the three vilayets of Salonica, Monastir, and Uskub; the reorganization, under European officers, of the police force (*gendarmerie*); the abolishing of the farming out of taxes, and committing their collection to the villagers themselves; the expenses of the civil administration of these provinces, together with those for public improvements, were to be the first charge against the revenues, and only the surplus was to be transmitted to the imperial treasury; the inspector-general was to be a Moslem, to be appointed by the sultan with the approval of the powers, and was to hold office for three years; the gendarmerie was to be recruited from all nationalities in the provinces without distinction as to religion, and proportionally to the numbers of each. These were the most important points of the scheme. To the surprise of every one, the scheme was immediately approved by the sultan, and Hilmi Pasha was appointed inspector-general with the approval of the European powers.

This scheme was coldly received by the insurgents as lacking, to their minds, the essential element of reform—viz., the European guarantee. This, together with the half-hearted dilatory way in which the powers went about the matter of seeing that the provisions of the plan were put into operation, at last led the leaders of the insurrection to believe that the two powers were only trying to throw dust into their eyes, and they finally gave up all hope and proceeded relentlessly with their rebellious campaign of 1903, which ended with the laying waste of scores of villages by the Turkish troops in their efforts to put down the numerous flying bands, and the rendering homeless of more than fifty thousand people, to say nothing of the large number of non-combatants, men, women, and children, who were killed, and the thousands from the border-lands who fled as refugees to Bulgaria.

It finally became evident to the powers that the scheme of 1903

had failed. Russia and Austria set to work again in the autumn of this same year to see what additions must be made to these basal principles, so as to make the scheme successful. Again the patience of the other powers interested was sorely tried by unaccountable delays in presenting the new scheme, but finally, on October 22, it was sent to the Porte. These additions were summed up under nine heads—viz.:

1. Two European assessors, one Russian and the other Austrian, were to be joined to and sit with the inspector-general as he wandered over the three vilayets.

2. The reorganization of the gendarmerie was to be effected under a foreign officer of the Turkish army, who was to be assisted by foreign officers of all the powers.

3. There was to be a change of territorial divisions to suit the various nationalities.

4. The reorganization of administrative and judicial institutions, so as to make them accessible to Christians.

5. A mixed commission equally divided between Turkish and Christian members to investigate political and other crimes committed during the disturbances. The Russian and Austrian consuls will take part in this.

6. The Turkish government is to be requested to set apart sums: (a) for repatriation of Christian inhabitants who have fled to Bulgaria or elsewhere; (b) for support of Christians who have lost their property and homes; (c) for rebuilding houses, churches, and schools destroyed by the Turks. A commission to which Christian notables are to belong is to settle the distribution of these monies, and the consuls of the two powers are to watch over the application of this.

7. Repatriated Christian inhabitants are to be exempt from taxation for one year.

8. The Ottoman government to undertake again to put into operation the project of reforms of February last.

9. Since most of the excesses have been perpetrated by the *Ilaveks* (second-class reserves) and *Bashi Bazouks*, it is urgent that the former be dismissed, and the use of *Basha Bazouks* be entirely forbidden.

Postscript: The two powers reserve the right to increase the *personnel* of their consular representatives, and the right to demand plenary amnesty to those who have committed crimes not requiring the death penalty.

Altho this plan was presented to the Porte in October, and soon after accepted *in principle* by the Porte, the most provoking delays were permitted in the working out of the details. The assessors were easily agreed upon and appointed. They were, on the part of Russia, M. Demiric, and, on the part of Austria, M. Müller, both experienced and able diplomats. There was much more difficulty in agreeing upon the nationality of the important foreign officer who, after being received into the Turkish army with increased rank, was to command the gendarmerie. But at last this too was settled by the appointment of General de Georghis, a distinguished officer of the Italian army. A

good deal of opposition was encountered in persuading the Porte to accept of him and give him the stipulated rank in the Turkish army. Again everything was delayed by the needed elaboration of the scheme for the gendarmerie and the appointment of the other foreign officers with the delimitation of the spheres of each. The greatest difficulty arose in delimiting the respective spheres of Austria and Italy. It was finally agreed that the Austrian officer of gendarmes should be stationed at Uskub, the Italian at Monastir, the Russian at Salonica, the French at Serres, and the English at Drama.

It was not until February 29, 1904, after the patience of the other powers was pretty thoroughly exhausted, that Russia and Austria were able to present to the Porte the detailed plan of the gendarmerie. This produced an outburst of indignation at the Porte. The executive powers given to the foreign officers were said to be a violation of the sovereign rights of the sultan, and the Porte seemed inclined to reject it in toto. On March 5th, however, the two powers insisted upon its acceptance, but, to sooth the susceptibilities of the Porte, said that it was badly drawn up, and the Porte *waited* for explanations. It was finally agreed that it should be explained verbally by General de Georghis, and the document itself was committed to the foreign officers for exegesis. This they accomplished in two sittings. The Porte in the meantime, on March 17th, sent a long note giving its objections to the scheme. On March 19th the two powers replied, brushing away the Turkish note and insisting on the acceptance of the so-called Mürzteg program in its entirety, warning the Porte of the great responsibility it would incur in rejecting the enclosed explanations. The Porte now ceased its opposition to this point, but there were new delays which provoked much criticism in Europe, and the state of English opinion at this time is understood by the following extract from the London *Times* of March 26th. Speaking of the policy of Lord Lansdowne toward the sultan, it said:

That policy, it is true, is not and can not be acceptable to him, as it aims at real and effective reforms, and it means to have those reforms carried out. It is content for the present to see these reforms carried out by the Mürzteg program, but if that program breaks down it reserves to this country the right to substitute other and more drastic proposals of her own. It is very painful to Abdul Hamid, no doubt, but after all is not a scourging with Lord Lansdowne's whips, which are plied with due regard to the powers of Europe, likely to prove less cruel than a scourging with radical scorpions wielded with all the reckless severity of outraged humanitarianism?

The last remark was aimed at any hope that the Porte might have of a change in the British Ministry.

Reluctant consent to the main points in the scheme were at last given, but the Porte seemed immovable on one point: it could not agree to there being as many as sixty foreign officers in the gendarmerie. Twenty-five it would allow, and no more. The powers seemed

inclined not to withdraw their demand of sixty or more, but to commence with the twenty-five allowed by the Porte.

Now, what has been accomplished so far by this reform movement? The assessors are at their work by the side of the patient and optimistic inspector-general, Hilmi Pasha. General de Georghis, commander of the gendarmerie, arrived in Salonica, his headquarters, on April 17th, and was received with all the honors of his rank, and seems to have set about his arduous task in good earnest. The other foreign officers are on the ground. Already some amelioration of the untoward conditions has been accomplished by the assessors. The gendarmerie of various nationalities is being organized. It is also reported that the revolutionary committee are restraining the movements of their bands until such time as it may be shown whether or not the reforms are really effective in giving relief to the population of the district. It is reported also that more than four thousand of the refugees who fled to Bulgaria were returning to Macedonia, and a lesser number were returning to the disturbed district of Adrianople. The consuls of the two powers, it is reported, were giving personal attention to the repatriation of these returning refugees in Macedonia. What has been accomplished certainly should give us *hope* for an improvement in the disturbed condition of those provinces.

It ought to be admitted, however, that letters from persons well informed upon the ground are far from optimistic. The dilatory way in which the scheme is put into operation exhausts the patience of all. The revolutionary bands are not satisfied; the Turks are as little satisfied as anybody; misery, want, commercial depression, and uncertainty as to results are far from reassuring. Then it is very easy to see the faults of the scheme. It is complicated and clumsy in its general plan, indefinite in its statements, which may be differently interpreted by the Porte from what was intended by the powers. It may easily be hindered, if not rendered futile, by the intrigues of rival powers. That the scheme is distasteful to the Porte goes without saying, and it is to be expected that its influence will be exerted to make the scheme a failure. But the real question, after all, is whether a real European guarantee is obtained by the complicated machinery of the Mürzteg program? Notwithstanding all, there are many observers of this curious experiment who will hope for good results, and rejoice in any that are really attained. One point in favor of its success is the *entente* which has been attained between Bulgaria and Turkey, in which Turkey promises to carry out the reforms not only in Macedonia, but also in Thrace, the Adrianople district; and Bulgaria agrees to put a stop to raids of revolutionary bands from Bulgarian territory. If Bulgaria really cares to help on this scheme of reforms she can do much to make them a success, and it would really seem that she is making efforts toward this desirable end.

THE OUTLOOK FOR FEDERATION IN CHINA

BY REV. COURTNEY H. FENN, PEITAIHO, NORTH CHINA

Missionary of the American Presbyterian Church

Among the signs of the times, and possibly epoch-making in its importance, was the conference of two days and a half, held at Peitaiho, the North China seaside resort. This conference met August 24-26, 1904, at the call of a committee of the Peking Missionary Association, to consider the taking of radical steps in the direction of Christian unity. It was the outcome of a discussion in the Peking association during the winter of 1902-03 following the presentation, by Dr. Thomas Cochrane, of the London Mission, of a paper on "Some Problems in Mission Work." A committee had been appointed by the association, representing all the Protestant missions in the city. This committee, after mature deliberation, and rather amazed at its own temerity, yet with a faith and a foresight greater than any member knew, had written to all Protestant missionaries in China requesting answers to the following four questions:

1. Would you approve the preparation of a Union hymn-book? Would you be willing to abide by the decision of a majority on this point?

2. Would you approve of the adoption of a common designation for our churches and chapels; such, for example, as Yiesu Chiao Li Pai Tang (Jesus Church Worship Hall), for churches in which Christians worship, and Yiesu Chiao Fu Yiu Tang (Jesus Church Gospel Hall) for street chapels; and where further designation is needed, the use of local rather than foreign names?

3. Would you be willing to adopt common terms for "God" and "The Holy Spirit," as, for example, Shang Ti (Supreme Ruler) and Sheng Ling (Holy Spirit)? Would you be willing to abide by the decision of the majority on this point?

4. Would you favor the federation of all the Protestant churches in China, and the appointment of a representative committee to consider the question?

The first intention of the committee, to begin with North China, was soon expanded to embrace the whole empire, and the circular letter met with a cordiality of response and a unanimity of sentiment beyond the wildest hopes of its originators. As an affirmative response of more than 90 per cent. to all questions seemed to insure a large measure of success for the movement, a conference was called to meet at Peitaiho for further discussion, and the initial steps toward the formation of a representative committee.

This conference chose as its chairman the chairman of the Peking committee, Doctor Cochrane, and as secretaries Revs. C. H. Fenn and J. B. St. John. The chairman presented a voluminous digest of correspondence from all parts of the empire, and urged the thorough discussion of its propositions without controversial debate on the old bone of contention, the "term question," recommending the forma-

tion of a large representative committee to carry to a successful issue the work already begun.

The first question, that of a Union hymn-book, was introduced by the Rev. W. S. Ament, D.D., who declared "federation" the watch-word of the twentieth century in Christian work as well as in other things. Various hymn-books had struck root in different localities for various reasons, not necessarily because of the inherent superiority of one or another. The result is most unfortunate, it being extremely trying to attend church, perhaps in another mission in one's own town, and be unable to join in hymns of praise because while set to familiar tunes, they are different translations than those in one's own book. The chief difficulties in the way of uniformity are, first, the different dialects, in some of which either a mandarin or *wen-li* (the literary style) book would be almost useless. Even there, however, a book in the colloquial corresponding in contents to the Union book would afford a possible solution. Second, the question of literary style, some fearing the *wen-li*, others desiring it and it alone. A combination of the two styles is quite possible. Third, the stifling of hymn production by limiting the number of hymns to be included. On the contrary, the production of *good* hymns would be stimulated by the hope of larger use. Fourth, denominational differences. If necessary, these can find expression in a denominational appendix, as in America. Fifth, the "term question"—i.e., the long, vexed question as to the most appropriate Chinese equivalents for "God" and "The Holy Spirit." This can be removed either by adopting the compromise terms suggested or by using all the various terms in vogue.

Dr. Cochrane reported having sent copies of the letters of inquiry to 480 missionaries in North China, of whom 314 sent replies, 298 decidedly in favor of the Union hymn-book, 10 doubtful, and only 6 opposed. The question as to the literary style preferred not having been definitely asked, but 44 stated their preference, of whom 36 desired chiefly mandarin. From central, western, and southern China 351 replies were received, of which 295 were in favor and 23 doubtful, not a few even where a "colloquial" was in common use, stating that a mandarin book would find a large use. A strong letter of approval from the English Baptist Mission in Shantung was read.

Not a little discussion was aroused over the question of literary style, the sinologues strongly urging the use of *wen-li* throughout, as the only style adapted to poetical expression, and, if simple, readily intelligible to all; while those whose work has lain largely among the *uneducated*, or with women and children, pressed the claims of that large majority of the native church to whom they find *wen-li* an unknown tongue, appealing, as it does, to the eye rather than to the ear. The following resolution was unanimously adopted:

Resolved, That it is the opinion of this conference that a Union

hymn-book for all China should be prepared, to comprise approved hymns both in *wen-li* and mandarin; the *wen-li*, for the most part, to be simple and perspicuous; the mandarin, for the most part, to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

The Rev. John Wherry, D.D., introduced the discussion of the second question, saying that the committee's correspondence had evinced practical unanimity of opinion as to the desirability of adopting uniform designations for churches and chapels; but also great divergence of opinion as to the best designations to adopt. While this matter is, perhaps, less important than the others, yet uniformity of practise would do much to convince the Chinese of the unity and power of the Protestant Christian Church.

Dr. Cochrane presented a résumé of the correspondence on this point, showing that, in North China, 96 per cent. of the missionaries are in favor of uniform names; in the rest of China, about 94 per cent. Many expressed a desire to omit the names "Jesus" and "Christ" from these designations, lest these sacred names come to be used too lightly, while others wished to use the latter, but not the former, as conforming to general usage in other lands. The general discussion which followed developed, as the root of many differences of opinion, the need of a uniform designation for the Protestant Church itself, and the following resolution was adopted:

Resolved, That it is the opinion of this conference that uniform designations for chapels and churches should be adopted by the Protestant Church in China; for the former preferably Fu Yin T'ang (Gospel Hall), and for the latter preferably Li Pai T'ang (Worship Hall); and that we recommend also to the committee which may hereafter be appointed the careful consideration of an appropriate distinctive designation for the Protestant Church.

The discussion of the third question was opened by the Rev. H. H. Lowry, D.D., who said that the reorganization consequent upon the upheaval of 1900 had afforded a manifest opportunity for closer cooperation among the missions working in China. The North China Tract Society, therefore, had attempted the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only with the compromise terms. This is a question which will never be settled by discussion, but may be settled by compromise on the part of the new generation of missionaries, to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of cooperation has assumed larger importance. About 92 per cent. of the missionaries in North China appearing to be ready for the compromise, discussion would seem to be no longer in order. It is not held that these terms and these only fitly translate the ideas "God" and "The Holy Spirit," but that they are, doubtless, the only terms on which the Church can unite at the present time.

The chairman reported that 288 out of 314 North China responses were in the affirmative, while only 12 were distinctly in the negative. From other parts of China, 273 gave favorable response, 36 unfavorable, while 48 were doubtful or made no reply, indicating, for all China, nearly 85 per cent. in favor of the compromise—surely a “working majority.” The discussion which followed was one of the most interesting of the conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to accept the compromise. As Drs. Sheffield and Stanley and others gave their allegiance to the movement, the applause was resounding, and the doxology was sung with fervor after the unanimous adoption of the following resolution:

Resolved, That it is the opinion of this conference that the time has come to unite in the use of Shang Ti and Sheng Ling as the terms to designate “God” and “The Holy Spirit” in the Bible and other literature, Shang Ti, however, to be the definite designation of the Supreme Being, while Shên is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching.

The discussion of the fourth question was opened by the Rev. John Wherry, D.D., who said that the committee had made its suggestions most timidly, fearing the charge of presumption, and with no thought of securing such a degree of unanimity in response to its inquiries. This was particularly true of the fourth question. Yet why should the conception of Protestant Christianity presenting a united front be regarded as visionary? Who would think of dividing an already united Church on the basis of the differences in doctrine and polity which now hold the Protestant bodies apart? Can we believe these multitudinous divisions of real advantage? The native church finds it hard to understand them; have we a right to force them upon it? The fact that we are able to agree upon the division of the field is evidence that we do not really regard our differences as vital. The failure to cure a curable schism is as wrong as the creation of a schism.

The chairman’s exhibit of responses showed 305 yeas, 6 nays, 3 no answer, from North China; 317 yeas, 17 nays, 17 indefinite, from the rest of China, being 97 per cent. and 90 per cent., respectively, in favor of federation. The correspondence showed some degree of uncertainty as to the meaning of the “federation” proposed, and a very large per centage went beyond the suggestion of the circular, and declared their readiness to proceed at once to the organization of a Union Protestant Chinese Church, some of the Episcopal and Baptist replies, however, indicating the presence of an “irreducible minimum” in their thoughts of union. A long and interesting discussion followed, resulting in the adoption of the following resolutions:

Resolved, In view of the almost complete unanimity of sentiment

manifested in the correspondence presented to this conference, that it is the opinion of the conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that it will at least secure the organization of such a representative council as will enable the churches to put in execution such measures of comity and cooperation as will naturally lead to greater unity.

Resolved, That for the consideration of this and the previous resolutions of this conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union as a committee of this conference, with instructions to secure the formation of a general committee by requesting each mission in China to appoint a representative; the completed committee to deal, as a whole or by sub-committees, and in conference with leaders in the native church, with all questions which have been considered by the conference.

An enthusiastic vote of thanks to the Peking Committee on Union was passed, this committee having done a vast amount of hard work, and having, with rare foresight, or rare faith, opened the way for deliverance from a question which has given rise to days and volumes of acrimonious discussion, and for an advance toward unity, which had hardly been anticipated during this generation. The chairman, a layman, has been indefatigable in labors, bold in initiative, fertile in resources.

There were some members of the conference who thought that the movement should be confined for the present to North China, lest the committee to be formed prove unwieldy; but the general response from all parts of the empire, and the fact that West China has already accomplished much in this direction, determined the conference to include all China in its plans. The spirit of the conference was thoroughly and delightfully Christian, loving concession and mutual conciliation being the order of the day from beginning to end. It is the Lord's work, and marvelous in our eyes.

MARVELOUS PRESERVATIONS OF MISSIONARIES

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Fuel for Missionary Fires," "Holding the Ropes," etc.

It is a notable fact that the missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the Seventy (in Luke x: 19) and to the disciples (in Mark xvi: 18) seem to have been wonderfully fulfilled.

This is the more remarkable in view of the fact that great numbers of persons lose their lives from such causes every year. In India alone, during the year 1900, no less than 3,444 persons were killed by tigers and other beasts of prey, and the mortality from snake bites reached

the enormous number of 25,837. Yet, thanks be to God, no missionary's name was found in either list.

The number of deaths resulting from similar causes in Africa, tho not tabulated, as in India, is known to be very large. Snakes are a constant menace to safety, and lions, hyenas, and leopards prowl around continuously, seeking human prey. Owing to the depredations of lions there was a reign of terror for months during the construction of the Mombasa-Lake Victoria Railway. It was impossible to provide adequate protection for the workmen, and scores of natives and some white men were carried off, many of them being boldly snatched from open cars standing on the tracks. During this period many missionaries passed over the route, going to and from their stations in East Central Africa, yet not one of them was harmed.

The following instances of remarkable deliverance from danger, some of which are as manifestly due to Divine interposition as any recorded in the Bible, may serve to strengthen the faith of the individual Christian, and can be used in missionary programs, especially those designed for boys.

Wrestling with a Leopard in South Africa

The story of John Henry Schmidt, a Moravian missionary, and his experience with a leopard in South Africa, reminds one forcibly of David and his encounter with the lion and the bear.

In 1808 Schmidt was sent with a brother missionary to establish a new station among the Hottentots at Groenekloof, about forty miles from Cape Town. Here he had a thrilling experience. In August, 1811, the flocks of the station were constantly ravaged by hyenas, and Schmidt started out with a party of natives to rid the place of the marauders. Early in the hunt one hyena was wounded, but it escaped in the bush and could not be found. After long and fruitless effort the chase was about to be abandoned, when suddenly a great shout arose from the lookers-on. Thinking the wounded beast had been at last discovered, Schmidt left his horse in charge of a native and started on foot for the spot. What was his dismay to find that the dogs had started, not the hyena, but a leopard! Terrified beyond measure, the Hottentots all fled save one, a man named Philip. Instantly the infuriated beast sprang upon the native, pinning him to the ground in such a way that Schmidt dared not shoot at the beast for fear of killing the man. His efforts to aid the poor fellow, however, soon drew the leopard's attention to himself, and, leaving its first victim, it turned upon the missionary, attacking him at such close quarters that he could not use his gun. Then began a wrestle for life or death that seemingly could have but one ending.

With uplifted arm, Schmidt succeeded in warding off the first blow, but the ferocious creature snapped its jaws around his elbow,

and with its paws tore the clothing from his breast. Notwithstanding this, the missionary managed to clutch its throat with one hand and grasp its forepaw with the other. Then, as in the days of Samson, "the Spirit of the Lord came mightily upon him," and with more than human strength he threw the huge beast to the ground and planted his knee on its breast! Philip could render no aid, so severely was he wounded, but the cries of the two men soon brought assistance. One of the natives, pointing his gun under Schmidt's arm, shot the leopard through the heart, and ended the fearful struggle. Terribly lacerated and suffering exquisite pain, Schmidt was removed to his home. A raging fever at once set in, and for a time his life was despaired of. Eventually, however, both he and Philip recovered entirely from their wounds.



From an old engraving

DR. AND MRS. JOHN SCUDDER

Mrs. Scudder in the Tiger's Lair

The wife of Dr. John Scudder, the pioneer medical missionary to India from America, once passed a night of peril in a tiger jungle that greatly strengthened her faith in God and proved the power of Divine protection.

While undertaking an important journey across India, Dr. Scudder contracted jungle fever, and became so ill that his life was despaired of. When Mrs. Scudder learned of his condition she decided to go to him at once, notwithstanding the fact that the journey was a difficult and dangerous one. A tent having been loaned her by a friend and provisions prepared, bearers were engaged, and she started without delay, accompanied only by her little son. In her anxiety to reach her husband before death ensued, she determined to travel by night as well as by day. This greatly enhanced the danger, as much of the way led through dense jungles infested by wild beasts which, as a rule, keep under cover during the daytime, but come out at night to seek their prey.

All went well until one night, in the worst part of the jungle, the bearers became so terrified at the roaring of tigers and other wild animals that they ran away and left the missionary alone with her little child. With none to protect her save the God of Daniel, she spent the dark hours of that long and lonely night in prayer, pleading again and again the precious promises recorded in the Word. Ever and anon she heard not only the tramp of elephants that could crush out her life in an instant, but also the low, menacing growls of tigers as they prowled around her tent. "All night long," says her biographer, "they seemed to be circling round that little spot, but—ah! wonderful 'but'—*God held them back*. There was an inner circle. 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

Perilous as her position was, no harm whatever came either to her or to her child. Next morning the journey was resumed, and when at length she reached her destination it was to find the crisis passed and Dr. Scudder out of danger.

Livingstone and the Lion

The most famous of all missionary encounters with wild animals was that of Livingstone and the lion, which well-nigh cost his life. As it was, his arm was permanently injured. A false joint, resulting from the crunching of the bone, seriously inconvenienced him during the thirty years of arduous toil that followed. It rendered an important service, however, after his death, by furnishing a conclusive means of identifying his body when it was brought to England by his followers in 1874.

In 1843, two years after his arrival in Africa, Livingstone opened a new station at Mabotsa, a place infested with lions. Not long after nine sheep were killed on a small hill opposite Livingstone's house. Greatly exasperated, the people started out to kill the lions, and, hoping to inspire them with courage, Livingstone went with them. After a time, finding his assistance not needed, he started home, but in passing around the hill, discovered a lion sitting on a piece of rock behind a small bush. Taking deliberate aim, he fired both barrels into the bush, wounding the lion, but not killing it. What transpired as he proceeded to reload can best be told in his own words, as recorded in "Missionary Travels":

When in the act of ramming down the bullets, I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, tho quite conscious of all that

was happening. This peculiar state is probably produced in all animals killed by the carnivora, and if so is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe [a native assistant], who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take the charm out of him, the Bakatla on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

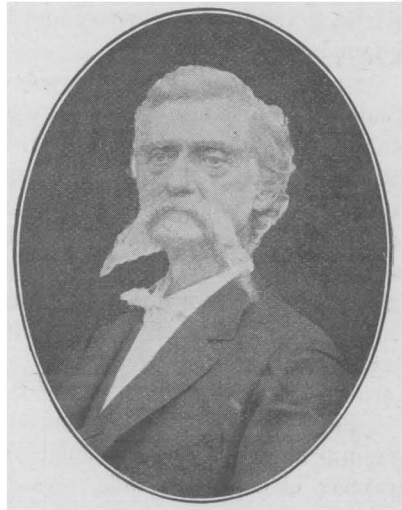
Face to Face with an Infuriated Elephant

Dr. Robert H. Nassau, the veteran Presbyterian missionary to Africa, who for more than forty years has rendered invaluable service in the Gaboon and Corisco region, relates the following story of a narrow escape from an infuriated elephant.

One day word was brought to the village that a herd of elephants—ten in number—were feeding in a grove about half a mile distant. As elephant's flesh is greatly prized for food, the wildest excitement at once prevailed, and hundreds of men, women, and children were soon on their way to the spot. On their arrival, in accordance with African custom, they proceeded with all possible haste to build a fence around the grove to prevent the elephants escaping. Sapplings were cut and stuck in the ground at intervals, and strong, tough vines tied from tree to tree. In an incredibly short time the fence was complete, and the unsuspecting elephants prisoners within.

The witch-doctors were then consulted concerning a propitious time to begin the killing, and prayers were offered to the spirits to assist in the work. When the time set arrived the chief urged

Dr. Nassau to go with the people, his assistance being invaluable, not only on account of his skill as a marksman, but because his rifle was



ROBERT HAMILL NASSAU

new and trusty while theirs were old and unreliable. This the doctor readily consented to do, knowing that any help he gave them would increase his influence over them, and give him added power for good. Arriving on the scene, he found that four elephants had already been killed, and one had broken through the fence and escaped, leaving five still alive within the enclosure. Four of these were quickly despatched, but the remaining one took refuge in the bush and was completely hidden from view. So eager were the people for food that the excitement became intense, and they could scarcely restrain themselves. Dr. Nassau, therefore, decided to go inside the fence and complete the slaughter, in order that the feasting might begin at once.

At first the chief demurred on account of the danger, but Dr. Nassau felt no fear, and finally, accompanied by the chief and seven of his most skilful hunters, entered the enclosure. The elephant was found standing in a thicket about three hundred feet away, and, kneeling on one knee to get good aim, the entire party fired at once. When the smoke cleared away Dr. Nassau made a most terrifying discovery. Instead of lying on its side dead in the thicket, the infuriated elephant was coming directly toward him. Its gait was so rapid and the distance so short that it was useless to run, and death seemed inevitable. For two seconds he stood face to face with death, all the events of his past life going through his mind like a flash. "I am going to die," he thought, "but it won't hurt much. He will simply put his proboscis around my waist, lift me up, and then tramp on me; that's all. But what will my friends in America think? I came to Africa to preach the Gospel, and here I am losing my life at an elephant hunt."

But God mercifully interposed to save his servant from death. Suddenly remembering that an elephant can not see well out of the corner of its eye, Dr. Nassau lifted his heart to God in prayer, and jumped aside just in time. The momentum of the huge beast carried it past its victim, and suddenly discovering the chief and his hunters running toward the gate, it started after them. Seeing it coming, they all turned and fired their guns directly in its face. Blinded by the powder, it sank down on its haunches, when the crowd outside rushed in and thrust spears into its side until it fell over dead.

Hannington's Lion Story

Few missionaries have been more continuously exposed to danger from wild beasts and poisonous reptiles than James Hannington, the martyr bishop of Uganda. An utter stranger to fear, at times his courage almost verged on rashness; yet he was marvelously kept from harm.

Once while crawling on all fours through a jungle so dense that the only path was a track made by hyenas and smaller game, he dis-

covered a deadly puff-adder just ahead of him. It was a narrow escape; had he touched it the result would probably have been fatal. On another occasion, when so ill that he had to be carried in a hammock, a green snake fully eight feet long suddenly darted out of the grass and disputed his progress. The terrified bearers were about to drop the hammock and run, when Hannington leaped out and demanded his gun. He was too weak to use it, but one of the men advanced toward the snake with a stick, when, strange to say, it retreated and crawled into a hole. While in a canoe on Lake Victoria Nyanza he was chased by three hyppopotami, which are more dreaded by Africans than lions or snakes, but fortunately was able to outdistance them. One rainy night, shortly after, while asleep on shore with an umbrella over his head, he was suddenly awakened by the tremendous roar of a hippopotamus close by. He was alone and without means of defense, but the huge creature merely paused a moment, and then, "bellowing out his surprise," turned and ran off to the lake. Lions, however, were his most frequent foes, and many were the dangerous encounters he had with them. The most famous of these, so incredible that some have declared it "not a *lion* story but a *lying* story," is told in his own inimitable style in his "Illustrated Letters to the Youngsters at Home":

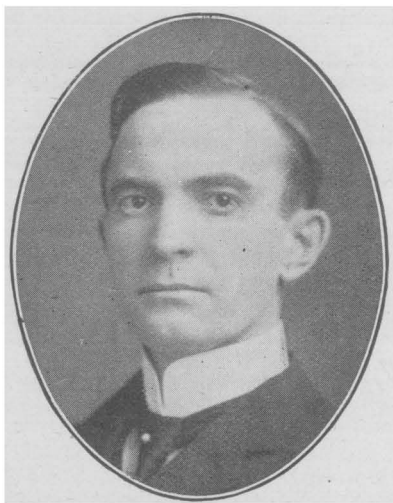
While hunting for insects in a short mimosa tangle up to the knees, I disturbed a strange-looking animal about the size of a sheep. I took my gun and shot it dead—yes, quite dead. Away tore my boy as fast as his legs would carry him, terrified beyond measure at what I had done! What, indeed? I had killed the cub of a lioness! Terror was written on every feature of the lad, and his fear for the moment communicated itself to me. I turned to flee, and had gone a few paces, when I heard a savage growl, and a tremendous lioness bounded straight for me.

In spite of the loaded gun in my hand, it seemed to me that I was lost. I began to realize that I was in a dangerous situation, for a lioness robbed of her whelp is not the most gentle creature to deal with. I retreated hastily. No; I will out with it in plain language—I ran five or six steps; every step she gained on me, and the growls grew fiercer and louder. Did I say *she* gained? *They* gained, for the lion was close behind her, and both were making straight for me. Will they pause at the dead cub? No; they take no notice of it; they come at me. What is to be done?

It now struck me that retreat was altogether wrong. Like a cat with a mouse, it induced them to follow. Escape in this manner was impossible. I halted, made a full stop, and turned sharply on them. This new policy on my part caused them to check instantly. They now stood lashing their tails and growling, and displaying unfeigned wrath, but a few paces from me. They were a right royal pair, of a variety noted for its fierceness, the knowledge of which by no means made my situation more pleasant. There we stood, both parties feeling that there was no direct solution to the matter in hand. I can not tell you what passed through their minds, but they evidently thought it was unsafe to advance upon

this strange being, the like of which they had never seen before. I can not tell you, either, how long we stood face to face. Minutes seemed hours, but perhaps the minutes were only seconds; but this I know, that *my boy was out of hearing when the drama was concluded.*

And this is how it ended. After an interval I decided not to fire, but



WILLIS R. HOTCHKISS

to try what a little noise would do. So I suddenly threw up my arms in the air, set up a yell, and danced and shouted like a madman. Do you know, the lions were so astonished to see your sober old uncle acting in such a strange way that they both bounded into the bushes as tho they had been shot, and I saw them no more! As the coast was now clear, I thought I might as well secure my prize—a real little beauty. So I seized it by its hind legs and dragged it as quickly as I could along the ground. When I had gone what I deemed a sufficient distance, I took it up and swung it over my back, and beat a hasty retreat, keeping a sharp eye open in case the parents should lay claim to the body, for I should not have been dishonest enough not to let

them have it had they really came to ask for it. . . . The arrival of the cub in camp caused a tremendous sensation among the natives; dozens of men came to see it, nor would they believe, until they had seen the skin, that I had dared to kill a "child of the lioness," it being more dangerous than killing a lion itself.

Between Lions and Rhinoceri

During the four years of pioneer service in Africa, Willis R. Hotchkiss, the consecrated and courageous young missionary now connected with the Friends' Africa, Industrial Mission, had many dangerous encounters with wild beasts. He records no less than nine occasions on which he was in great peril—twice from snakes, three times from lions, three times from rhinoceri, and once from lions and rhinoceri together. No one who has had the privilege of hearing him relate these thrilling experiences can doubt the reality of the Divine Presence, or believe that the day of miracles is fully past. One of his most remarkable deliverances is told in his book, "Sketches from the Dark Continent," as follows:

One morning we were crossing a ravine, when we discovered five lions on a rocky prominence jutting out from the hillside, about two hundred and fifty yards to our left. On the crest of the ridge was a clump of trees which would afford us safety, but to reach them we had to pass in full view of the lions. As we started up they began to pace up and

down on their rocky platform, and lash the ground with their tails in a manner that boded ill to us. We did not dare to take our eyes off them for an instant. At length, to our relief, the lioness, taking her three full-grown cubs, disappeared from view. She was the dangerous factor, and I now dared to turn to see how near we were to the rocks. Judge my amazement when I saw the way blocked by two huge rhinoceri, which had evidently come up in the meantime, and, being short-sighted animals, had not seen us.

There was nothing to do but turn back. I had just broken the intelligence to my companion when a blood-curdling roar fairly lifted us from our feet, and we turned to see the lioness dash down the rocks and come bounding toward us! With every leap she emitted a roar of defiance that made the rocks vibrate. Just for an instant we forgot ourselves and started to run, but seeing the folly of it, knelt down and began to fire at her. But she was an uncertain target, and only one bullet struck her, wounding her slightly. All my ammunition was soon gone. Then, with empty rifle in one hand and hunting-knife in the other, I lifted up that mightiest of all weapons—prayer to God; not a nicely formulated prayer, just the wordless expression of a desperate need. But it was enough. The infuriated beast had gotten within seventy yards when without apparent cause—but God—she suddenly turned at right angles and dashed away. The day of miracles past? Never! So long as the God of miracles lives and reigns, so long will he manifest His power to deliver His own in peril. What became of the rhinoceri? Frightened by the charging lioness or the reports of our rifles, they had run away, and when we turned to look for them, they were nowhere to be seen.

Some Added Incidents

Instances such as the foregoing could be multiplied almost indefinitely. During more than fifty years' service among the Indians of North America, David Zeisberger encountered hundreds of rattle-snakes. They struck at his limbs as he journeyed through the forests, and coiled themselves under his pillow at night, yet he never received the slightest injury from them. John Heckewelder, one of Zeisberger's assistants, in recounting the special providences of God in his behalf, says: "Four times I have met panthers, twice when I was quite alone, which, however, after stopping and sitting down opposite to me for a short time, rose again without attacking me, and slunk off to the forest. At another time I killed, in my encampment at Cuyahoga, in one day, with the assistance of the Indians, six rattlesnakes." Gertrude Egede, while in Greenland, was terrified by the advent of a huge polar bear that suddenly broke into the house. With rare presence of mind she dashed a kettle of boiling gruel into its face, when it retreated with a cry of pain, and left her in peace and safety. Hannah Marshman, writing from India in 1805, tells of treading on a snake which twined itself around her limb. It gave her heel a "hard smack," but she shook it off and felt no harm. Dr. George L. Mackay, in "From Far Formosa," speaks of no less than six occasions on which his life was in danger from poisonous serpents, and Dr. Jacob Chamberlain, the veteran missionary of Madanapalle, in his two volumes, "The Cobra's Den" and "In the Tiger Jungle," relates some fascinating stories of thrilling escapes from snakes and tigers.

ARE MISSIONS A FAILURE IN INDIA*

THE IMPRESSION OF ONE VISITING INDIA FOR THE FIFTH TIME

BY LORD RADSTOCK

I am amazed at the great changes which are silently but surely going on in this wonderful empire. Ill-informed people are in the habit of saying that mission work has been a failure. The last census, which showed a growth in the number of Christians to the extent of 25 to 30 per cent., and in some places of 50 per cent. in the decade, would be an answer to this. But any thoughtful observer will see movements on a gigantic scale, which are clearly to be traced to the indirect effect of Christian teaching.

Let me give examples from what has taken place here in the last few weeks. A boys' refuge to be conducted on thoroughly Christian lines was opened by the lieutenant-governor. His audience consisted of two hundred Europeans, Eurasians, and some five hundred to six hundred Hindus, yet when he spoke of his own faith in Christ and of the blessing he had had from early Christian training, he was warmly applauded by Hindus as well as Christians. A few days later a testimonial was being given to Mr. K. C. Banerji, a Brahman of high birth, but who forty years ago became a Christian, and had been one of the most able and foremost leaders of Christian work. He had been recently appointed Registrar of the University by the Senate, of whom the very large majority are Hindus, and the testimonial was subscribed for largely by Hindu members of the university. A most orthodox Hindu, ex-Judge Banerji, was in the chair and presented the testimonial. In acknowledging the presentation, Mr. C. K. Banerji said that whatever success he had in life he owed it all to Christianity. This speech was loudly applauded by the highly respected Hindu chairman. A week ago a lecture was given on the Bible to some one hundred and fifty native gentlemen (non-Christians). At the close of the meeting a Brahman professor of the Presidency College gave a most beautiful tribute to the Bible as the source not merely of enlightenment, but of peace and comfort, more especially as it revealed the character of Jesus. He was followed by an orthodox Hindu editor who spoke of the benefits conferred by British rule, but said the greatest benefit was the introduction of the Bible.

Another remarkable witness is coming on the scene—Swami Dharmanandg, one of the most remarkable Hindu ascetics in Bengal. He had a large number of disciples from among the highest classes, including magistrates, lawyers, and judges. Seventeen years ago he heard in an address by an Englishman in Delhi the inspired words: "I am the true vine," and it seemed to give him a faint glimmer of a communicated life. He learned Hebrew and Greek in order to read the Bible in the original, he learned Arabic to read the Koran, has traveled in Europe, spent a long time in Rome, went to Armenia, Constantinople, and from thence to Mecca, China, Japan. After seventeen years' study of Buddhism, Mohammedanism, and Christianity, he has now avowed his faith in the Lord Jesus Christ, and has written a book to show that our Lord Jesus Christ is the Savior and Messiah, the only Redeemer for now and all ages. He expressed to me his opinion that India owed her civilization and her education to the missionaries.

* Condensed from the *London Times*.

Such a testimony from a man of such high birth that Brahmans take a low place before him, and who has in an amulet the dust of the two hundred and thirty holy places of India to which he has been a pilgrim, can not fail to awaken a yet deeper inquiry among the two hundred millions of Hindus in India, and is an evidence of how profound is the impression of the truth of the Christian faith made by the present condition of Christianity in India. It is also deeply interesting to see the indirect effect of the Bible on Hinduism, and the very marked return to Monotheism and to the recognition of moral obligations as more important than observance of ritual, which is seen in many leaders of thought. It is quite common to hear Hinduism defended on the ground that its earlier monotheistic teaching is like Christianity.

In the first fortnight of my time in India I had the opportunity of speaking to about three thousand students, who listened with an interest which, I think, would not have been found in an equal number of English undergraduates. At a recent conference of missionaries from all parts of Bengal there were reports indicating not only a dying out of prejudice and a growing appreciation of the reality of the Gospel Message, but a marked increase of the number of baptisms. There is a general and growing feeling that there are multitudes who are convinced of the truth of the Gospel, but who are waiting for a leader, in order to break the family traditions which have held them in bondage for so many centuries.

Nor is this remarkable movement interesting merely from a religious point of view; it is closely connected with the underlying spirit which alone will make our rule of India, which can only be at the bottom a moral one, acceptable to the masses whom we are rightly or wrongly instructing in political history and in whom we are inculcating the desirability of representative institutions. Race hatreds are ever ready to be evoked by any small accident, while religious fervor can arouse the wildest fanaticism among the scores of millions whose life is molded by their conceptions—alas! so terribly distorted—of the infinite.

But when the spirit of Jesus the Lamb of God reveals Him to them and forms the Christ-life in them, the spirit of love and peace reigns—instead of a struggle for personal advantage and political power. The enmity fades away. I have just seen a striking proof of this. Yesterday the town hall was filled with a stormy meeting discussing some administrative changes in Bengal. To-day we had one thousand eight hundred Christians—English, Eurasians, Bengalis—from the lieutenant-governor to the humblest native Christians, all united in a praise meeting, where the same hymns were sung in English and Bengali, and all joined in the Lord's Prayer and silent worship, closing with the hymn, "All hail the power of Jesus' name." In a prominent place was a Swami, whose nickname had been "Hater of Christ," and who was the editor of a paper called the *Anti-Christian*, but who came there to "own Jesus as his Lord and Redeemer." Race distinctions and denominational diversity of method were all forgotten and merged as they sat under the banner "Ye are all one in Christ."

If our empire is to remain, Christian ideals must be the fundamental principle of our policy and administration. All educated natives recognize our Lord as the ideal man, and those who are known to be followers of Him command their respect and confidence.

But those who bear the name of Christ yet live in a way unworthy

of that name not only bring reproach on their professed faith, but are looked on with critical, if not suspicious, eyes.

It can not be too often enforced on those who rule at home that, as our rule can only be a moral one, it is of unspeakable importance that not only our legislation should be governed by Christian ethics, which all educated India accepts as the standard of conduct, but that those who administer government, even in subordinate positions, should be seen in their administration and lives to be guided by the loftiest ideal. Wherever they fail the natives instinctively see the failure as a weakness, and consequently, instead of being willingly led by a superior intelligence, only yield to a superior force, which at heart they do not venerate, which they will resist, and from which, when occasion arises, if possible, they will liberate themselves. It need hardly be pointed out that the growth of non-Christian education creates a craving for increased political power, while it utterly fails to give either the power or even the ideal of subordinating private interests to the great principle that the good of the masses should be the first care of all governors or legislators, and paramount to any considerations of personal profit. If, therefore, they see in government officials a low ideal, they will be the more encouraged to think that they themselves are fit to exercise a political power for which our government education tends to create aspirations.

Meanwhile the lack of governing Christian principles in character makes it utterly impossible to entrust power but to a very small percentage of the educated natives who, because they have seen political power exercised by others, who in the main have been taught to act uprightly, imagine that they too are fit to exercise it, and regard any hindrance to its exercise as deprivation of just rights to which they are entitled and for which they will contend.

A Wonderful Work in Peshawar

Since writing the above I have visited Peshawar, and have had remarkable confirmation of the importance of mission work. Peshawar is only nine miles from the mouth of the Khaibar Pass; there the tribes are so wild that, tho two or three generations have elapsed since they came under our influence, caravans can only pass twice a week when the hills are specially guarded and a strong escort protects front, flank, and rear of column, while any one straying from off the road would be in great peril from the villagers, who live in villages like small fortresses, where blood feuds are continually being avenged by death—yet every day in Peshawar city in the medical mission may be seen about one hundred men, many of them from these very villages, or from Kabul, or from Central Asia, listening to the story of the love of God to man.

Probably about twenty-five thousand wild men come there annually as out-patients, and find they are cared for by Christian men. At Bunnu, another very wild place beyond the Kohat, there are probably as many who get their first idea of Christian care from the servant of God who conducts the medical mission with such devotion and success that he has a far-reaching influence among the lawless tribes who continually raid our frontier. The Mullahs are the principal agitators, and their religious influence makes them the most formidable factor in the whole frontier; but when once the teachings of the Gospel begin to influence these tribes, the greatest element of danger among the wild men who live across our frontier twelve hundred miles long will be eliminated.

Hitherto the policy of the government has been to forbid any mission work across the frontier, and the result is that no approximation to security of life has taken place. Yet within our frontier, where the same kind of races are subjected even to the indirect influence of Christianity, Christian ladies are as secure as in Paris. In Peshawar city, with its streets crowded by wild men, the Gospel of Christ daily proclaimed finds many thoughtful listeners. The Cross of Christ, which has changed European nations from ignorant barbarians and given them the Christian ideal as their ideal, will have the same power over these sons of Asia when they come under its influence.

People in England have not the faintest idea of the state of things in a center where Mohamedanism unchecked by British rule is paramount. Speaking lately with one of the ablest of our frontier officers, he gave examples from the history of the last three months to show what "holy men" among them are capable of. Some time ago a noted holy man died, leaving four sons. Three of these "holy men" murdered their elder brother in order to get his property. Not many weeks ago another "holy man" had a great following, but a third "holy man" wanted to oust him and raised a force and besieged him; after some time he surrendered, on the promise that his life should be spared. For a time he was kept as a prisoner, but within a week or so was murdered by the "holy man." Meanwhile every man claims the right to sell his wife and daughters, and the "holy men," including mollahs, are often looked upon as among the worst criminals. A leading native gentleman lately said to the frontier officer to whom I have referred: "You speak of Sodom and Gomorrah, but they were pure compared to Peshawar," a verdict confirmed by the hospitals, and this a city where Mohamedanism reigns supreme, and yet we hear in England too often the superficial chatter of ignorant people who say "one religion is as good as another!"

Meanwhile, from many quarters we hear that leaders of Hindu thought are wishing that the Bible should be introduced into the educational system as the highest standing of moral teaching, while people who call themselves Christians oppose the propagation of those Holy Scriptures on which their professed faith is based, who, moreover, contribute to the formation of lawless principles in the rising generation which would lead to the abyss in which France was plunged by the great Revolution, "*ni Dieu ni maitre*."

In conclusion, I am aware that many will say that relations of theirs who have been to India have never seen real Christianity in the natives, and therefore argue there can be no result of Christian missions. The answer is exceedingly simple. The population of India is nearly three hundred millions. Supposing we take the number of real Christians as distinguished from those who are only Christians in name at two hundred and fifty thousand, it is perfectly intelligible that people may have met thousands of natives and yet never met a real Christian, especially if they did not take any pains to find them out. Meanwhile, let them remember the difference between seed time and harvest. A cockney going into a cornfield where wheat had been sown and where only little green blades were to be seen would possibly call them weeds and say that farming was no good, but those who had tilled the land and sown the seed would be quietly waiting for the great harvest-home when "he that soweth and he that reapeth will rejoice together."

† I thought it well to submit this to others who know India, and I have therefore read it to over twenty who are in different parts of India; they have all thought it a fair representation of the state of things.

MISSIONARY LESSONS FROM THE FIRST THREE CENTURIES *

BY PROFESSOR GUSTAV WARNECK, HALLE, GERMANY

It is without doubt an advantage for missions of to-day that missions of the past lie behind them. Like all history, the history of missions should also be a teacher for us, serving us as an example and warning, encouragement, and incentive to critical self-examination. The New Testament does not give rules binding upon all ages as to the manner of conducting missionary enterprise, so that even the early Church's methods of missionary work can not be regarded as of standard authority, and we should not copy those methods. For in the history of the spread of Christianity in the apostolic age and the days of the early Church momentous factors of contemporary history played a part, which were very essentially conditional to the success of those missions—factors which were altogether beyond the control of the missionary organization of that time, and which it is quite beyond our power to weave into the history of missions in our own day. These are :

1. The widespread influence of the Jewish religion by reason of the Jewish dispersion.
2. The existence of a universal language—namely, Greek.
3. The political unity of the world under the Romans.
4. The universally undermined condition of heathenism.
5. The uniform state of culture in the world.

Besides being helped by the above-mentioned outward circumstances, the spread of the Gospel was much speeded by the nature of the missionary agencies used in the early Church. The success of the early Church's missions is a splendid illustration of the parable of the living seed. The vital powers of the Gospel of Christ were at work, and that not merely in the Word as it was preached, but in the Word as it was lived.

It was no attenuated Gospel which was presented to the heathen; it may have been simple, but it was the whole Gospel. The "teach them to observe all things whatsoever I commanded you" was faithfully followed out and energetically worked into a Christianity of deed.

Besides the moral zeal manifested by the Christians, there are four things in which their missionary power consisted:

1. With regard to every sort of idolatry, they preserved an altogether exclusive attitude.
2. By their endurance, and that not merely in times of dire persecution, they manifested an all-conquering might.
3. Of even more potent influence in the spread of Christianity was the many-sided exercise of charity by the Christians—their magnanimous care for the poor, widows and orphans, the sick, those in prison, and slaves.
4. There was finally something very winsome in the brotherly love which united the believers among themselves.

Instruction for Missionaries of To-day

1. Itinerating evangelization is of only preparatory importance.
2. The rallying, organization, and educative care of congregations is the sure basis for the spread of Christianity, and therefore that is really the principal part of missionary work.

* Condensed from *Allgemeine Missions Zeitschrift*.

3. Membership of a congregation should be made to depend less on a definite amount of religious knowledge than on belief in essentials and the resolve to break with heathenism and all its unholy customs, to be obedient to the laws of Christ, and to bring offerings for the sake of the Gospel.

4. Educative care of congregations consists in training them to put their faith to practical proof by a life after the example of Christ, as well as in confirming and deepening that faith by grounding them in Christian knowledge.

5. In connection with this twofold education there should, from the very first, be awakened and continually quickened in the congregation the consciousness that it has a missionary vocation.

6. Of the utmost necessity is the early institution of a native pastorate.

7. However much care is to be expended on the training of such a pastorate, the congregations must not become accustomed to passivity because the missionary office is laid on its shoulders alone. The missionary activity of congregations consists, above all, in the Christian life led by its members, and which wins for their faith the esteem of the heathen.

8. Finally, the missionary power of congregations as such must be mobilized. This is effected by the cultivation of the feeling of brotherhood, peaceable unity, the common exercise of charity, and by organizing different branches of work for the members.

These are all very simple and almost self-evident things, but realized they are living powers. Where they are lacking or do not operate, emphasis is being laid on methods; where they are potent, they replace all artificial means. Our present-day missionary apparatus can not be screwed down to the primitiveness of the first centuries; but if this lesson be learned from the self-propagation of Christianity in those days—to lay more emphasis upon simplicity than on artificial methods—it will gain much strength. It has been a great mistake that the spread of Christianity has been too exclusively in the hands of foreign missionaries, and then entrusted to paid native assistants. It is generally accepted now that independent native Christian churches are the goal of missions; but in the desire to reach that goal, too often a structure is raised which lacks its natural foundation, and this natural foundation must to-day be, as it was in the days of the early Church, the matured, self-edifying, and self-missionizing congregation.

AN ARTIST'S PICTURE OF A DYING CHURCH

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshipers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb!

EDITORIALS

The Christian Forces in Japan

We are accustomed to read in the daily press of the First, Second, and Third Japanese armies in Manchuria, or of the Army of the East and the Army of the West and the Army of the Center. We have followed their movements now for months, so that we know fairly well their leaders and their equipment and their strategic positions. How little we know of the Christian forces in Japan itself and their disposition! And yet a very strong argument could be made for the contention that these forces are not without intimate relation to that awakening of the Japanese national consciousness which has made possible the achievements of its military forces on the Continent of Asia.

The best summary of the Christian situation in Japan is a pamphlet with a rather obscure title, called "The Christian Movement in Its Relation to the New Life in Japan (Second Series)." It stirs one profoundly to study its statistics and its statements. Almost every important branch of the Christian Church in America and Great Britain is represented in Japan. And these various missions are for the most part acting together in great harmony. They have a common version of the Bible, circulated by the Bible Societies of England, Scotland, and America, and a common hymnal that has come to be used in all the Protestant churches (except the Episcopal). This is a condition thus far without parallel.

The Christian forces are engaged in educational work, in the care of hospitals and orphanages and many other phases of social reform, in the publication and distribution of Christian literature, and in distinctly evangelistic work and church building. Every form of

this activity shows progress in the last year of record—1903. Twelve schools of Christian learning for young men show a gain in attendance of 23 per cent. They are discussing some form of federated relationship under a Board of Regents. Recent decisions of the Board of Education of the government have given them very favorable relations to the whole system of imperial education. All these Christian schools, with possibly three exceptions, require attendance at chapel and Bible classes. They place emphasis, too, on the humanities rather than a distinctively utilitarian education. There are in these schools an increasing number of candidates for the Christian ministry.

The membership of the churches shows a gain of nearly 9 per cent., and their gifts for religious work an increase of 12 per cent. in one year.

In Bible and tract work 166,835 copies of the Scriptures and nearly 300,000 copies of Christian books and other publications were circulated. Who can calculate the influence of this seed-sowing?

The Protestant body of more than 55,000 is alert and influential far beyond its numbers. It has representatives in the Diet, in the officers of the army and navy, and its ideals are doing much to shape the life and thought of modern Japan.

Missions and Church Expenses.

"Moreover, it is required in stewards, that a man be found faithful." Everything that a Christian has—life, strength, ability, opportunity, money—all are but held in trust for God, and we shall be called to give an account of our stewardship. Many things which are good or harmless in

themselves become evil and pernicious by standing in the way of what is better or best. Is this not true of many things for which we spend energy and money in our personal and church life? Take, for example, the matter of costly buildings and expensive music. It is right that we should seek to make a house of God as substantial and attractive as is required for the best results, and should not make our homes luxurious while our church homes are plain, limited, and uncomfortable. It is true, however, that the building up of God's Kingdom is of infinitely more importance in His sight than the erection of ornate and expensive churches. Is it pleasing to God that His work be hindered by lack of funds, in order that houses ostensibly dedicated to Him may be made unnecessarily large and elaborate?

The matter of church music has recently been seriously considered by some congregations in its relation to gifts for missions. The Knox Presbyterian Church, in Toronto, voted not to increase its appropriation for a more costly choir, in spite of the fact that this was strongly urged by many members on the ground that they must keep up with other large churches. It would be interesting to find out how many people have been saved or permanently helped in their Christian life by the singing of highly paid choirs. True, a certain class of people are attracted to some churches for the same reason they would go to a Sunday concert—and receive no more benefit from attendance on one than on the other.

The amount spent on music in many churches would support two or three missionaries, or would pay all the expenses of one or two churches in some place where Christ is not known. The sum

which might be expended for the best music is almost unlimited. The surplus over and above what is required for good precentors in all our churches would certainly support not less than 1,000 missionaries. Is it right for churches to spend as much on music as they give to missions?

Each of these questions as to personal and church expenditure should be decided solely on the ground of what is most likely to be well-pleasing to God, lest He say to us as to Israel: "Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols (Amos v: 23).

Christ and His Gospel have not lost the power to attract if they are faithfully presented, and the music most acceptable to God is that of a life in harmony with God, and the highest order of praise is that of a heart overflowing with thanksgiving. *

Peace and War

The awful slaughter of man by man in the Far East brings again to the front the question of international arbitration to settle all disputes. Has the time not come when nations will agree to the establishment of an international court with absolute power to decide all difficulties. The present method is as barbaric in international affairs as it would be in national life to allow personal disputes to be settled by a public hand-to-hand fight to the finish; and justice is no more likely to be in one case than in the other.

The International Peace Congress, held in Boston, Tremont Temple, beginning October 3d last, was a memorable occasion, and may exercise an immense influence on the future of the world. Mr. Edwin D. Mead presided, and the Secretary of State, Mr. John Hay, who has none among the American

statesmen who has outshone him in intelligent zeal for the advance of international harmony, spoke. He gave assurance in behalf of the existing government that strenuous efforts will be made to maintain peace with all nations, and that the President is now preparing to submit to the Senate propositions which look to treaties of arbitration with several other governments.

It was sublime to see men and women from all the chief peoples of the world conferring to promote world-wide peace. The foreign delegates placed much stress on the act of the Massachusetts Legislature in 1903 passing a resolution in favor of a regular international congress to consider matters of importance to all nations, a measure which looks beyond mere arbitration, and gives to Massachusetts the honor of taking the first step looking to the Organization of the World. This was indorsed at the recent Interparliamentary Conference held at St. Louis under the auspices and at the expense of the government of the United States, and the President has announced his readiness to call a conference to consider this and other matters of international interest at the proper time.

All parts of the world were represented, and in many varieties of attire. The only uniform feature was intelligence and a love for peace. Brief addresses were made by Baroness Von Suttner, of Austria; Rev. Charles Wagner, of Paris; Dr. Booker T. Washington, of Tuskegee; Miss Jane Addams, of Chicago, and others.

Very appropriately a "Prayer Union for International Peace" has been started recently among missionaries of the "Prince of Peace." The plan of the Union is to have all who are interested in the spread of the Gospel of Christ join regularly in praying that the

Church may realize her great calling as a peacemaker, and that statesmen may be convinced that there is a better way to settle disputes than by war and violence.*

Our Dependent Peoples

The twenty-second conference of the friends of the Indian, which has more recently embraced also the dependent peoples brought into connection with the United States by the recent war with Spain and the annexation of the Hawaiian Islands, met on the 19th of October at Lake Mohonk House, at the invitation of Mr. Albert K. Smiley and his wife, who have distinguished themselves by a like hospitality during the past twenty-two years. The conference was attended by about 180 invited guests, prominent among whom were Charles J. Bonaparte, Esq., who was called to the chair; Dr. Merrill E. Gates, ex-President of Amherst College; Commissioner Jones, of the Indian Bureau; Senator John Sherman, and a number of prominent men and women who have been more or less closely connected with the administration of affairs in Porto Rico, in the Philippine Islands, and in Hawaii.

In the first place, it became evident from the quite unanimous testimony that the Indian tribes are not yet likely to cease soon to be objects of our solicitude and care. Their condition is not such as that they can, at the present time, be abandoned to themselves; they will need for years to come to be the wards of the government, and the objects of brotherly interest and effort on the part of Christian philanthropists. It was shown that they have definite assurance in writing that the manufacture, sale, and introduction of intoxicants

* Those who wish further information on this Prayer Union may write to F. S. Hallows, Mussoorie, U. P., India.

shall be forever prohibited within the Indian Territory, and one thing upon which the conference emphatically insisted was that if the Indian Territory shall become a State these provisions for prohibition shall continue part of the inalienable constitutional law of the state, at the Indians' request.

As to the Filipinos and the Porto Ricans, it was equally plain from the testimony of experts that they are not ready for a condition of independence, and that to cast them upon their own resources at this time would be disastrous. They must be prepared for self-control. So, in a measure, with the Hawaiian Islands. One interesting fact was brought to the notice of the conference: that the percentage of native Hawaiians is but about fifteen per cent., whereas the Japanese number nearly sixty-one per cent., and the Chinese twenty per cent. of the population; so that the Hawaiians are slowly disappearing as a factor, and the children of the Japanese and Chinese will, in the next generation, form the majority of the voting residents of the islands.

The spirit of the conference was most amicable, and the papers were remarkable for condensed information, for moderation, for clearness of statement, and for intelligence.

We append a portion of the platform which was unanimously adopted, and would recommend all those interested in the questions discussed to send for copies of the report to Mr. Frank Wood, of Boston, the treasurer.

It is the sense of this conference that the initial steps should soon be taken by Congress looking to the closing up of the business of the Indian Bureau so soon as it may safely be done, leaving to the operation of the laws of the nation and of the several states and territories the protection of the Indians in their rights of person and property, the education of their chil-

dren, and in securing to them the privileges and responsibilities of citizenship.

Where the local authorities of state and country are unable to provide these, the general government should make adequate provision for the proper educating of its citizens. Day-schools for Indians, where such are necessary, should be extended. Reservation schools and Indian boarding-schools must be continued for some time to come, but we believe they should not be enlarged nor increased in number, nor heavy appropriations made for permanent improvements.

We especially commend the wise system of education that has been put into successful operation in the Philippines. We would urgently recommend the extension of this system until the people shall all receive the inestimable advantages that will result from it.

We commend the wise action of the government in the revision of the laws of Porto Rico and in the establishing of an admirable system of education there. We are unable to suggest any improvement in this system, but we strongly urge the expenditure of our government of whatever sums may be necessary to secure the advantages of education to all the children of the island. At the present time but one in five of the children of school age receive educational advantages.

The conditions in Hawaii are so different from our other islands that quite distinct problems are there to be met. The large Asiatic population already there places upon the government a serious responsibility for such an education of their children as will prepare them for the duties of citizenship. We recommend to Congress such action as may be necessary to secure the use of the English language in legislation and the courts as will comply with the conditions already stipulated.

The real duty before us with all dependent peoples is the upbuilding of character. This must be accomplished by the combined influences of religion and education. Our government can provide for the latter, but it devolves upon the Christian people of our land to see that the vast interests of religion are not neglected.

BOOKS FOR THE MISSIONARY LIBRARY

SCIENTIFIC ASPECTS OF MORMONISM. A book written by a Mormon in defense of present-day Mormonism. Nels L. Nelson. 8vo. 347 pp. G. P. Putnam's Sons, New York, 1904.

The author, Nels L. Nelson, is Professor of English in the Brigham Young Academy, at Provo, Utah. It is a fanciful, tho in a few lines not wholly unsuccessful attempt to harmonize the conclusions of modern scientific research with the distinctive tenets of Mormonism. The general public has long been puzzled at the strange use of Christian terminology by the followers of Joseph Smith, Jr., and Brigham Young. Now we are to have Mormonism interpreted in terms of science! With the exception of a rather coarse grain here and there cropping out, the book is well written.

The Mormon conception of God as the natural progenitor of the human race may be gleaned from the statement: "It would seem to argue unusual temerity for a handful of people like the Mormons to hold up and proclaim the old-fashioned conception of God as a glorified, perfected, personal being, the Father of the human race and its prototype in every sense; physically, intellectually, socially, morally and spiritually." Again: "God is conceived as the Father—in a very literal sense—of the spirits of all men." "These sons and daughters do not belong to an order of beings lower than that of God Himself, and are therefore not 'totally depraved.'" "Our Father in heaven is the perfected Man." "It [Mormonism] believes that the Father, like the Son, is a perfected Man" (p. 237). The author regards as the sublimest utterance of modern times, if not of all time, the famous Mormon dictum: "As man is, God once was; As God is, man may become." Throughout the book man

is regarded as 'Coeternal with God.'

Professor Nelson falls in with the Socinian error of denying to Christ the eternity of Godhead and co-equality in power and glory with the Father: "Christ evidently had a beginning in His capacity as God, for the relationship of Son itself implies not only a beginning of organized life, but a limitation of power" (p. 237).

Mormon Polytheism is defended in chapter xxi., where the author charges Christians with polytheism for believing in God the Father and God the Son, and then affirms: "Whatever reasoning can reconcile the unity of God with the Christian's limited polytheism, can equally reconcile it with the Mormon's unlimited polytheism." Again: "There must be an infinite number of beings related to each other by sequence, yet all reigning coordinately as Gods."

The book teaches the preexistence of the human soul. There are myriads of spirits in the other spheres awaiting embodiment in this world. On p. 86: "There never was a time in the universe when there was not a man and woman capable of physical generation, for generically speaking, *God is man*, and *man may become God*. Adam and Eve were probably translated beings brought to this earth from another world for the express purpose of beginning the work of furnishing tabernacles for spirits awaiting a mortal career."

The doctrine of polygamy is not exploited in the book for the reason that the writer intends to publish a companion volume on the "Social Aspect of Mormonism" when this notorious practise will be dealt with at length.

The author reemphasizes the vivid contention that Mormonism

is the primitive type of Christianity restored to the world in all its purity by Joseph Smith, and consequently the only true Gospel in the world to-day; the rest are merely man-made religions and all evangelical denominations are in the same category. There is much that is true and commendable in Mormonism as thus presented, but the strange and repellent teachings of the system are so great a part of the whole, and its claims so monstrous as to offend, if not disgust, ordinarily intelligent people. Ministers would do well to peruse the book if only to find out what a singularly coherent system of crass materialism here flourishes under the name of religion, and also to note the specious way in which an educated Mormon can present his peculiar views in terms of religion and science.

B.

OUR PEOPLE OF FOREIGN SPEECH. By Samuel McLanahan. 16mo., 104 pp., with diagrams. 50c., net. F. H. Revell Company, New York. 1904.

This is described as "a handbook distinguishing and describing those of the United States whose native tongue is other than English." It is a fine piece of work, accomplished through patient toil, which those only can measure who have tried work of this class. The author has also brought together in this handbook needed information about the origin, language, and the religions of all the immigrants who are now steadily pouring into this country. Thirty-six different nationalities are examined, located, described; and the religious work of Roman Catholics or Protestants for them is summarily indicated. The whole work of classification and description is marked by a surprising accuracy of details.

The safety of the nation demands study of these people, so that their needs may be met by the Church and School. For the safety of the nation, home mis-

sions among foreigners must be vigorously pressed. The various denominations should combine or federate forces or specialize work with a view to the most telling efficiency. The Bible Society and the Tract Society must be supplied with funds greatly to increase their own peculiar polyglot work. All patriots must join in measures to insure that assimilation of these people takes place.

Mr. McLanahan agrees, however, with the writer of the article on "Immigrants" in this number of the REVIEW that our people, especially need to feel and to show more of kindly sympathy toward these aliens in our midst.

DUX CHRISTUS. An Outline Study of Japan. By William Elliot Griffiths. xiii, 296 pp. and map. 30 and 50 cents. The Macmillan Co., New York. 1904.

This volume is the fourth of the Study Series issued under the auspices of the Women's Central Committee for the United Study of Missions. The first three chapters, occupying rather more than one-half of the book, relate to the land, its people, its history, and its religion, and is an interesting and informing presentation of the case. The second three chapters, which relate to modern missions in Japan, show signs of haste in composition, and might have been improved had time been taken for arrangement of the abundant matter. Each chapter is preceded by a good chronology and followed by excerpts, which serve as side-lights from various authors. Suggestions of themes for special study and of books for reference are included in the material given under each topic.

As a text book for study classes this work has defects besides those already alluded to. Haste is also evident in the paragraph headings. These are often misleading and sometimes absurd, as, for instance, on p. 172, where a blackfaced head-

ing, "The Gospel in the Northern Islands," even rends asunder the discussion of Baptist missionary enterprises in South Japan. The names Yezo and Hokkaido are used interchangeably (and to some confusingly) throughout the book; but the index does not collect into one place the various mentions of that island. In fact Hokkaido does not appear in the index. The index makes no mention of the Russian Church mission, and its only mention of Bishop Nicolai carries one to a chance allusion to the man instead of giving a clue to the paragraph in another section which describes his work. Many similar faults make the Index almost useless to a study class.

SUNRISE IN THE SUNRISE KINGDOM. By John H. DeForest, D.D. Illustrated. 233 pp., and colored map. 60 cents. The Young People's Missionary Movement, New York, 1904.

The Forward Mission Study Course, edited under the auspices of the Young People's Missionary Movement, is distinctly enriched by this study of the Christianizing influences at work in Japan. The descriptions given of the country, the people, and their religious beliefs are brief, but clear and comprehensive as well as interesting. Some may question Dr. DeForest's visions of past good fruit from aged religious systems that are clearly "nigh unto vanishing away." But the generous discovery of what fragments of truth and virtue unbelievers may possess is a presupposed condition of sympathetic relations with them at any point.

The same qualities of brevity, clearness and interest characterize the chapters relating to the history, methods, and present condition of Christian work in Japan. Dr. T. H. P. Sailer has added to each chapter suggestions for study with penetrating questions that compel a

class really to possess the information made available by the book and the outside readings suggested. Appendices contain further suggestions for study, a chronology, and a capital Bibliography. A good analytical index and a clearly printed map complete the aids to study offered by this admirable little volume.

NEW BOOKS

ENCYCLOPEDIA OF MISSIONS (Revised Edition). Edited by H. O. Dwight, H. A. Tupper, Jr., E. M. Bliss. 4to. 851 pp. \$6.00. Funk & Wagnalls Co., 1904.

MISSIONS AND MODERN HISTORY. By R. E. Speer. 2 vols. 8vo. \$4.00, *net*. Fleming H. Revell Co., 1904.

THE BIBLE AS A MISSIONARY BOOK. By R. F. Horton, D.D. 2s. 6d., *net*. Religious Tract Society, London, 1904.

OUR PEOPLE OF FOREIGN SPEECH. By Samuel McAnahan. 16mo. 104 pp. 50c., *net*. Fleming H. Revell Co., 1904.

IMPORTED AMERICANS. By Broughton Brandenburg. Illustrated. 8vo. 303 pp. \$1.60, *net*. Frederic A. Stokes Co., New York, 1904.

THE MORMONS. By Samuel E. Wishard, D.D. Illustrated. 16mo. 121 pp. 35c. Home Mission Board of Presbyterian Church, New York, 1904.

SCIENTIFIC ASPECTS OF MORMONISM. By Nels Z. Nelson. 8vo. 347 pp. G. P. Putnam's Sons, New York, 1904.

SABBATH-SCHOOL MISSIONS IN WISCONSIN. By Rev. Joseph Brown. Illustrated. 8vo. 163 pp. 75c., *net*. Presbyterian Board of Publication, Philadelphia, 1904.

PIONEERING IN BOLIVIA. By W. Payne and C. T. Wilson. Illustrated. 8vo. 148 pp. H. A. Raymond, London, E. C., 1904.

FETTERISM IN WEST AFRICA. By Robert H. Nassau. Illustrated. 8vo. 389 pp. \$2.50, *net*. Charles Scribner's Sons, 1904.

THE RELIGIONS OF INDIA. By J. Murray Mitchell. Map. 5s., *net*. Religious Tract Society, London, 1904.

INDIAN LIFE IN TOWN AND COUNTRY. By Hubert Compton. Illustrated. 281 pp. \$1.20. G. P. Putnam's Sons, 1904.

AMONG THE BURMANS. By Henry P. Cochrane. Illustrated. 12mo. 281 pp. \$1.25, *net*. Fleming H. Revell Co., 1904.

NEW FORCES IN OLD CHINA. By A. J. Brown. Illustrated. 12mo. \$1.50, *net*. Fleming H. Revell Co., 1904.

A YANKEE ON THE YANGTSE. By W. E. Geill. Illustrated. 8vo. 312 pp. \$1.50. A. C. Armstrong & Son, 1904.

CHINA MISSIONARY STATISTICS. Edited by Timothy Richard. \$1.00. Presbyterian Mission Press, Shanghai, 1904.

THE LAND OF SWIN. Illustrated report of the C. I. M. 8vo. 132 pp., paper. 1s. China Inland Mission, 1904.

JAPANESE LIFE IN TOWN AND COUNTRY. By George William Knox, D.D. Illustrated. 12mo. 275 pp. \$1.20. G. P. Putnam's Sons, 1904.

JAPAN OF TO-DAY. By Dr. Scherer. \$1.50. J. B. Lippincott, Philadelphia, 1904.

STORY OF THE LONDON MISSIONARY SOCIETY. By C. S. Thorne, M.A. Illustrated. 12mo. 460 pp. 1s., *net*. Simpkins, Marshall, Hamilton, Kent & Co., London, 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The American Board and Congregational Council

The meeting of the American Board, held at Grinnell, was a large and eminently inspiring meeting. An important action taken was the election as Home Secretary of Rev. Dr. C. H. Patton, of St. Louis. A special contribution was made for the establishment of a new station at Beira, in Portuguese East Africa. But the great importance of the meeting was its spiritual uplift that made all know it a privilege to have a share in the foreign missionary work.

The American Board cut short its meeting on the third day, in order to allow its members to attend the Triennial Congregational Council at Des Moines. This council was a remarkable body of men, and its meeting was felt to mark an epoch in the history of the Congregational churches. In the first place, the council took a step toward centralization where federation has been the rule, by giving to its moderator, the Rev. Dr. Washington Gladden, the duty of serving the churches by advice and counsel in the interim between the present council and the meeting of the next. Another marked feature of the council was the strong feeling in favor of the proposals for organic union with the United Brethren and the Methodist Protestant churches. It will take some years to execute legally the details of any decision to unite, but union of purpose seems already accomplished. The greatest height reached by the council, however, was at the time of its adoption of the report of the Committee on Evangelism, and the reconsecration of the members of the whole body to the work of

simple soul-winning under guidance of the Holy Spirit.

Missionary Enthusiasm at the Episcopal Convention

The Triennial Convention of the Episcopal Church in the United States held its sittings in Boston during October.

Interesting reports of the missionary work of the Church were given, and meetings of the Women's Auxiliary were attended by hundreds of women.

The Domestic and Foreign Missionary Society has disbursed nearly \$2,000,000 for missions during the past three years, which is but a part of the amount actually given by the Church for the entire or partial support of 20 bishops and 1,120 other missionaries in the home field. In the foreign field the board has made appropriations for the support of 8 bishops, of 47 clergy, 56 foreign lay workers, men and women, and 533 native workers, clergy, teachers, catechists, Bible-women, and other helpers. The total of these appropriations is \$335,635.

The large audiences attending missionary meetings, the increased contributions throughout the Church, and the intelligent presentation of missionary work by such bishops as Tuttle, Brewer, Brent, and others, indicate that the cause of missions is gaining ground rapidly.

The last meeting attended by the Archbishop of Canterbury was a great missionary assembly in Tremont Temple. Every seat was occupied, and hundreds were standing. The reception to Bishop Brent was overwhelming, and as he closed an eloquent address with the words, "what you and I want is a church hospital in Manila to cost \$25,000," there was not a hearer who

was not certain that the bishop would get the money. The Archbishop's address was a fine tribute to Christian missions as the grandest subject that could occupy the thought and enlist the aggressive energy of Christian people.

AUGUSTUS STODDARD, D.D.

The missionary spirit was moved to enthusiasm by the dramatic incident of the Woman's Auxiliary bringing forward its magnificent donation of \$143,000 (afterward increased to \$150,000) to the missionary enterprises of the Church.

With all this, which stirs sympathy in every Christian, one can not but regret that the convention refused to appoint delegates to the National Conference on Federation of Churches, which is to take place next year. This refusal seems to be out of harmony with the great and general movement toward Christian fraternity that marks the present time.

Home Missions A great interdenominational celebration at St. Louis

was held at Festival Hall, St. Louis, on Saturday, October 29th, and Monday, October 31st. The opening address was by Dr. A. B. Storms, Principal of the Iowa State College, and he was followed by speakers of national reputation representing the various home missionary boards. Dr. Storms represented the Methodists; Dr. W. N. Lawrence, of Chicago, Ill., the Baptists; Dr. Cyrus Northrop, of Minneapolis, Minn., the Congregationalists; Dr. J. H. Garrison, of St. Louis, Mo., the Disciples; Dr. Cornelius Brett, of Jersey City, N. J., the Reformed Church; Bishop D. S. Tuttle, D.D., of St. Louis, Mo., the Episcopal Church; Dr. A. S. Hartman, of Baltimore, Md., the Lutheran Church; and Dr. S. J. Niccolls, of St. Louis, Mo., the Presbyterian Church.

Sunday, October 30th, was also

observed as a Home Missionary Day in many churches throughout the country, and thank-offerings were made by the people to home missionary boards. *

Disciples in Convention The missionary convention of the

Church of the Disciples, in St. Louis, was one of the most encouraging and inspiring ever held in the history of that Church. The meeting occupied seven days: two with reports of women's work; two by the foreign boards; two by the home boards, and on the Lord's Day more than one hundred pulpits were filled by delegates.

The Christian Woman's Board of Missions filled two days with reports of the work carried on by them in Jamaica, Mexico, Porto Rico, India, and almost every State in this country. They represent 1,897 auxiliary missionary societies in as many churches, with a total membership of 41,210 Christian women, who gave \$131,398.18 to missions, and who raised enough more to bring the total up to \$180,108.05, an advance of \$20,000 upon the previous year.

The Young People's Department is very encouraging, with 2,692 local organizations among the children, with a total enrolled membership of 46,063, who raised last year and gave to missions the sum of \$27,127.56. They also report 1,829 conversions to Christ.

Convention Sunday in the Disciples' missionary conventions is always a "high day." More than one hundred pulpits in St. Louis were opened to the visiting preachers, and in the afternoon a communion service was held in the mammoth coliseum. Fully 11,000 people were in attendance.

The next two days the Foreign Christian Missionary Society was in session, which presented the best

year's work in its history of achievements. At a glance it is summed up like this: Fields occupied, 12; missionaries, 143; native helpers and evangelists, 295; whole number of workers, 438; new missionaries sent out last year, 17; receipts for the year, \$211,318. There was a gain of 12½ per cent. in the offerings by the churches. Ten thousand Sunday-school children gave one dollar each to save the heathen. All the schools gave a total of \$56,832.47. The Endeavor Societies also gave reassuring reports of their interest in saving the lost—a gain of 34 per cent. in their offerings, and also a gain of 200 contributing societies.

The next two days were devoted to home missions. A brief summary of the work shows that 353 home missionaries were supported wholly or in part by this board; that they brought into the Church about seventeen thousand souls. For home missions the churches raised \$85,755.96, and home missionaries planted 165 new churches last year in the United States.

The general outlook for the work was never brighter than at the present time. The next international convention will be held at San Francisco, in August, 1905.

S. T. WILLIS.

Our Foreign-born Children Last year 102,431 children under fourteen came to America in the steerage. From every remote corner of the globe they came. Almost a thousand of them were Syrian. Half a thousand were Japanese, 16 were Filipino, 8 Turkish, 32 Chinese, 242 negro from Africa, 43 Korean; 3 were Pacific Islanders, 5 East Indian. There were 1,185 Greeks, immigrants from that nation having just begun to bring their wives and children here. Only 282 Spanish children came, as against over 2,000 Portu-

guese. There were 1,807 Finnish children, 1,137 Lithuanian, 2,141 Magyar, about 400 each of Russian and Rumania, about 200 each of Welsh and West Indian, nearly 1,000 each of Scotch and French, over 1,100 Croatian and Slavonian nearly 2,000 Bohemian and Moravian, nearly 2,000 Dutch and Flemish. Then the list jumps into the big figures: 7,761 Polish, 8,390 Scandinavian, 3,300 Slovak, 13,377 German, 19,044 Hebrews, and 25,000 Italian.—*The Home Missionary*.

These items are of especial interest in connection with Dr. Dwight's article in this number.

Our Italian Perils

As a factor in the creation of trouble, our Italian population is larger than its numbers. Not a day passes that it fails to figure in the police returns because of its robberies, its assaults, its riots, its bomb throwings, its strikes, and its murders. From the killing of our song birds to the killing of our fellow men, these people exhibit a determination toward violence than even our none too peaceful Americans find it hard to understand and much harder to endure. And the remedy is not in law, for that has no effect on them. In their assassinations they stand together as a unit, sufferers and malefactors alike, to conceal those who have committed the crime. The remedy must be sought in moral training, of which it is obvious that they have had none.—*Brooklyn Eagle*.

A Great Legacy for the Negro

Says a recent despatch from Des Moines, Ia.:

When the will of James Callahan was opened here it was disclosed that Booker T. Washington's institute had been enriched by a gift of \$100,000, and 5 other educational institutions had received \$55,000. Mr. Callahan, whose estate is valued at about \$3,000,000,

had deep interest in the work of elevating the negro race, and he left many thousands to other institutions besides that at Tuskegee. He left \$50,000 for a home for drunkards and their wives, to be handled by the Iowa Humane Society, to which he left \$20,000 to carry on its other work, on condition that Mrs. Elizabeth Jones be retained as secretary as long as she lives at a salary of \$800 a year. The American Peace Society of Philadelphia was left \$10,000. The Salvation Army rescue homes for girls in Des Moines and other charitable institutions were generously endowed.

The American Bible Society The officers of this excellent society, in their eighty-eighth annual report, say that progress is evident in the increase of benevolent gifts received through every channel, and in which the total issues of the year, at home and abroad, amount to 1,770,891. Of these, 929,823 were issued from the Bible House in New York, and 841,068 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show a decrease from those of a year ago amounting to 222,667 volumes, 159,036 of which is on the foreign field.

The total issues of the society in 88 years amount to 74,441,674 copies. *

What the Volunteers are Doing Ballington Booth reports as follows concerning his work:

During the past year over 800 women have been cared for, and over 18,330 beds have been provided for young women in our Homes of Mercy. There have been about 550 children received into, and cared for, in the children's homes, and many thousands of little ones have been helped with clothing. The Volunteer officers and workers have visited and aided 29,271 families during the year. No fewer than 236,042 people were lodged during the year in the homes and

institutions for working and destitute men and women, not counting the many sheltered during the floods and during extreme cold last winter. There were 230,961 persons fed with substantial meals at a nominal cost in these institutions, and 86,244 persons were given temporary relief and food. Over 4,000 quarts of fresh milk were donated during the summer, principally to sick children.

Over 14,000 prisoners, living reformed lives, have been enrolled in the Volunteer Prison League during six years. The Volunteers are in touch by correspondence and meetings with 29,000 men within the walls. Tens of thousands of poor people and children were given an outing into the fresh air during the year through the organization.

The Volunteers attracted 1,060,310 persons to their Sunday and week-night services inside, and, despite the almost unprecedented cold winter, 2,207,233 to their 11,664 open-air services. In addition to the Volunteer reading-rooms, thousands of copies of Christian literature are circulated in States' prisons, gaols, hospitals, soldiers' and children's homes.

The Year's Income of the American Board When the books closed September 30th it was found that the donations for the year were \$602,618—an increase of \$5,500 over the regular gifts of any preceding year. This gain is especially noteworthy, as it follows one of \$49,000 a year ago, and makes the gain in donations in two years about \$55,000. The gain is really more than \$5,500; for, a year ago, there was received from the Conditional Gift Fund \$8,100, which went into the current receipts of August, while this year year there was but \$200 to be so credited. The gain, therefore, from living donors is really over \$13,000. The legacies, however, were but \$100,983, making the total receipts \$703,601. The legacies were \$21,000 less than a year ago, and about \$40,000 less than the average legacies for the past ten years. They

are at the lowest level reached in seventeen years.

Missionary Zeal Among the Friends A writer in the *Friends' Missionary Advocate* claims that, in proportion to its membership, no other Yearly Meeting has so many foreign missionaries and missionary candidates as California.

The membership of the Yearly Meeting is 2,040, yet it is represented 2 missionaries at Kotzebue, 1 at Deering, 4 at Guatemala, 2 at Whittier, 3 at Needles, and 1 in Jamaica—a total of 13 in the field—while there are 8 candidates preparing. This gives about one missionary or missionary candidate per hundred of the membership. The workers in Guatemala are located in a city of 10,000 inhabitants; yet, altho it is a Roman Catholic country, there is at present in that city no resident priest. From Kotzebue most encouraging records are given of the work of Dana H. and Otha C. Thomas. Almost all the Indians within reach of Kotzebue have become Christians. Their membership recently stood at 560; and in one of the last letters it was stated that all within a distance of 40 miles had been converted. California Yearly Meeting has a missionary training school at Los Angeles, where new premises of 55 rooms are expected soon to be filled by men and women preparing for distant fields.—*London Christian*.

Philadelphia Presbyterians as Givers The following figures are quoted from the *Presbyterian*:

Seventeen churches of our city contributed above \$1,000 each to home and to foreign missions during the past year. The following table indicates the amounts contributed:

CHURCHES	Home Mis.	For. Mis.
Second.....	\$7,914	\$4,318
Tenth.....	4,848	4,172
Bethlehem.....	4,420	1,060
Second, Germantown.....	3,933	1,885
Walnut Street.....	3,463	3,588
Northminster.....	3,142	2,023
Arch Street.....	2,820	2,178
Oxford.....	2,675	1,913

CHURCHES	Home Mis.	For. Mis.
Calvary.....	2,587	2,385
North Broad Street.....	2,584	1,175
Princeton.....	2,350	2,725
First, Germantown.....	2,334	2,781
Woodland.....	1,691	1,298
Tabernacle.....	1,622	1,001
Mt. Airy, Germantown.....	1,576	1,338
Bethany.....	1,550	12,357
First.....	1,457	1,277

Four other churches contributing over \$1,000 to home missions are:

Central.....	\$1,711
Olivet.....	1,165
Westside, Germantown.....	1,149
First, Northern Liberties.....	1,136

In round numbers, the total amount contributed to home missions by the two Philadelphia Presbyteries was \$76,000, and to foreign missions, \$66,000. The 21 churches mentioned above contributed \$56,000 to home missions and \$47,000 to foreign missions—leaving \$20,000 as the contribution to home missions, and \$19,000 to foreign missions, by the remaining 120 churches of the two Presbyteries.

A Semi-Centennial Coming The United Presbyterians are making great preparations for fittingly celebrating the fiftieth anniversary of the beginning of their now flourishing missionary work in Egypt and India. The main features of the proposed celebration are: Extensive deputational work, presenting the facts of the half century of foreign missions; a general observance throughout the Church of the Foreign Missionary Week, December 4 to 11; and a convention at Pittsburg, December 6 to 8—national, as far as this Church is concerned.

A Wierd Eskimo Graveyard Rev. J. B. Driggs, M.D., writes thus in the *Spirit of Missions* from Point Hope, Alaska:

About a mile to the west is the native village called by the people Tigara, and a short distance south is the wierd Eskimo graveyard,

two miles and more in length by about a third of a mile in width, a part of it no doubt very ancient, where from time immemorial the Tigara people have not buried their dead, but have elevated them above the ground on the implanted jawbones of the whale. Exposed to the weather, the jawbones have bleached so that they resemble the trunks of blasted trees, and the bodies have dissolved. Many of these ancient so-called graves have fallen into utter ruin, and the bones and clothes that shrouded the dead lie scattered on the ground. But it is pleasant and hopeful to see growing up among them delicate wild flowers of the most beautiful forms and colors—the daisy, the yellow poppy, the forget-me-not, both blue and white, the monk's-hood, and many others new and strange to me, emblems of the resurrection at the last day when these dry bones shall live. More hopeful still it is to see the rude wooden cross that marks the more recent graves where rest the bodies of the Christian dead, sometimes buried under the ground, but as often placed above it (but not elevated on whale jaws), for in this climate, so rigorous in winter, no other course is really practical.

Outlook for Peace in Central America At the recent Peace Congress of the Central American States, held in Cointero, a proclamation was issued by the Presidents of Salvador, Honduras, Nicaragua, and Guatemala, in which the following outspoken declaration was made:

After a conference in which the present political problems of Central America were discussed, and taking into account all of the factors which contribute favorably and adversely to the development of our nations, we have agreed to make the following declaration to the people of Central America:

"The maintenance of peace is the primal object of our governments, not only because it is a necessity for the people, whom we represent, but also because it is a duty which must be fulfilled by the Spanish-American nations.

"We are, therefore, firmly determined to overcome all obstacles

that might disturb this peace, and we will unite our efforts to frustrate the intentions of those who try to spread among us distrust and unfounded jealousy, guided by a spirit of ambition, hatred, and a love of disorder.

"A strict fulfilment of the international treaties that bind us shall be the rule that shall guide us in our actions, so that all efforts to break our unity shall be vain and futile, as all must needs acknowledge that the generality of the agitations of the enemies of each administration are not aimed at a laudable purpose, but are inspired by egotistical interests, by personal enmities, by the aberration of some frenzied mind."

Insurrectionary movements are not to be started in one country for the purpose of invading another. To check these movements the governments will hereafter keep a close watch out on their respective frontiers and allow no organized bands to cross them. *

Open Doors J. L. Jarrett sends in Peru this statement from Cuzeo, Peru:

From all parts of the country have come messages, reports, and requests, showing that there is a great desire to know the truth. Colporteurs have visited them, and a circle of believers exists in each place, but they have no preacher—they are literally sheep without a shepherd. So we could name a score of other places in this Southern Peru—places which ought to be occupied in view of our Lord's command to preach the Gospel to every creature. These are real opportunities—doors which God in His providence has opened, and which we, his servants, ought to enter. The time is ripe, the opportunity unique, the call urgent. Dr. H. Grattan Guinness (Harley House, Bow, E.) will gladly give further information.

EUROPE

A New Mission- In September last **ary Magazine** the Wesleyans of Great Britain took a notable step forward by beginning the publication of *The Foreign*

Field, which at once takes rank among the best of missionary periodicals. The contents are varied, and are of high literary character, while the paper, type, and illustrations are all thoroughly up to date. Contributions appear upon the pages from a surprisingly large number of eminent men of various denominations and lands.

Of the Wesleyan Missionary Society the statistics are as follows: Circuits, 310; chapels, etc., 2,710; missionaries, 237; native ministers, 203; paid agents, 3,529; unpaid helpers, 6,667; members, full 56,541, on trial 18,566; scholars, 104,689. If the numbers now reported by the West Indian Synods are added, there are now in the mission field more than 100,000 members, with 21,700 on trial, or a grand total of over 122,000.

The Müller Orphanages Soon after the death of the venerable founder of the institution, an article appeared in one of the popular magazines, in which it was asserted that "the days of *fanatical* giving had *now* passed," and that therefore it could not be expected that the extensive work originated by the deceased philanthropist could be in the future successfully carried on by the same methods which had hitherto been pursued. Yet for five years the work *has* gone on, and is going on to-day, on *precisely the same lines* on which it was conducted for the previous 64 years. All of the money needed in the last 5 years, amounting to \$158,150 (nearly \$800,000) has been obtained "simply in answer to believing prayer to the living God, in the name of His beloved Son, without any appeal, verbal or printed, to the public, or solicitation for help addressed to one single individual." It is surely a sufficient and striking testimony to the power of believing prayer

and the faithfulness of a covenant-keeping God that since the commencement of the work the enormous sum of £1,119,928 (more than \$5,500,000) has been given for the orphans—besides all that has been contributed for the other objects of the institution—without any one's having been personally applied to for a single penny, and purely as the result of prayer.

REV. F. J. HORSEFIELD.

Bible Lands Missions' Aid Society This unique and most useful organization is just completing its first half century. It sends out no missionaries of its own, but assists various others engaged in work in the Orient. To quote from its own statement:

This society exists to aid Gospel workers by money grants in Bible lands, but it does not initiate missions nor employ agents. These lands include the following countries: Greece, wherein by mission enterprise an Evangelical Greek Church has been founded, which yet needs foster-help. Macedonia, so famous in apostolic story. Asia Minor, in which American missionaries for 80 years have won noble results. Persia, once covered by Nestorian churches, long since blotted out by Moslem conquest. Arabia, the cradle of Islam, and now entered by Christ's missionaries. Egypt, the land where for fifty years the American United Presbyterian Mission has been greatly prospered of God. Finally, Palestine, Syria, and Cyprus, countries laden with the richest memories of Christ and His apostles. The entire amount raised and expended during fifty years reaches nearly \$550,000.

Status of the C. E. Z. M. S. Last year the income of the Church of England Zenana Missionary Society aggregated \$227,500. It sustains 211 missionaries in India and China, as well as 105 in "local connection," 323 native Biblewomen and nurses, and 571 native teachers. Zenana pupils are taught to the number of 6,397,

and in 213 schools 10,912 children are found. In hospitals, 348 beds are supplied, and 3,291 patients were received last year, while 295,794 visits were made by out-patients to hospitals and dispensaries.

Status of the The fifty-second annual report of the
Z. B. and M. M. Zenana Bible and Medical Mission shows that there are 106 European missionaries with 55 assistants, 199 native teachers in zenanas and schools, nurses, etc., and 90 Biblewomen, making the number of workers 450; zenanas visited, 2,612; zenana pupils, 3,023; visits paid by Biblewomen to villages, 1,042, to houses, 9,906; schools and institutions, 61; pupils, 3,030; under training in normal schools and institutions, 228; hospital and dispensary in-patients, 1,719, out-patients, 21,607, patients attended at home, 466, lady doctors' visits, 1,241, total attendance at dispensaries, 67,008.

Los von Rom This remarkable
Movement movement still
in Austria progresses. During the first half year of 1904 the Lutheran Church in Austria received 1,906 persons, of whom 1,850 had previously belonged to the Roman Catholic Church. During the same period the Reformed Church received 268, of whom 219 had been Roman Catholics. Within the same six months the Lutheran Church lost 279, of whom 269 went to the Roman Church; and the Reformed Church 159, of whom 142 went to the Roman Church. The net gain to the Protestant Churches has thus been 1,697, of whom 1,588 came from the Church of Rome.

Missionary Treasuries empty,
Deficits in and worse, would
Germany appear to be the order of the day in the land of Luther. For a statistic-

al table, covering 13 missionary societies, has just appeared, but only 4 leave blank spaces in the deficit column. Berlin leads off with 308,687 marks, the Moravians follow with 176,166, Basel with 143,440; Leipsic, 127,000; Rhenish, 110,000, etc. The secretary of the society first named writes: "The Lord has blessed our work, but we are pressed by the opportunities to extend it permanently, so that our income is far too small. Might it please the Lord to strengthen the love and missionary spirit in our German churches!"

Evangelical Religious persecu-
Mission Work tion continues
in Russia against evangelical
believers in Russia,

in spite of the imperial ukases of religious liberty; it has changed in form, but for aggravation, not improvement. Fines, imprisonment, and banishment for life, with the loss of civil rights, are continually employed against the faithful worshippers. Besides, illegal persecutions against them are common, as fanatical priests excite the superstitious people to acts of violence, in consequence of which several murders have been committed lately. Perhaps this is the reason why evangelical missionary societies refrain from this important mission field. The Lord's people, however, must not be deterred by such things.

The Russian people are more open to the Gospel than any other people with whom I have come in contact. At their European frontiers many are enjoying evangelical liberty, and through their missionaries take the Gospel to a distant country beyond the sea. Notwithstanding, very little is done that 150,000,000 people in the Russian Empire may have a share in this message. It ought not to be so any longer.—*The Christian*. *

ASIA

What Mission Schools are Doing in Persia The Presbyterian school at Teheran has held its commencement lately, graduating 4 young men, who delivered orations in English, Arabic, and Persian. These were deemed so excellent that the principal journal of the city published two of them in full, and in the highest terms commended the work of the mission. Native Persians ask why Americans do not plant in this chief city an institution of the highest class, such as that in Beirut. When the school was started seventeen years ago the best education a Persian received was less than that imparted in an American district school. To-day the desire for education is spreading through all the better classes.—*Interior.*

Progress of the Y. M. C. A. in India A few statistics gathered for the years 1901 and 1903 may indicate the growth of the work during the past two years:

STATISTICS	1903	1901
Number of associations.....	110	151
Number reporting.....	99	122
Membership in city associations.....	4,617	4,506
Membership in college associations.....	2,340	2,052
Taking bible study.....	1,951	1,394
Keeping the morning watch....	1,530	883
Attending religious meetings..	3,822	3,278
Attending social meetings.....	1,949	1,928
Conversions reported.....	267	....
Attending missionary meetings	914	....
Attending lectures.....	2,354	2,721
Volumes in libraries.....	15,128	8,824

The number of associations has decreased by 41, for altho a few new associations have been formed, about 50 have been dropped from the roll, because, no reply could be elicited from them.

But there are other signs of progress during the period under review. Buildings and sites have increased in value from Rs. 8,47,000

to Rs. 11,13,353. In Calcutta buildings for the central branch and boys' branch have been completed; Rangoon, Colombo, and more recently Bombay have begun new buildings; Simla have acquired a fine property, and Naini Tal has been presented with a good building for an association and hostel; Allahabad, Bangalore, and Lahore have all enlarged their borders by taking new quarters and organizing new branches. Madras has a good soldiers' work, and Calcutta a fine boys' department.

B. R. BARBER.

The Inhumanity of Hinduism The papers from India during the past few years have brought repeated illustrations of the fact that in times of need, such as prevalence of famine or plague, or similar disasters, Hinduism offered no help to the sufferers. The priests were selfish and cowardly, and neither by word nor act brought comfort or succor to the panic-stricken people. Only by government agents and Christian missionaries was there any attempt at organized effort for relief. The *Harvest Field* of India quotes from a correspondent, who declares that the sights witnessed in the last half year are enough to brand Hinduism forever as impotent to do aught but ruin, and this correspondent adds: "You may pass through a plague-stricken town day after day, and a dozen times a day, but you will never find a Brahman priest visiting the sick, or cheering the frightened, or comforting the bereaved, or burying the dead. Most of the temples are deserted, for the priests have fled. Only in the temple of Good-luck did a few timid souls herd together beneath the genial smile of the elephant god. But when plague snatched one of their number even from that last retreat, they fled hopelessly any-

where, and Ganesha smiled blandly on a deserted shrine." The people of India are not slow of sight, and the contrast between the conduct of their Hindu leaders and that of the missionaries of Christ will have a marked effect upon their estimate of Christianity.—*Missionary Herald*.

A Brahman and Dewan Bahadur also a N. Subrahmanyam, Christian! Administrator-General of Madras,

who is now on a visit to this country, and who presided at the conference missionary meeting, is a distinguished refutation of the Abbé Dubois' gloomy prediction, after forty-five years' intimate acquaintance with the Brahmins of India, that no Brahman would ever be won to Christ. As a boy in our Negapatam high school he came under the influence of the Rev. W. O. Simpson, and in spite of the tremendous barriers that confront the young Brahman, he accepted and confessed Christ. He resided in England for some years and was called to the bar here. At that time he was well known on English missionary platforms, and now, full of years and of honors, he is one of the foremost Christian gentlemen of India. A great hope for the Christian future of India lies in the ingathering, tho it be only by units, of men and women of the cultured Brahman class, who will be the guides and patterns of an intelligent and lofty Christian life.—*Foreign Field*.

A Great Opportunity in China The Rev. George Cousins, of the London Missionary Society, has just re-

turned home after a tour through eleven of the eighteen provinces of China. Mr. Cousins calls attention to the exceptional opportunity offered now to Christian missions:

"If China is not yet ready to embrace Christianity, she is ready to graft on to the Chinese system all that is strongest and best in Western thought and science. And if the work of instructing her young men is in the hands of the Christian missionaries, the result is obvious. All over China large buildings have been erected expressly for the purpose of imparting Western teaching. This was in obedience to an edict issued from Peking. But in many places the colleges are empty, because no teachers can be procured. In some provinces the officials have implored the missionaries to supply them with teachers. Sometimes boys in a low form in one of our schools are suddenly taken hold of by prominent officials, and are at once placed in the position of teachers in the colleges. What an opportunity is here for the Christian Church!"

A "Missionary Boom" in China Mr. W. E. Curtis, one of the ablest and most intelligent of living correspondents, writes in the *Chicago Record-Herald*, after a visit to the Orient:

There is a missionary boom in China. The reaction in favor of foreign methods and modern sciences, which has been gaining impetus since the Boxer troubles, has affected Christianity in a similar manner. It has made the missionaries useful from a material point of view, and indeed indispensable among the literati who were their most uncompromising antagonists before, because the mission schools until recently have been the only sources of information, and the missionaries the only available instructors in some of the provinces. A better acquaintance leads to a better understanding. The literati recognize the sincerity, the zeal and usefulness of the missionaries, and the latter find among the mandarin families many agreeable and valuable friends, in places where, until recently, their only companionship was among the illiterate

coolie class. Thus the hated and despised messenger of Christ is being appreciated; his character is being respected and his purposes are better understood. Whether its motives be selfish or otherwise, the policy of the government toward the missionaries, as I told you the other day, is much more liberal than it ever was before, and every nook and corner of China is now accessible to them under the protection of the officials.

What One Chinaman Is and Does A Chinese Baptist living in a village near Hsuehau (Sui-fu) in the province of Szechwan, is sixty years old, but every Sabbath morning he appears at a village ten miles from his home, sends out the town-crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterward he trudges ten miles back to his home, and there also sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sabbath for two years—a pure labor of love, for he has no salary.

British Opium in China In view of the present agitation of the International Reform Bureau to lead the United States government to ask Great Britain to release China from the treaty compelling her to tolerate the opium traffic, the following paragraph is of especial interest:

The opium habit is increasing and is draining the resources of the people, and consequently their purchasing power, writes the Rev. George Cornwall, from Chefoo, China. This aspect of the evil habit, tho it can not be placed beside the moral harm which is being wrought, is one which should not be overlooked. In his book, "The

Real Chinese Question," Mr. Chester Holcombe emphasises the same point. He says: "No extended argument can be needed to make plain the inevitable results of the opium traffic upon every phase of development and progress in China. It has been a triple bar against both, since it has impoverished the Empire in purse, muscle, and brain.—*Britain's Opium Harvest*, London. *

Two Crying Needs in China Of the 2,700 Christian missionaries in China, it appears that only about a dozen have been set apart for the task of (translating Christian works into Chinese, and to become trained editors to guide public opinion. These two objects are pressing needs in the China of to-day, for not only is the influence of Japan extending largely (most of the professors in the military and normal schools being of that nation), and the education is being secularized, but there is a huge influx of cheap Japanese translations of anti-Christian bias. This materialistic propaganda can only be met by a counteracting movement from the Christian side, but at present the workers are few, and the China Christian Literature Society is burdened by want of both money and men.—*The Christian*.

Idols Burned, Foot-binding Suppressed "The educational movement in China is moving forward rapidly," writes the Rev. C. G. Sparham, of Hankow.

"A number of temples have recently been turned into government schools, the idols being publicly burned. If the missions can rise to the opportunity, most of the thoughtful Chinese will gladly place their children in Christian schools. . . . The officials, too, are now taking stringent measures for the suppression of foot-binding, even going to the extent of threatening with fine and imprisonment any men who come on to the streets to sell the wooden heels worn by the women with bound feet."

**The Yale
Mission
Reinforced**

All friends of missions will be glad to know that the Yale Mission is now sending out another representative into its field in China—Rev. Warren B. Seabury, son of Rev. Joseph B. Seabury, now of Wellesley Hills, Mass., who left on September 15th, and will be associated with the Rev. Brownwell Gage, who went out last year and is now the sole representative of the Yale Mission in China. Rev. Harlan P. Beach and wife have recently visited China in the interests of this mission, and were most warmly welcomed by their brethren of the American Board with whom they were formerly associated in North China. It is the plan of the Yale Mission to establish an educational institution at Chang-sha, in the province of Hunan, of which all missionary boards laboring in that section of China can avail themselves, thus making it a truly interdenominational agency.

**Japanese
Superstitions**

Superstitious Japanese pad their clothes with prayers, written out (at so many pennies per prayer) by the Buddhist priests. They are taught that prayers tend to divert bullets in battle—a doctrine which like other pagan notions has foundation in a truth. Surgeons have now reported that trivial wounds in many cases have proved fatal because bits of these talismanic papers have been carried by the bullet into the body. The paternal Japanese government is now forbidding the practise of wearing in battle Buddhist prayer pads.

**Episcopacy
in Japan**

The following statistics of the Nippon Sei Kokwai—i.e., the Church of Japan—are taken from the *C. M. S. Japan Quarterly* for July. The Nippon

Sei Kokwai includes the missions of the C. M. S., S. P. G., and Canadian and American churches.

Missionaries:

Ordained.....	71
Lay.....	10
Single women.....	82
Wives of missionaries.....	54

Total..... 217

Japanese Clergy:

Priests.....	40
Deacons.....	13
Catechists.....	133
Bible-women.....	75

Total..... 266

Baptized Members..... 12,102

Communicants on roll..... 5,985

Catechumens..... 1,002

Baptisms (1903):

Adults.....	1,085
Infants.....	543

Total..... 1,578

Theological Schools..... 4

Students in same..... 41

Schools:

Day.....	24
Boarding.....	13
Scholars.....	2,492

Contributions..... Yen 20,247

“The C. M. S. and S. P. G. are the only *English* missions working in Japan (with the exception of the small contingent of the Salvation Army). The above figures show that the Nippon Sei Kokwai is fast becoming the largest individual Church in Japan, the Congregational and Presbyterian Churches, tho at present each having a membership of eleven or twelve thousand, are not progressing at nearly so great a rate as the Sei Kokwai.”
—*Harvest Field*.

**Conversion
of a Buddhist
Priest**

Some years ago a young Japanese, named Kimura, went to America, and entered the Moody Bible Institute. After completing the course he returned to Japan, and has been doing evangelistic work with much success. It is a new thing in this country, and it is to be hoped that many of the pastors and preachers will catch the same spirit.

At a service held in Tokio, in May last, there was present a young priest, named Eko Kano, of the Nichiren Shiu, which is the most

bigoted and one of the largest of all the Buddhists sects in Japan. Mr. Kimura preached upon the subject of the Prodigal Son. The Lord helped his message, and 18 persons accepted Christ as their savior. Among them was the priest. The following night he appeared again, and said: "Many years I have longed for peace, but I could not find it in the teachings of Buddha. I do thank God for what I have found, since Christ has pardoned all my sins and accepted me as His child. What a blessed thing this is! I can not describe it to you. It passes all comprehension by those who have it not. You can never know what it is until your sins have been washed away in the blood of Christ."

He has since come to Tokio, and has entered the training school for evangelists. Already 10 persons have given their hearts to God as the result of his earnest efforts. Among them is Mr. Kimura's brother, who had long listened unmoved to the Gospel message.

H. LOOMIS.

AFRICA

Africa's Greatest Railroad The "Cape to Cairo" railway, of which Cecil Rhodes dreamed, is fast passing from vision to fact. The Rhodesian Railways Company, Limited, is now in operation from Cape Town to Victoria Falls, on the Zambesi River, 1,644 miles. It is five days' journey in trains with all modern equipments, first-class sleeping and dining cars, smoking and writing rooms, over a steel track and steel bridges; fare for the distance, \$90. The company has issued a folder that is described as being as handsome as anything of the kind ever printed, having forty half-tone and six colored pictures and two maps, presenting glimpses of scenery, views of towns, fine

bridges, elegant stations and hotels, and "also a grain field where white men are harvesting with a self-binding reaper—all in Matebeleland and Mashonaland, of which Selous, Kerr, and many others were writing sixteen years ago that Europeans could enter these countries only at the peril of their lives."

What a Slave Woman Did A slave woman named Ogunro, living in the Ilale country west of the Niger, longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. The *Church Missionary Intelligencer* now reports that 5 young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly of the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.

Progress in Ashantee M. Ramseyer, speaking at Basal, says: "Three years ago I had sorrowfully to confess that our work in Ashantee seemed completely overthrown. To you to-day, as we return once again from the field of battle, I say: Give thanks with us! The standard of the Cross floats forth again at Coomassée and in many localities of Ashantee. The experience which we have had roughly encourages us. Our Lord will prevail in Ashantee. In a fetish town, one day, there chanced to be a catechist.

The chief was a cruel man, however; during the last rebellion he had remained faithful to the English government, and so enjoyed some consideration. In my presence he was all honey; in secret he was an enemy. He signified to his people: 'If any one resorts to the catechist, I will chastise him severely.' One man braved the prohibition. Brought to public trial, he answered courageously: 'Yes, you are my master; my body belongs to you, but my soul belongs to the Lord!' Yet this man was a heathen. Is it not true, my dear friends, that the dawn begins to gleam in the empire of Ashantee!"

A monarch of this country said, twenty years ago: "We have no need of your Bible or your schools. Our children have something else to do than to be going over a, a, o, o. Off with you, we will never turn Christian. What would he say to-day? The king's son has long since been baptized; a grandson is about to be made a catechist."—*Le Missionnaire*. †

How they Build Churches in South Africa

Cannon Scott-Holland, when visiting Johannesburg last September, spoke of South Africa having produced little or nothing in the way of literature or art. One of the missionaries, Mr. Crosse, referring to this, humorously remarked that at least there is one thing we can produce here with extraordinary rapidity, and that is *churches*. At one of his missions the rector of the parish told him that he was afraid there would be no church ready in a certain district at the *commencement* of the mission. It had been started the day before, but he was afraid it would not be ready by Sunday; "however, it will be finished by Wednesday!" Certainly just now we do seem to be building churches

very rapidly. During the past two or three months several have been started or completed in Johannesburg alone, and there are more to come. But only those who live here can realize how great our needs are yet, if we are to do for the extension of God's kingdom all we ought to do. During the past year and a half the number of the clergy in the diocese has more than doubled, and more are on their way. But we need a hundred instead of sixty clergy to meet even our most pressing requirements. Well, we must pray and work and hope great things, and in God's good time all will come.—*S. A. Church Chronicle*.

Two African Evangelists

Recently two of the most promising young men ever trained in the Mt. Silinda (East Central Africa) school have been sent to work among their own people in the Lowlands. Both have married Christian girls trained in the school, these girls coming to the mission school only a few years ago, unclad, heathen children. Special interest attaches to this case from the fact that the farm on which they will live in the Lowlands is a grant to the mission from the Portuguese government. Both these young men have successfully endured the test by leading Christian lives away from contact with the missionaries, having worked three years at the mines, surrounded by the most unfavorable influences.

A Wonderful Conversion in South Africa

Many know of the terrible murder committed in the beginning of the year, when six of the wives of the late King of Swaziland, who are now the property of his brother, killed a cowife of whom they were jealous. They were imprisoned, and in April tried and condemned

to death, a sentence, however, which had to be confirmed by the Governor of the Transvaal. While awaiting his verdict those in authority knowingly gave permission for our native evangelist to visit them, and later for us to accompany him. Besides these six women there are three others also sentenced to death for a previous murder, and for six weeks or so some of us visited them every Wednesday. They all now profess to believe in Jesus, and their favorite hymn is a translation of "Nothing but the blood of Jesus." A few weeks ago word came that the sentence was mitigated to seven years' hard labor.

This Wednesday meeting has led to our obtaining permission to hold a service on Sunday afternoons for all the prisoners. Two Sundays ago Gurmede, our evangelist, reported that after speaking on the rich man and Lazarus, he asked all those who were willing to forsake sin and follow Jesus to rise while the last hymn was sung. Beside the nine women, eleven men rose—all those who have been listening now for several weeks.—*South African Pioneer*.

Ingathering in East Africa Last June 50 men and women were admitted to the catechumen's class at Blantyre. The similar class at Domasi has 190 members. The class at Zomba reports 14 new members. The native workers of Mlanjé visit every Sunday 48 villages and groups of villages, preaching the gospel. Mr. Armitage has made splendid progress in building a new school at Mlanjé.

British Rulers Hindering Christian Work For some unexplained reason, a Christian school can not be erected in British Central Africa without government permission, while no

such condition is made for the opening of Mohammedan schools. Mohammedanism is not an old established religion in Central Africa, and is not, therefore, as in some parts of the world, so closely bound up with the framework of society as to claim such consideration on the ground of political expediency. It is really a missionary competitor with Christianity. Yet a Christian government opens the door to the non-Christian faith, and closes it against the representatives of the Christian religion.

A Year's Growth in Uganda Bishop Tucker gives these figures, which set forth the remarkable development of Christian work in Uganda, the statistics for a year ago being in parentheses: Native clergy, 32 (27); lay teachers, male, 2,076 (1,847), female, 392 (352); adherents, baptized, 43,868 (35,897); catechumens, 3,324 (2,947); communicants, 13,112 (11,145); baptisms, adults, 5,492 (3,965), children, 2,829 (1,571); schools, 170 (49); scholars, boys, 13,846 (7,042); girls, 7,841 (5,527); seminarists, 542 (292).

ISLANDS OF THE SEA

Australian Aborigines Decadent The *Mission Field*, in an article on West Australian aborigines, calls attention to the fact that the Australian natives are one of the most primitive of races. They are now diminishing, and are dying out with great rapidity. In 1778, the year of the settlement of Australia, the governor estimated the native population at considerably over 1,000,000. To-day it does not number 50,000. The aboriginal is extinct in Tasmania, and almost so in Victoria, and in New South Wales he numbers less than 4,000. It is only in West Australia, South Australia, and Queensland that he abounds in any numbers. In his

natural native condition he wears no clothes and builds no houses. His fighting weapons are all made of wood, and are very primitive indeed. His ordinary life consists in catching snakes, lizards, bardi-bardis (large maggots), and any other animals living in the bush which he regards as fit for food.

The Bible The Christians in
Prized in the little island of
Celebes Sangir, Celebes,
 have sent £40 to-

ward the Centenary Fund, through the Rev. P. Kelling, of the Sangir Mission. In the letter accompanying the donation, Mr. Kelling writes: "This is money received from a collection made in the different Christian churches as a thank-offering to God for the loving help which the B. F. B. S. has given to the Sangirese people, especially of the Islands of Siau and Tagulandang, by printing the New Testament, proverbs, and psalms in their native tongue."

Prized Also in The New Hebrides
New Hebrides Auxiliary has contributed £59 15s. to our Centenary Fund. The Rev. R. M. Fraser, the treasurer and secretary of the auxiliary, writes: "We greatly rejoice in the hearty recognition which the work of the Bible Society is receiving from the entire Protestant world. We beg to assure you that this small contribution to the Centenary Fund is only limited by our own numerical weakness, and in no way adequately represents the *desire* we have to honor and help the society in the grand work before it. Last night (June 26th) we held our annual meeting for 1904. The venerable Rev. J. G. Paton, now in his eighty-first year, presided. Tho far from well, and under orders not to speak, he could not be restrained from testifying to his love for the Bible Society and admiration for its

work. It should be mentioned that a large part of our centenary contribution is contributed by the Christian natives. The annual contribution will be sent later on, and promises to be about the usual amount."—*Bible Society Reporter*.

MISCELLANEOUS

Are Missionaries "If any one is in
Miserable? doubt as to the happiness of missionary life, I would only say, 'Try it.' In spite of loneliness, discouragement, failure, and a deep sense of one's inefficiency, and of work that can not be coped with, I would not wish to exchange with any one."

The above "testimony" occurred in the last journal, dated March 14, 1904, sent home by the late Miss Hester Kelsey, from Baghdad, Turkish Arabia, and by it she, "being dead, yet speaketh."

Don't Pity, Thus, very much
but Help to the purpose,
and Pray does *Helping Hand*
 moralize:

"The days of sacrifice are over in foreign missionary work," says the unsympathetic observer, as she pays her "dollar," thoroughly comfortable in her own unmistakable call to stay at home. "Not as it was in Judson's day," sighs an old saint who deprecates the unspirituality of the age. "You will never make me believe it is right for a woman to leave her children for the heathen," obstinately affirms another who has never read Matt. x:37. "Oh, how I would like to be a missionary, and go out to the dear heathen," gushes another. And the missionaries, what do they say? "Don't think of us as martyrs. We expect to have some hard times, to be sure. This going seems about as hard as anything could be, but already there have been compensations. As we have parted from home, and father and mother, 'Lo, I am with you,' has come with new meaning. As we think of trying climates and shortened lives, we enter more fully into the meaning of the life everlasting. We do not want your pity. We are glad to go, but give us your sympathy, your support, and your prayers."