

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1904

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal 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 1904, tho sometimes the year includes a part of 1903. 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 (Abbreviated)	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	Communicant Church Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in which Missions are Sustained
American Board.....	1810	\$725,570	\$173,184	178	26	184	182	570	272	4,176	4,749	1,379	62,123	5,708	163,819	1,391	70,818	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Union.....	1814	779,594	158,504	183	25	192	120	520	306	4,249	4,769	1,672	117,081	7,431	165,806	1,556	42,064	nesia, Mexico, Spain, Austria, Philippines.
Southern Baptist Convention.....	1845	247,630	25,454	59	4	59	16	138	68	215	333	335	9,969	2,076	27,000	66	1,082	Burma, India, China, Japan, Africa, France,
Free Baptists.....	1833	33,606	436	9	0	9	7	25	28	88	113	27	904	85	1,740	103	3,860	Spain, Philippines.
Christian (Disciples of Christ).....	1875	363,774	14,629	41	17	56	41	155	71	274	409	116	4,588	898	15,000	49	2,149	China, Japan, Africa, Italy, Mexico, Brazil,
Christian Church.....	1886	11,447	0	7	0	5	3	15	7	14	39	37	549	154	2,000	1	10	Cuba.
Christian and Missionary Alliance.....	1897	216,388	4,032	67	60	63	76	268	40	300	468	100	3,200	801	4,000	30	2,500	India (Southern Bengal), Africa.
Protestant Episcopal.....	1835	392,879	23,737	53	16	37	38	144	85	568	712	263	6,306	479	20,000	144	4,573	China, India, Japan, Turkey, Africa, Philip-
Society of Friends.....	1871	70,429	4,775	21	15	23	34	93	12	251	364	82	3,068	608	7,386	41	2,039	pines.
Lutheran, General Council.....	1869	31,393	4,395	7	0	3	5	15	3	254	269	277	3,860	274	15,000	212	4,472	Japan (Tokyo, etc.).
Lutheran, General Synod.....	1887	62,000	15,000	14	0	10	10	34	3	566	600	484	13,441	4,051	28,681	273	7,835	W. Central Africa, India, China, Japan,
United Norwegian.....	1895	64,620	0	7	1	7	5	20	3	83	103	43	571	162	2,405	41	1,565	South America, Palestine, etc.
Methodist Episcopal.....	1819	1,417,870	262,840	243	42	188	262	734	472	5,823	6,562	980	* 128,957	17,876	286,340	1,760	59,819	Africa, China, Japan, Haiti, Mexico, Alaska.
Methodist Episcopal, South.....	1846	496,416	25,173	80	7	82	73	242	103	436	678	341	14,243	1,629	40,000	90	5,943	Mexico, Alaska, Jamaica, India, China, Japan,
Free Methodist.....	1882	26,615	1,591	6	10	10	12	38	2	59	97	50	233	50	2,000	21	441	Cuba, Armenia, Palestine.
Methodist Protestant.....	1888	20,065	738	6	0	6	0	12	11	19	31	33	536	129	800	2	473	India (Madras), Porto Rico.
Presbyterian.....	1837	1,033,796	117,336	276	78	236	197	837	176	2,160	2,907	1,608	50,172	6,405	175,000	823	27,809	India (Madras), West Africa.
Presbyterian, South.....	1861	236,757	7,120	67	4	53	42	164	21	195	269	293	8,267	1,558	10,000	54	1,981	Madagascar, China.
Reformed Presbyterian.....	1836	35,251	0	3	2	3	7	25	2	40	65	16	344	9	1,000	14	611	China, Korea, Japan, India, Africa, Bulgaria,
United Presbyterian.....	1859	219,239	96,288	41	5	43	53	142	43	796	988	435	11,134	1,954	39,231	235	20,964	Mexico, South America, Philippines.
Reformed (Dutch).....	1832	230,882	8,388	32	4	29	30	95	32	574	669	274	4,933	438	15,000	196	8,075	China, Korea, Japan, Mexico, Brazil, Cuba.
Reformed (German).....	1878	69,500	1,552	12	2	12	6	32	12	88	120	65	2,050	395	3,500	6	525	Africa, India, China, Japan.
German Evangelical Synod.....	1867	22,354	140	10	0	5	3	18	0	131	149	44	2,264	230	4,924	34	1,331	Japan (Yokohama).
United Brethren in Christ.....	1853	20,000	0	15	0	15	0	30	12	144	74	120	2,150	300	5,000	6	430	India, Siam, China, Japan, Korea, W. Africa,
Woman's Union Missionary Society.....	1861	101,606	7,464	0	0	0	25	25	0	200	225	26	0	0	0	25	2,600	Syria, Persia, Spanish America, Philippines.
Canada Baptist (Ontario and Quebec).....	1873	56,796	2,950	23	1	20	20	64	7	269	333	79	5,792	930	10,000	196	2,575	China, Korea, Japan, Africa, Italy, Mexico,
Canada Methodist.....	1872	139,347	4,220	58	0	55	0	113	37	92	305	250	3,902	302	20,000	50	1,500	Brazil, Cuba.
Canada Presbyterian.....	1844	154,216	11,198	43	28	57	50	133	15	227	410	97	4,379	434	12,000	78	7,321	Asia Minor, Cyprus, Palestine, China.
Other American Societies.....		523,000	40,730	301	96	133	61	321	50	483	594	362	34,431	1,050	25,000	580	14,265	Egypt, India (Punjab).
Totals for America.....		\$7,807,992	\$1,011,824	1,970	445	1,700	1,370	5,439	1,893	22,533	28,080	9,936	399,963	56,306	1,103,341	8,066	301,170	India, China, Japan, Arabia.
Baptist Society (England).....	1799	\$77,867	36,325	153	0	113	7	273	52	618	941	799	21,196	1,335	65,000	785	18,259	India, China, Palestine, Central Africa, West
London Society (L. M. S.).....	1795	707,904	168,898	171	39	167	69	446	925	6,751	7,137	2,180	74,786	2,370	225,431	2,068	88,023	Indies.
Church Society (C. M. S.).....	1799	2,087,510	118,075	410	154	384	396	1,344	361	7,323	9,167	549	84,723	3,071	299,553	2,378	121,541	China, India, Africa, Madagascar, Polynesia.
Propagation Society (S. P. G.).....	1701	793,210	82,400	625	35	486	73	1,224	186	3,136	4,360	490	66,250	4,830	333,000	875	43,200	Persia, Arabia, Palestine, China, Japan, India,
Universities' Mission.....	1858	166,545	1,188	31	28	1	55	115	17	265	330	144	4,376	918	13,323	145	5,323	Africa, North America, Australia, etc.
Society of Friends.....	1866	109,600	11,700	35	5	33	30	108	25	850	953	219	2,943	243	13,410	267	16,047	India, China, Japan, Malaysia, Africa, West
Wesleyan Methodist Society.....	1813	634,491	68,648	230	17	170	63	570	303	6,467	7,087	2,710	56,541	4,811	182,000	1,430	106,172	Indies, etc.
Presbyterian Church of England.....	1847	180,950	17,500	27	21	32	34	114	37	470	534	274	8,473	900	25,000	132	2,833	Africa (Lake Nyasa and Zanzibar).
Welsh Calvinistic.....	1840	53,423	3,240	20	3	16	8	47	11	87	134	442	5,870	730	15,000	385	8,462	Palestine, India, China, Natal, Madagascar.
China Inland Mission.....	1865	303,492	2,300	65	253	195	270	733	19	946	1,729	611	10,245	1,729	25,000	116	1,692	India, China, Africa (West and South), West
Presbyterian Church of Ireland.....	1840	124,835	8,860	33	21	27	28	109	6	350	459	43	2,340	120	8,000	120	2,064	Indies, Italy, Spain.
Established Church of Scotland.....	1829	252,955	60,575	34	26	37	75	172	13	711	863	215	3,736	342	12,713	270	30,121	India, China, Malaysia, Formosa, Syria.
United Free Church.....	1843	596,625	421,160	111	37	136	98	333	45	3,441	3,833	1,002	43,804	4,160	135,000	1,093	63,220	N. E. India, Assam, France (Brittany).
Other British Societies.....		1,231,000	157,400	253	970	396	726	3,344	0	3,158	6,502	1,347	75,688	1,225	42,300	268	16,450	China (Sixteen Provinces).
Total British Societies.....		\$7,635,086	\$1,159,309	2,187	1,407	2,194	1,937	7,745	1,900	34,963	42,968	11,030	410,876	26,824	1,274,630	10,356	512,406	China, India (Gujarat), Syria.
Paris Society.....	1822	176,293	49,836	61	47	52	27	187	45	1,231	1,418	262	29,496	2,652	110,000	706	44,109	India, East Central Africa Palestine, China
Swiss Romande.....	1875	45,180	3,318	21	5	17	16	59	0	70	129	63	1,556	108	3,912	67	1,650	India, Africa, Arabia, Palestine, New He-
Basel Society.....	1815	332,065	61,290	194	80	162	20	456	43	1,334	1,790	605	25,663	1,878	57,062	573	24,365	brides, Manchuria, Japan, West Indies.
Berlin Society.....	1824	157,401	76,600	104	16	92	8	220	5	1,055	1,275	743	24,158	2,130	57,022	33	9,072	Africa (South, East and West), Tahiti, Ma-
Breklum (Schleswig-Holstein).....	1877	45,000	460	16	0	3	3	27	0	90	117	80	890	122	5,285	44	1,332	agascar.
Gossner's Society.....	1836	85,597	4,620	43	0	27	0	70	27	1,150	1,230	230	18,640	715	60,797	230	5,644	East Africa.
Hermannsburg Society.....	1849	85,950	14,324	59	0	56	1	116	0	613	739	186	26,014	4,874	55,898	188	8,742	South India, China, West Africa
Leipzig Society.....	1836	127,590	12,874	60	7	37	8	112	26	629	741	307	9,581	214	21,784	296	11,086	Africa (East and South), China
Moravian Church.....	1733	169,440	198,440	163	37	177	12	389	24	1,753	2,142	613	32,530	1,124	94,995	242	24,576	India (Telugus).
North German Society.....	1836	44,095	5,214	18	2	13	10	43	2	108	151	63	2,228	466	3,790	63	2,684	India (Ganges, Chota Nagpore)
Rhenish Society (Barmen).....	1823	181,302	32,235	150	11	121	17	299	27	1,579	1,978	421	42,232	9,374	96,881	412	21,162	India, South Africa, Persia.
Other German Societies.....		121,257	5,463	87	52	49	6	94	10	250	344	120	6,920	445	15,200	58	975	South India, Burma, British and Germ-
Total German Societies.....		\$1,249,717	\$410,580	894	205	743	85	1,926	163	8,471	10,397	3,368	188,989	21,292	468,699	2,139	109,543	East Africa.
Netherlands Societies.....		133,247	17,000	72	10	44	0	126	0	5	131	141	5,930	15	18,000	453	12,300	India (Ladak), South Africa, Australia, Sov-
Scandinavian Societies.....		371,389	6,230	149	27	110	72	358	92	1,850	2,306	1,121	48,300	5,950	75,350	832	42,700	America, West Indies, Eskimo, Indians.
Australasian Methodist Society.....	1855	114,476	42,700	30	5	25	11	71	88	3,368	2,489	930	40,733	1,420	127,151	1,571	30,376	West Africa (Slave Coast).
Totals for Asia, Africa, the Islands, etc.....		\$380,633	\$38,000	510	249	269	228	1,266	335	5,970	7,236	2,430	289,640	5,270	730,000	1,750	62,300	
TOTALS FOR CHRISTENDOM, 1904.....		\$18,509,013	\$2,733,737	5,924	2,400	5,153	3,746	17,227	4,581	77,554	92,122	29,561	1,455,893	119,837	3,900,933	29,490	896,454	
Totals for 1903.....		\$17,114,333	\$1,955,426	5,863	1,800	4,610	3,318	15,557	4,233	62,631	78,554	27,300	1,414,176	96,360	3,824,065	24,233	939,506	

* This does not include 29,753 Probationers who have been received on confession of faith, but are not in full membership.

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THE OLD WATCHWORD FOR THE NEW YEAR:

"LO, I AM WITH YOU!"

In the whole range of the "exceeding great and precious promises" there is no assurance grander, or more inspiring and uplifting.

God has planned a campaign, world wide and age long, against all the combined forces of error and evil, and calls every disciple to be a soldier and fight the good fight of faith. So vast is the army of foes, so impregnable their defenses, so desperate their resistance, so subtle their strategy, that, but for that imperial word of command, which the Iron Duke called "our marching orders," the conflict would long since have been abandoned in despair of victory.

But one word sustains and strengthens us—it is this changeless promise of the personal presence of the Lord Himself on the field, leading on His Church. The same Captain of the Lord's Host whom Joshua saw before Jericho, to whom he gave up the whole conduct of that siege, and under whose Divine guidance that initial stronghold was captured without one carnal blow or weapon, is to-day still our General-in-Chief leading us to battle. Faith sees Him in the thickest of the fight, and at every new step hears His clarion call. It is this realized Presence that has made Christian missionaries courageous and confident amid countless delays and discouragements, and has turned apparent disasters and defeats into victories. This is God's campaign, and conquest is sure. Under Him seeming failure becomes real success.

But let us remember that this grand promise is the heritage only of a living, moving, witnessing Church. It is the Church which *goes* that He *is with*. He says: "Go ye into all the world, make disciples of all nations, preach the Gospel to every creature, AND, Lo, I am with you all the days, even to the end of the age." The conjunction is a connective, linking command and promise, conditioning the assurance upon the obedience. We must not put asunder what God hath joined together. This promise is the incentive and recompense of aggressive action. No Church and no Christian that is apathetic and inactive about this world-wide work of Christ can plead or possess this promise of His presence. Let this year surpass all that have gone before in true missionary zeal and work, and we shall see signs following, as never before, that He is with us, and even Pharaoh's magicians will be compelled to confess "This is the finger of God."

A MISSIONARY REVIEW OF THE PAST YEAR

BY ROBERT E. SPEER, NEW YORK

Author of "Missionary Principles and Practice," "Missions and Modern History"

The great missionary event of 1904 has been the war between Japan and Russia. The outcome is certain to have profound influence upon the future of Christian missions in Asia. If Russia prevails, limitations will inevitably be thrown around the work of Protestant missions in Korea and Manchuria, if, indeed, such work will long be allowed; the political influence dominant in North China will be unfriendly to British and American mission interests, more so because of British and American sympathy with Japan in the war; and in Japan it is doubtful whether the result of defeat would be a reaction from the attempt to adopt Western civilization, and consequently a rejection of the Western religion, or a yet more favorable disposition toward the consolations of the Christian faith. On the other hand, if Japan prevails, as Baron Kaneko contended in a recent address at Harvard, it will be to the open gain of civilization and Christianity. He said there:

If Japan is defeated, there can be no future in the Orient for Christianity and civilization. If Russia wins, the light of religion and freedom will fade out from that part of the world forever. It is for these reasons that the little nation of Japan, knowing well the giant might of the foe she has to face, is nerved, for the sake of freedom and civilization, with their heritage and promise of all that she holds most dear, to wage the present struggle to the last gasp of her endurance and her life.

Count Katsura, the prime minister, in more guarded language has made the same claim.* The tone of utterances like these from the foremost men of Japan has been one of the most hopeful signs in the past year. Some of these remarks have been prompted, doubtless, by the desire on the part of Japan to retain the sympathy of America and Great Britain in her war. But even before the war began there had come back into the words of Japanese statesmen references to Christianity such as were common between twenty and thirty years ago. In an address to young men, some months before the war, Count Okuma, who was at one time prime minister, and is still one of the leading statesmen of the country, said:

It is a question whether we have lost moral fiber as the result of the many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is

* See MISSIONARY REVIEW, p. 698, September, 1904.

something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present juncture.

And in an address at the tenth anniversary of the Y. M. C. A. in Tokyo, Baron Mayejima, a former member of the cabinet, said: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness as the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must have religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." This new friendliness of tone has been intensified during the war, and both the sympathy of the great Protestant nations, except Germany, and the discovery of deep spiritual needs always disclosed by war, have led the people into a grave and receptive mood toward Christianity. One missionary writes: "We are, indeed, in a new Japan. As a missionary of many years' experience said to me recently: 'We are in a new country, the change is so marked; it is like a miracle to those of us who know what the situation was ten years ago.'"

Conditions in Korea

It might be supposed that in Korea the war would have completely disrupted missionary work. On the other hand, it has interfered with it but slightly. In some degree it has probably helped by turning the minds of the people, as in the case of the China-Japan war, away from all human reliance, toward God. The last number of *The Korea Field*, a little missionary paper published in Seoul, says of the war and its effects:

There is but slight interruption in most of the stations. Only on the east coast of the great Ham Kyeng Province, where the Canadian Presbyterian Mission have their two stations, the depredations of Russian cavalry and the threatenings of the Vladivostock fleet have rendered active work well-nigh impossible. To none of the workers has any harm come, nor is it apprehended; yet the personal inconvenience already incurred by some is not small. While we regret these things, we know that the hand of the Lord is in them, and we look for Him to bring good out of them abundantly for His cause. Such increase of good He has already brought in other localities. From Pyeng Yang, for instance, we hear through Dr. Moffett at the end of May: "No special news, except the baptism of one hundred and thirty-one men and women in the Central Church here on Sabbath last. This, with the baptisms in our South Gate Church, will give us the largest number ever baptized in the city in one year. So you will see that the war has not interfered with the progress of the work. Work on the South Gate building is now under way." And, again, at an earlier date from Mr. Blair, of Pyeng Yang: "The attendance of men here in the city at night during the local class last week

was so large the women were requested not to come, and both sides of church were used for men. We think that perhaps a thousand men attended church here for the first time last week." It is not in Pyeng Yang alone, but in all the various regions that such gains are reported. The record of conversions in this first year of the war, the twentieth of Gospel preaching in Korea, will be far in excess of any statistics hitherto presented in this kingdom. It is the Lord's doing, and He has chosen to use war as one of His direct agencies in the mighty work.

Behind the wall of the Japanese armies in Manchuria and their posts upon the Yalu the Land of Morning Calm has been little disturbed, and in the event of Korea's remaining under Japan's control greater missionary progress than the past has seen may be justly anticipated.

The Year in China

The history of the year in China has been mixed. As much would need to be said of all years in an empire so vast and of such diverse elements. A new Boxer Society has been reported. On the other hand, the discontent of great classes with the old order has grown to excess. Young men are carried away by doctrinaire opinions to many extremes. A missionary from the interior writes that "nihilistic revolutionary doctrines, in one form or another, are spreading like yeast through China among the young men, and may be heard from in startling fashion before long." Yet more hopeful is the interest of great multitudes in Christianity. With many the motives are unworthy, but almost any motive leading to inquiry, and producing contact and acquaintanceship, is better than contempt and ignorance. And amid the thousands willing to embrace the Christian name as spurious Christians are scores of earnest people whose hearts are open to the Gospel of the spiritual Kingdom. A picture of the situation in many provinces is drawn by an inland missionary, Mr. Montague Beauchamp, in his account of his own field:

All the trials and troubles connected with leaving my old station at Kuai Yuan last spring are abundantly repaid by what God has allowed me to see in this new field. The city of Ku'ei Fu is on the north bank of the Yangtze, eight stages above Ichang, through the Gorges. It is twenty stages farther on and overland to my old station Kuai Yuan, and sixteen stages to Pao-ning, tho only four or five stages from Wan Hsien. So it may fairly be reckoned as an entirely new district. I came by the invitation of natives to Miao Yu tsao, a small mountain village, where they had provided a home. But Romanist opposition was so strong that the natives of the prefectural capital determined to open a mission station in the city, and thereby strengthen my position throughout the district. The Mandarins in most cases give us a very hearty welcome, and this welcome is genuine. They know of our righteous dealings with the people, and we give them moral support against Roman Catholic oppression by our mere presence in their midst.

Of the thousands of our would-be adherents I am fully aware that most have mistaken and wrong motives. It is a great tidal wave, bring-

ing fish of all kinds into the Gospel net. To us and all the Church of God, then, comes a most solemn responsibility and a most glorious opportunity. Thus it was that in August, 1903, two stations were thrust upon me—one in the city, one in the country, thirty English miles apart. In both places hundreds, and even thousands, crowding for admission, purchase of Scriptures, and instruction.

No more massive problem than the right guidance of this mighty people now stirring has ever confronted the Christian Church.

Early in the year ratifications of the new treaty between the United States and China were exchanged in Washington. Article XIV. of the treaty deals with the subject of Christianity and missions at work in China, and, it was believed by the American negotiators, placed the whole question in a more satisfactory condition. It recognizes Christianity as a good religion, and promises protection to all who peaceably teach and practise the principles and conform to the laws of China.*

The new Article does not abandon the interesting clauses of the old treaties by which a foreign power seeks to guarantee to Chinese subjects the right of religious freedom. There has been much discussion over these clauses. Dr. S. Wells Williams defended them to the close of his life, and they embody the principle to which civilization will one day come—namely, that there are certain duties which civilized nations owe to the subjects of uncivilized states in the way of securing for them rights which their own governments have denied. It is the duty of civilization to prevent, if possible, all unjust war. It is its duty to secure, if possible, religious freedom. There has been gain in the recognition of both these duties, in spite of the fact that war shadows a year which began with a world at peace, and that the Turk has returned to the butchery of Armenians.

The general spirit of China has been hospitable, on the whole, to the influences of progress. The significant feature of the year in the education of China has been the Japanese propaganda, which has been going on now for several years. The report of the Society for the Diffusion of Christian and General Knowledge for last year speaks at length of this movement:

The immense and growing influence of Japanese on Chinese education during late years is a great fact patent to every one who has given any attention to the subject. It is difficult to imagine that so widespread a pro-Japanese propaganda as exists in China depends solely on the personal enthusiasm of individual agents, and one must assume, from its extent and progress, that it is an organization commanding very powerful sympathy on the Japanese side, while the recognition it has secured in China would seem to indicate that it has commended itself to many influential Chinese in high places. One naturally asks why China, in her desire for knowledge, should turn to Japan, knowing, as she must, that

* See MISSIONARY REVIEW, p. 74, January, 1904.

everything to be learned there can only be had at second hand, that the fountainhead of modern knowledge and civilization is in the West, and that its stream naturally flows from thence as its source. Why do not the Chinese go to the fountainhead? The reason has been suggested by us in previous reports. The presentation of a purely secular educational system has charms for those Chinese who make little of all religion and really respect none; the affiliation of two peoples which are, or have been, under Buddhistic influences promises to become easy of accomplishment on the basis of a common religious system tolerable because old-established, and the desire of weakness to be friendly with strength already proved; all these are so many factors in favor of a Sino-Japanese friendliness being brought about. What such a close coming together of the two leading independent Oriental nations may lead to politically is beyond human power to divine, and to speculate upon it is, perhaps, outside this society's province. So long as national union has as its motive love, good-will, and desire to be delivered from oppression, such a combination might not be considered an element of danger. But if it means the building up of a power capable of antagonizing Christendom and displacing a civilization founded and consummated on the teachings of Christ, can any greater danger to the world, God's people, be imagined by Christian men?

But we may confidently believe that the best men of Japan have no idea of using the influence they would be glad to have Japan acquire in Asia for any but high ends. "Reference has already been made," said Count Katsura last May, "that Japan stands eagerly waiting to take the leadership of the East, and that if she does so it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps, and she will at least endeavor to persuade the East to do what she has done herself, and what she is trying to do more perfectly."

Signs of the Times in India and Tibet

The year has been marked by no exceptionally great events in India. It was hoped that the union of the various Presbyterian churches, which has been in preparation for several years, might be consummated in December. The last letters from the field expressed misgivings lest the troubles of the United Free Church of Scotland might delay the full establishment of the new United Church in India. Lord Curzon has been reappointed viceroy and governor-general. He is no longer popular with the natives, as he was at the beginning of his first term. He is accused of sacrificing their interests to the interests of the empire. The discontent of the men whom England has educated does not diminish. They think themselves fit to govern India, and they have no chance. The Tibetan expedition is only one more thing for them to complain of. What the consequences of that expedition may be it is too soon to tell. Some

have been sure that it would mean the immediate opening of Tibet to free missionary effort. But the occupation of the Sudan by Great Britain has not meant any such happy result, and there is perhaps less reason why the opening of Tibet should. Great Britain is as well able as Russia to impede missions when she so desires. In the native states of India there have been some unpleasant hindrances to mission activities. In some of the states there has been open violation of treaty provisions between Great Britain and the United States which had been accepted for India, including the native states. The surprising facts of the growth of the Christian population, as indicated in the census of 1901, are still causing discussion. Lord Radstock's letter to the London *Times* in the summer gave fresh impetus to the debate over the real significance of those figures and the real character of the change which has been wrought in India.* This testimony of an outside visitor is the judgment also of many missionaries, who believe that Christianity has really powerfully influenced Hinduism. There are others, tho, represented by the judgment of the *Indian Witness*, published by Methodist missionaries in Calcutta, who hold that "the peculiar structure called Hinduism stands virtually unscathed by one hundred years of Christian attempt to overthrow it."

In Persia, Turkey, and Arabia

In Persia the year has been marked by the martyrdom of the Rev. Benjamin W. Labaree, the first foreign missionary martyr in that land. He was killed by a fanatical sayid, a descendant of Mohammed, who had murdered a number of natives, Christian and others, and who was desirous of killing Dr. Cochran because of his efforts to put a stop to the murderous career of this Mohammedan holy man.† The general conditions of disturbance which preceded and which were intensified by Mr. Labaree's death prevailed until the close of the year, no sufficient government action having been taken to punish crime, to stop disorder, and to insure peace. Recently the same tribe of Dasht Kurds who murdered Mr. Labaree attacked the British Consul. They are likely to find that this was a more serious business than murdering a missionary. The American government has sent Dr. Norton, consul at Harput, as special envoy to see that American interests are properly guarded.

Our government has taken upon itself new and heavy responsibilities in these lands in its pledge to protect naturalized American citizens who return there. Formerly the United States and Great Britain declined to regard as entitled to the protection of citizenship Armenians and Nestorians from Turkey and Persia who had become naturalized British subjects or American citizens and then returned

* See MISSIONARY REVIEW, p. 932, December, 1904.

† See MISSIONARY REVIEW, p. 530, July, 1904.

to their old lands to live. The American government has abandoned this position and promised protection to all. This will involve the establishment of new consulates, and it will open large possibilities of useful civilizing work on the part of America if suitable consular representatives are sent.

Before consuls in Turkey can do much for American Armenians who return there it will be necessary to settle some of the pending questions at Constantinople. The great victory due to the presence of the American war vessels at Smyrna turned out to be wool over our eyes. The sultan still denies to American interests in Turkey rights acknowledged in the case of Great Britain, Germany, France, and Russia, and belonging equally to us—rights repeatedly demanded by us and as repeatedly refused. At last war-ships went to get them, and came away thinking they had them. But we are just where we were before. Inside his country the sultan is said to have seen a revival of the Armenian massacres. The full report of Dr. Norton, of Harput, sent to investigate the facts, has not been made public, and how true the reports of renewed atrocities were can not yet be said.

Arabia is unhappily distraught. "Arabia is torn by two rival factions now," writes a resident who knows the situation thoroughly, "and I know not what the issue will be. On one side is the old Wahabi element, with the Bin Saood dynasty, who are allies of Mobarek at Kuwait, and (I believe) secretly opposed by Britain. On the other side are the Ibn Rashid of Nejd and the Turks, who are unwillingly his allies. It seems the Turks and the Nejd ruler are losing skirmishes and forts every month, as well as prestige. The effect is uncertain, and may put bars in the way of entering Arabia or throw all Mejd open to commerce. I would not be surprised to see Hassa in Arab hands, and Yemen too, shortly."

Missionary Difficulties in Africa

By her new treaty with France, Great Britain's tenure of Egypt is made practically perpetual, and the country continues its remarkable advance. Missionary effort is still forbidden among the Moslems of the Sudan, but encouraged among the heathen tribes not yet absorbed by Islam. The Chinese are to come in to supply the Transvaal mines with cheap labor, and the terrible effects of the war, in its disturbance of normal conditions, its disruption of industry, and its legacy of convulsion and animosity lie like a great curse over the land. I venture to quote from a statement from a friend who is an engineer in the Transvaal:

So far as human control goes, the mining corporations have about everything their own way. Do not think I am hasty in saying so until you get all the light you can, and from as many sources as possible, on the four following points: 1. The Witwatersrand Native Labor Association, as a tool of these corporations, made the effort for more than a year

to compel the natives to work for thirty shillings per month, and to introduce, in a modified way, the Kimberly compound system. Both efforts have failed, as they ought to fail; but one result of the failure has been to keep the natives from the mines. There are other factors in this problem, to be sure, but by far the most important is the action of this association. Meantime hundreds and thousands of men are cut out of employment and in need. The mining houses are determined to have the unskilled labor on their own terms or not at all, and if they do not get it they are not the losers, as are the men who are out of employment, as the mines are of unquestioned worth.

2. They have had their own way in the importation of the Chinese, under the restriction of the compound system. The word "slavery" grates on our ears, but in its moral effect this system is worse than slavery. It is admitted that the Chinese are such a danger that they ought not to be freely admitted to the land. They are to have no part in its trade or traffic; they are to be brought here, not in the hope of doing them or us any positively moral good. These Chinese are wanted for the money they can make us, and we want to buy their labor as we would by the work of a traction engine, and while they are mining our gold we want to shut them up, so they will not pollute our morals, and also that we may think that we have no responsibility of bringing to them the knowledge of God.

3. It seems to an outsider that these corporations have the local British government under their thumb with reference to this matter, for the government refused to either wait for representative government or to let the matter be decided by secret ballot. The mines are determined to have the labor under the compound system, and if they do not get it they threaten to bankrupt the country without making an effort to get the labor under any other system.

4. The companies have about their own way in their control of their employees. Suppose that men are seven thousand miles away from home, in a land of only one industry, and then suppose that they can be discharged on an instant's notice without any reasons assigned. Can it fairly be said that such a contract bears with equal weight upon each party? Has the company as much to lose in discharging a man as he has in being discharged in these hard times and under such pressure? Can it be reasonably expected that most men will do right if they cross the will of their employer in doing it? The rate of wages is such that a man with a family can live so long as he has his work, but, even with the best economy, there is little money left for books, or education, or need in case of sickness. There is but little hope for the permanent advancement of the land unless the conditions are such that there can be permanent homes.

"The world's open sore" is still uncleansed. A new slavery succeeds the old.

South America and the Philippines

The schism in the Presbyterian Church, the strongest Protestant Church in Brazil, continues. The alleged ground for the schismatical movement, which resulted in the establishment of an independent Presbytery, was the Masonic question; the independents holding that Masonry is incompatible with Christianity, and the

Synod, that whether it is wrong or not, it is not an occasion for excommunication or exclusion from the Church. Both sides are holding their own, tho, as always, schism seems likely itself to be rent by schism. These are bad days for dissension among Christians in Brazil. Every energy is needed for real work. "Conditions have greatly changed here," writes one of the most experienced observers. In Brazil, "there is no longer an indifferent dying Church to contend with, but a revived Roman Catholic Church, and in many instances a genuine revival of religion, an awakening of the religious sense of the people. This is the result of a skilfully organized campaign from Rome, and the influx of thousands of learned priests and members of the religious orders from Spain, Italy, France, and Germany, and even from the United States. Something must be done by the various missions to meet these conditions."

The remainder of South America fears us none the less because of the Panama matter. The Spanish war and the Venezuela troubles fed their distrust and fear of the United States, and Colombia now furnishes added occasion. The beneficence of our work for civilization on this hemisphere must vindicate the benevolence of our purposes toward Latin America. But we shall never be understood by these nations until we raise up in them a body of Protestant people who will see with our eyes and trust us as brothers.

The Spirit of Missions for September contained an admirable statement by the Right Reverend Charles H. Brent, D.D., the Episcopal Bishop of the Philippines, setting forth in the most comprehensive and luminous way the present conditions in the islands.* The year has been a year of steady progress, both in the government and in the missions, and it may be hoped in the Roman Catholic Church, both in the large body of it now passing under the control of American ecclesiastics, and in the separated section under Aglipay.

The year has, on the whole, been a quiet year in the mission work. There has been sorrow and trouble, and northeastern Asia has been disturbed by the war, but, as has appeared, much less than was feared. And whether in disturbance or in calm, the great building is going forward.

The new age stands as yet
Half built against the sky,
Open to every threat
Of storms that clamor by,
While scaffolding veils the walls,
And dim dust floats and falls.
As moving to and fro,
Their tasks the masons ply.

* A summary of this article will be found on page 49 of this number.

THE WORLD'S OUTLOOK IN 1905

BY THE EDITOR-IN-CHIEF

The new year suggests a threefold survey—the retrospect, aspect, and prospect; and the discriminating eye will discern both the promise and the menace of our twentieth-century civilization, in order to read God's signals, both of encouragement and warning.

The one indisputable fact is *the amazing progress of the race in the matters of this world*. In every direction there is rapid advance. Invention seems to have penetrated to the inmost sanctuary of the temple of science, and discovery seems to have left little to discover, justifying Gladstone's famous saying, that a single decade of the last century outran all the centuries that went before in the variety and celerity of scientific achievement. The triumphs of machinery, optics, and photography; chemical analysis, telegraphy, electric engineering, anesthetics and antiseptics, the spectroscope, the microscope, the telescope, and a hundred other of the greatest inventions and discoveries of all time belong specially, if not exclusively, to the past hundred years.* Men are fast moving toward the impenetrable veil beyond which the finite mind can not pass. Radium, tho in some respects revolutionizing previous scientific notions, was but the wonder of a day, so accustomed are we to the novel and the startling.

General intelligence must correspondingly move on. Ignorance and superstition are birds of the night that flee before the dawn. The Hindu could not hold absurd crudities of Brahmanism and yet look through his microscope, and so he dashed to pieces the costly lenses that exposed his errors. Cuvier could not be appalled by a ghost with horns and hoofs that threatened to eat him, for he reasoned that such an animal must be graminivorous and not carnivorous. Men may not be ready for a new religious faith, but the old must go when the new search-light of science shows its falsity.

The magnificent *educational apparatus* of our times is one mark of this gigantic stride forward. The great universities are now equipped with libraries, instruments of all sorts, philosophical chambers, and chemical laboratories, which a quarter century ago were not even dreamed of as possible; and even the humblest schoolhouse

* Alfred Russell Wallace, in his book, "The Wonderful Century," classifies these wonders under fourteen heads, which it may be well to preserve for reference:

1. MODES OF TRAVELING: Railway, Steamship, Electricity.
2. LABOR-SAVING MACHINERY.
3. THE CONVEYANCE OF THOUGHT: Telegraph, Telephone.
4. FIRE AND LIGHT: Matches for ignition, Gas, Electricity.
5. NEW APPLICATION OF LIGHT: Photography, Röntgen Rays.
6. SPECTRUM-ANALYSIS.
7. THEORETICAL DISCOVERIES IN PHYSICS: Conservation of Energy, Molecular Theory of Gases.
8. APPLICATION OF PHYSICAL PRINCIPLES: Velocity of Light, Phonographs, Röntgen Rays.
9. IMPORTANCE OF DUST.
10. GREAT PROBLEMS OF CHEMISTRY.
11. ASTRONOMY AND COSMIC THEORIES: New Planets, Meteors.
12. GEOLOGY: Glacial Epoch Antiquity of the Genus *Homo*.
13. EVOLUTION AND NATURAL SELECTION.
14. DISCOVERIES IN PHYSIOLOGY: Cell-Theory, Germ-Theory, Anæsthetics, Antiseptics.

rivals the college of a century ago in equipment, and our higher schools become centers of invention and discovery, some of the national museums having a complete apparatus freely accessible to the student experimenter. In many lands education is compulsory. Ignorance is reckoned a social crime to be legislated against, as disloyalty. Correspondence schools are putting even technical study within reach of farmers' boys and poor widows' daughters who live in remote districts.

Liberty, civil and religious, is becoming the heritage of all mankind. Slavery has almost disappeared from the earth, and Livingstone's "open sore of the world" is well-nigh healed. Persecution for religious opinion is now scarcely possible. Torquemada and the Inquisition would be stifled in the air of modern toleration. Even Russia promises a new régime, reforms that extend to the Siberian exiles, the Stundists and the Jews, and lifts the censorship from the public press. Japan has displaced her "edict board" by a public official announcement of perfect toleration for all religious faiths, scorning the imputation that the Sunrise Kingdom is waging war for religious issues. Lands of the open Bible are no longer exceptional. Even Spain and Italy welcome the Scriptures. A score of Protestant chapels stand within a mile of the Vatican, and the "tuning of the pulpit," once customary even in Britain, is no longer known in "Christian" lands.

There is a manifest *trend toward peace* also among the world's peoples—settlement of controversy by arbitration is increasingly possible and popular. There is something abhorrent to the common-sense sentiment of mankind in this wholesale butchery of warfare. "The Hague Tribunal" is both a product of this growing sentiment and a promise of better things. How infinitely better the arbitrament of impartial counsel than of the sword. The time will come when the nations will be ashamed of the precipitancy with which they once rushed into battle.

The Peace Palace at the Hague, now about to be built, will cost nearly two millions of dollars, of which Mr. Carnegie gives \$1,500,000. The site is fixed. It will contain a great court of arbitration, 270 feet by 120, and covering 12,000 square feet, one of the grandest audience rooms in the world, with huge white marble pilasters. The majestic dome will be supported by superposed galleries, one of them flanked by enormous statues of Clemency and Justice, Law and Strength. Is it too much to hope that in that great edifice may be held "The Parliament of Man, the Federation of the World"?

There can be no doubt also that the Christian faith is *gradually supplanting all other forms of religion*.

This can not be seen without a glance beneath the surface. In

Christ's day there were many, even "among the chief rulers," who "believed on" Christ, but because of the Pharisees they did not confess Him, lest they should be put out of the synagog," and even Nicodemus came by night because he dared not come by day. Social ostracism, and especially household enmity, deters hundreds of secret disciples from open espousal of Christ; the rigid caste lines of India become to many insuperable barriers, and in other lands the fear of persecution paralyzes confession, as in China, and Mohammedan and papal countries. Yet, notwithstanding these obstacles which the great "hinderer" heaps in the way of the timid and the halting, the power of the Gospel is not essentially crippled.

Three conspicuous examples of this fact may be adduced. INDIA is a world in itself, with its two hundred million Hindus, and nowhere is this public confession of Christ more difficult and dangerous. Yet Lord Radstock, visiting India for the fifth time, expresses amazement at the rapid "softening of hostility" to Christian teaching. The last census shows in one decade a growth in the number of native converts, of from *twenty-five to fifty* per cent., and he calls the changes "movements on a gigantic scale." Superlatives are cheap, but this writer justifies his judgment by an overwhelming array of facts.*

So in CHINA, notwithstanding the horrors of the Boxer massacre, the cause of God moves on. Rev. Mr. Lloyd, for example, says that the attitude of the people toward the missionaries is changed everywhere through the province—seldom even rude epithets being flung at them, as a few years ago. Medical work, especially among lepers and the blind, has convinced even gainsayers that the "foreign devils" are philanthropists, inspired by an unselfish spirit. The silly rumors and slanders about their sinister motives and diabolical practises are either no longer rife or treated with contempt. Even where conversion does not follow the teaching given in Christian schools and colleges, superstition is corrected, and the advantages of Western civilization are admitted, and the attitude toward Christianity is far more complacent. The growing independence and influence of the native Church is another grand fact. The native converts are more like weaned children, no longer dependent on foreign nursing. Native pastors have developed both in knowledge and wisdom, and the Church is outgrowing its infancy and coming to a stalwart maturity.

In all mission history nothing has been more startlingly rapid than the transformation in UGANDA. It is now not yet thirty years since, in 1875, Henry M. Stanley visited Mtesa at his capital in Uganda, and undertook to convert the king to Christianity, and for this purpose translated to him a portion of Ezekiel and John, and finally gave him an abstract of the whole book in Kiswahili, which the king understood. The matter was put to the chiefs in general council on the question:

* See the *MISSIONARY REVIEW* for December, 1904, p. 932.

"Shall we take the white man's book?" The vote was in the affirmative, and from that moment Christianity after a sort became the state religion of Uganda.

On November 15, 1875, Stanley's letter appeared in the London *Daily Telegraph*, announcing the king's readiness to welcome Christian teachers, and this letter led the Church Missionary Society to send workers to that land. It was only three days later that £5,000 were offered for a mission to Lake Albert Edward; and another week passed, and the C. M. S. committee undertook the Uganda Mission! As early as June, 1877, about eighteen months after Stanley's letter, the first two C. M. S. missionaries reached Ruboga. Mackay followed in 1878. Hannington gave his life to "purchase the road to Uganda" in 1885, and a great persecution followed in 1886, and three revolutions in 1888; and yet the work went on. Even the death penalty and civil war could not stop it. In 1895 there were over 2,050 native confirmees. In 1902 the new Christian cathedral was opened at Mengo, and there were 2,200 native Christian clergy and teachers, and nearly 4,000 native Christians, and *in five years* these totals had *trebled*! One feature of this work is unique. Mr. Fisher at Mityana, and Pilkington after him, adopted the plan of *synagogi* (reading-houses), where those who wanted to study the Christian's Book could do so under competent teachers. In a few months about 200 of these *synagogi* had been planted, and 20,000 natives were meeting in them to be taught. There were 131 teachers sent from Mengo. When Pilkington was in England on his furlough in 1896 he told of 100,000 souls brought into close contact with the Gospel, half of whom could read God's Word themselves, and of 200 buildings raised by native Christians for worship.

The Darker Side

To all this bright outlook of the world field there is a dark side. Between these mountain peaks, lit up by the glorious sun, lie valleys shrouded in darkness, and an impartial observer will not overlook the discouragements that constitute God's warnings of danger ahead—dangers that are only increased by ignorance and indifference.

It is but too plain that the era of universal peace is yet afar off. War is at this moment waging with a savage cruelty and desperation that reminds us of brute beasts locked in a deadly encounter, when only death relaxes the hold of either. The human race is far from applying its boasted doctrine of the brotherhood of man. Even the invention and discovery on which we so pride ourselves are only utilized to make warfare more destructive. Indeed, it is coming to be no longer a matter of valor and bravery, but of subtlety and savagery. War is always terrible, but there is something that challenges respect in a fair and free fight, where strength and courage and endurance win the day; but it requires no martial prowess or virtue to plant

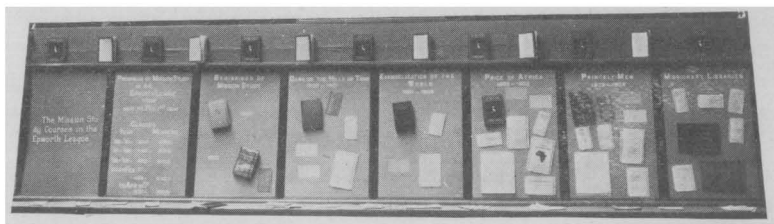
mines on the land or sow them in the sea, and mechanically destroy a whole fleet or regiment at once.

Then, aside from war, there is race prejudice and hatred, which so often finds vent even in lawless violence. Lynch law in the United States is on the increase, and has lately taken on refinements of cruelty that would have disgraced the Spanish *auto da fe*! The antagonism between capital and labor grows apparently more hopeless.

We can not but feel that the *value set on human life* is very low, and that it is fast becoming lower. Attention has been lately called to the appalling sacrifice of life in the "elevators" of great public buildings, which could be made safe by proper appliances. The recklessness manifest in the "*Slocum* disaster" on the East River is yet fresh in our minds. The awful sacrifice of life on railways, especially in America—these are some of the facts that show how cheap is the estimate put on life, and how greed grasps at gain and values money more than men.

Just now the growth of a *gigantic money power* menaces even our highest civilization. To this we can not shut our eyes. As Mr. Lloyd phrases it, it is "*wealth versus commonwealth*." Ten men in America hold an amount of wealth so enormous that practically it throws even the scales of justice out of balance, and threatens to control the government of the country, legislative, judicial, and executive. This bids fair to become one of three problems to be solved by statesmanship and Christianity combined, and to tax the utmost of the resources of both Church and State, the other two problems being those of *drink and lust*. There is a field for the cultivation of *civic virtue* in our days not surpassed in all the ages as to both need and opportunity.

Finally we need to face the *corruptions* which obtain even in church life. Israel's sins were drunkenness, lust, and idolatry. Judah did not run to Israel's extremes in idol worship, but, while comparatively true to Jehovah, corrupted his worship with formality, carnality, and even hypocrisy. This historic lesson admonishes us that we may avoid one gulf only to plunge into another. The Church of our day is already leavened with ritualism and rationalism and a general apathy. There is a new demand for prayer and separation unto God. There is now sounding a new evangelistic note, of which we are glad. Ministers are waking up, as Rev. W. J. Dawson puts it, to the fact that a cultured pulpit, addressing cultured pews, is not enough, and that a man conscious of a "Gospel" may yet be equally conscious of barrenness and failure—evangelical truth and decorous worship without spiritual power. It was a great sight at the Free Church Congress in Brighton, in 1903, to see a thousand of the best of English nonconformists marching through the streets at half-past ten at night gathering out drunkards from the saloons and harlots from the dives, and returning three thousand strong to the Dome for a mid-night service. To see the churches sacrificing respectability for saving contact with the lost is something worth living for. This is more than a forward movement—a stride forward, as in "seven league-boots."



AN EXHIBIT OF THE YOUNG PEOPLE'S MISSION STUDY COURSES

MISSIONARY EXHIBITS, AND HOW TO USE THEM

BY S. EARL TAYLOR

Author of "The Price of Africa," etc. ; Secretary of Young People's Work in the Missionary Society of the Methodist Episcopal Church

Missionary exhibits on a very small scale have been coincident with the development of modern missions. Missionaries at home on furlough, particularly from India, have from the beginning used curios as an aid to missionary addresses. The first exhibit I ever saw was in connection with an old-fashioned camp-meeting, when a missionary spoke in the afternoon, and altho I do not remember what he said, I do retain a vivid mental picture of the rough board pulpit in the tent decorated with hideous idols and other emblems representing a heathen religion and the life of a heathen people. After the address my father, at my earnest solicitation, took me up to see the curios. The wonderful stories told by a "real, live missionary" at once took rank in my boyish thought with the marvelous tales of "Robinson Crusoe."

The First Extensive Exhibits

So far as the writer has been able to ascertain, the first extensive denominational missionary exhibit ever attempted in America was that of the Protestant Episcopal Church, whose missionary leaders prepare done on a somewhat extensive scale in Philadelphia in 1892. The idea was an adaptation of the missionary exhibits in Great Britain, held under the auspices of the Church Missionary Society, and this is probably true, consciously or unconsciously, of all of the larger exhibits that have been attempted in America. The Protestant Episcopal Church has also conducted other successful exhibits, notably at New York in 1900, at Washington in 1901, and at New York in 1902.

The Student Volunteer Movement for Foreign Missions has rendered invaluable service in developing the missionary exhibit idea. At the second convention of the Student Volunteer Movement, held at Detroit in 1894, an attempt was made by the Rev. J. E. Adams, now of Korea, to present the great facts of foreign missions by the use of charts and literature. This had never been done so extensively up to

that time. The missionary books were not especially well chosen, but they represented the first attempt to bring before the Christian public a comprehensive, classified list of such literature.

At the third Student Volunteer Convention, at Cleveland, in 1898, not so much stress was placed upon the use of maps, charts, and diagrams, but the aim was to present a larger and better-selected list of missionary books, together with a more complete collection of the literature of the various missionary boards. The religious life of the non-Christian

countries, especially of Japan, was also represented on a small scale.

At the fourth convention of the Student Volunteers, held at Toronto in 1902, not only were the best ideas of the previous conventions embodied in the exhibit, but a special feature was prepared

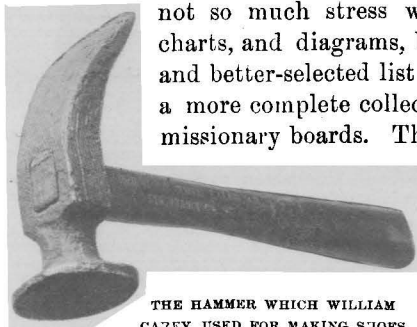
in a very elaborate array of articles useful to a missionary. The aim was to suggest to missionary candidates, before the time came for them to purchase an outfit, articles which would be of great use, but which ordinarily they would neglect to buy. It was also desired to make real to the home constituency the requirements of the foreign field.

A Great Interdenominational Exhibit

The great missionary exhibit held in connection with the Ecumenical Conference of 1900, in New York City, is recognized as the largest and most comprehensive type of an interdenominational exhibit ever attempted in this country. Its scope will be indicated by the following extract from the report of that conference :

The Exhibit Committee corresponded with some eight hundred missionaries and five hundred societies throughout the world in its effort to collect such articles as would most vividly illustrate native life or customs and the work and environment of the missionary, as well as convey through the eye the material and educational results of Christian missions. The main exhibit was by countries, each occupying a separate court or alcove, and the heads of these courts and their assistants were most happy in their explanations of the articles exhibited. In some cases they were natives or missionaries of the country, and dressed in the costume of the people. The exhibit also contained a collection of missionary literature, maps, and apparatus used in the home Church for the circulation of information and the collection of funds. The library included the publications of the Bible and Tract Societies, and some eight hundred of the latest missionary books in the English, German, French, Dutch, and Scandinavian languages.

The Yale Band and the managers of the various student missionary campaigns in the years 1897-1900 were instrumental in securing



THE HAMMER WHICH WILLIAM CAREY USED FOR MAKING SHOES

Loaned to the Los Angeles exhibit by Dr. Mursell, of Edinburgh



AN AMERICAN INDIAN BOOTH AT THE LOS ANGELES EXHIBIT

denominational and interdenominational missionary exhibits in connection with the conventions of the young people's societies. These, for the most part, consisted of maps, charts, mottoes, and literature suitable to the needs of young people's societies. Especially in connection with the Christian Endeavor, Epworth League, and Baptist Young People's Union conventions, efforts were made to have the cause of missions represented more or less elaborately in this way.

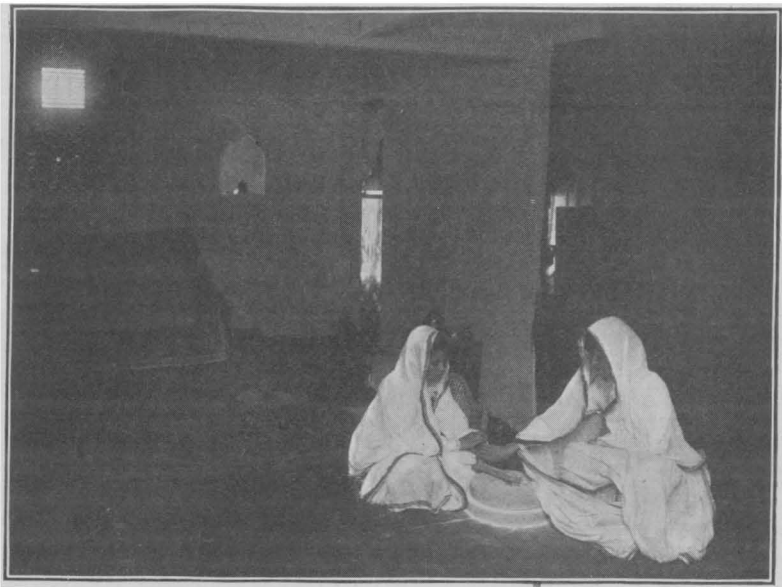
The Los Angeles Exhibit of 1904

Perhaps the most striking development of the missionary exhibit idea in connection with a single denomination has been that carried on under the auspices of the Missionary Society of the Methodist Episcopal Church. Great denominational missionary conventions were held under the auspices of this society at Cleveland in 1902, and at Philadelphia in 1903. In connection with these conventions a serious attempt was made to bring together and classify, not only the pamphlet, leaflet, and general literature of the denomination, but also curios from the various countries in which the society was at work. A corps of trained workers were placed in charge, whose duty it was to explain the features of the exhibit to the visitors, and in particular to explain best methods of work to those who were interested in Sunday-school, young people's society, or church missionary work. It soon became evident that these exhibits were not merely an annex to the

conventions, but that they were, as one expressed it, "the business end of things." Here the delegates were able to receive that practical help which it was impossible to give in connection with the platform work of a great inspirational convention.

Some one suggested that the time would soon come when, instead of the missionary exhibit being the adjunct of a convention, a convention would be built around the missionary exhibit. This idea was realized more quickly than any one had expected when, in connection with the General Conference of the Methodist Episcopal Church, held in Los Angeles in May, 1904, a most successful effort was made to combine the essential features of an exhibit, a convention, and a great educational campaign.

One of the finest halls in California was secured, a hall erected especially for exhibit purposes. The interior was reconstructed with reference to an attractive display. The services of one of the best decorators on the Pacific Coast was secured and, as one of the local newspapers expressed it, "the whole room was soon aglow with Japanese lanterns and umbrellas, with banners of every conceivable color and inscribed in almost every imaginable language." In the center were racks, upon which literature was artistically mounted on large sheets of cardboard, neatly framed with black picture-moulding, and around the walls of the room and of the gallery were booths containing curios illustrating the "history, geography, racial char-



A ZENANA SCENE REPRODUCED AT THE LOS ANGELES EXHIBIT

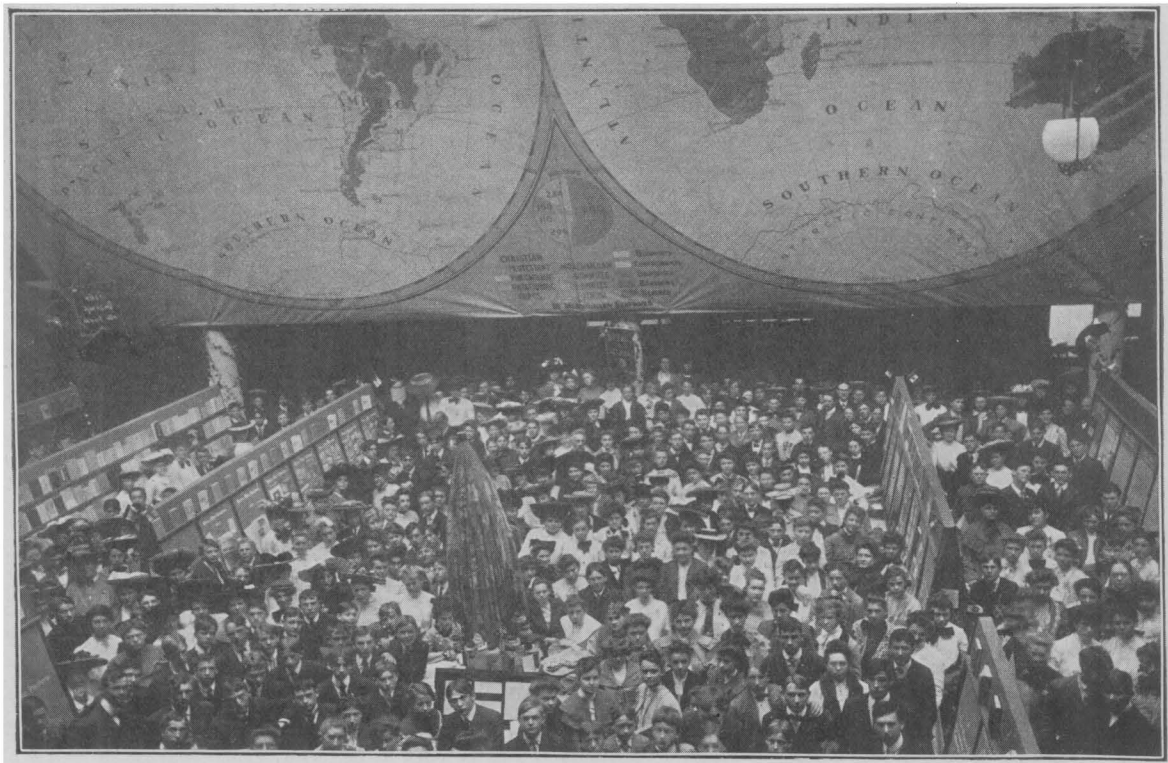
acteristics, social customs, and other peculiarities of the lands represented." *

More than two hundred trained workers were in attendance to explain the various features of the exhibit. Fifteen experts came from the East, and the others were furnished by the Woman's Foreign Missionary Societies and the Young People's Societies of the local churches. To a church was assigned a special country, and those selected for this work were expected to make preparation by spending two or three months in reading on that country and its missions. Thus a great educational movement was started even before the exhibit began.

During the sixteen days of the exhibition it was visited by 102,569 people. One morning the high school of the city was dismissed in order that the pupils might attend, and fourteen hundred of them spent a profitable forenoon in the hall. The next day the pupils from the commercial high school, five hundred in number, came in a body, and following this twenty grades of the grammar schools, the students of the University of Southern California, the Student Volunteer Union of Southern California, private schools, normal schools, and Sunday-schools came in rapid succession. The members of the Chamber of Commerce with their ladies, seven hundred in number, attended one evening, and twenty-five hundred young people of the city (other than Methodists) were welcomed on "Young People's Night." In short, the city of Los Angeles, accustomed to great exhibits and fruit and flower festivals, was captured by an exhibit which was publicly and avowedly missionary.

Not only was the attention of the public attracted by the array of articles on exhibition, and not only were trained workers in attendance, but some of the greatest speakers of the denomination were present to deliver addresses. A platform had been built out from the gallery, and from this every afternoon at two o'clock bishops, missionaries and leading ministers and laymen spoke concerning the world need and the world-wide opportunity. In each of the booths representing the various countries missionaries were ready morning, noon, and night to deliver short addresses to the crowds of people who gathered. Not less than one hundred and fifty missionary addresses were thus delivered, exclusive of stereopticon lectures, which were a daily feature of the program. Young men with megaphones were employed as floor-walkers to see that the impromptu events of the program were so arranged that at all times there would be one or more interesting features. Often three or four addresses were delivered from the booths in different parts of the room at the same time.

* The limits of this article will prevent a detailed description of this exhibit, which may be easily obtained from the denominational papers published in June, 1904. But a few striking and outstanding facts will illustrate the far-reaching character of this exhibit.



A CROWD OF HIGH-SCHOOL CHILDREN VISITING THE LOS ANGELES MISSIONARY EXHIBIT



A GROUP OF WORKERS AT THE LOS ANGELES MISSIONARY EXHIBIT

The results of this exhibit were manifest—

First: It dignified the cause in the minds of many who had thought of the missionary enterprise as a campaign carried on mainly by worthy but over-zealous women and children. The fact that a great banner inscribed "Missionary Exhibit" was flung across the street by special permission of the city authorities and that crowds of the best people of the city had to be kept in line by the police, and at times refused admission because of the throng, was in itself a challenge to the thoughtful consideration of the visitors and residents of Los Angeles.

Second: It crystallized and corrected vague impressions. The idea of a missionary, with a battered silk hat and white tie, teaching naked savages under a tree, or the equally current idea of an emaciated messenger of the Cross stepping from a rowboat into the arms of a cannibal chief, gave way to a sense of astonishment over the comprehensive character and the varied types of work carried on under the auspices of the missionary societies.

Third: It gave a panoramic view of the missionary operations of the world. It was impossible for one to visit the hall without being impressed with the magnitude of the world-wide missionary campaign. Even the school children realized, after visiting the exhibit, that a study of missions involved an intimate knowledge of the geography of the world.

Fourth: It was educational in the truest sense. Leading business men came to inquire of the missionaries concerning trade conditions in the Far East. A group of school children who had been studying South America came to spend a half holiday with a missionary from that country. An old sailor whose ship had touched almost every foreign port stood in front of the great missionary map of the world and ex-

plained to a circle of interested visitors concerning the geography and the physical features of the islands of the South Sea.

Fifth: It reached a great class of nominal Christians and non-churchgoers who at present are indifferent to the claims of missions, and who will probably not be reached in any other way.

Sixth: It was a spiritual force in the City of Los Angeles during the General Conference period. The exhibit workers, including the missionaries, were in daily prayer that they might be used of God, and the meetings and addresses were characterized by a quiet but intense and pervasive spiritual force which made itself felt at all times and sometimes in remarkable ways.

One striking instance was when Miss Anna Stone, a Chinese young woman of attractive personality and beautiful soprano voice,



BISHOP HARTZELL, OF AFRICA, GIVING AN ADDRESS AT THE LOS ANGELES MISSIONARY EXHIBIT

was walking through the hall, and came upon some heathen Chinese women and children, residents of Los Angeles, who, with hundreds of other Orientals, were visiting the exhibit. Miss Stone, who has since returned to China as a missionary to her own people, stopped and spoke to these Chinese women and kissed one of the children. The striking contrast between the face of the Christian girl and the heathen women soon attracted the attention of a large number of people, and presently a thousand people on the floor and in the galleries stood silently observing the unusual scene. Miss Stone, quickly taking in the situation, said quietly to the Chinese women: "May I sing a Christian hymn?" and, raising her beautiful voice in song, she poured forth the words:

"And I shall see Him face to face,
And tell the story, Saved by Grace."

When the song was over, every eye was dimmed as the Christian girl quietly spoke a word to her heathen sisters and passed on, leaving behind a spiritual impression that will never be effaced.

Thousands of people were undoubtedly attracted to the exhibit out of curiosity, or because of a philosophical interest in the history and development of the races of mankind; but the exhibit, while fulfilling the requirements of a museum, was preeminently a spiritual force, and the underlying purpose was "to awaken inquiry about and enkindle interest in the spiritual condition of millions of people, who have never yet, in all these centuries, been evangelized by the Church of Christ."

These great exhibits, held under the auspices of the Missionary Society of the Methodist Episcopal Church, have created an appetite throughout the denomination for smaller exhibits of this character. Those who have visited the exhibits go back to their homes and desire to have missionary exhibits introduced in connection with local, district, and State conventions. It therefore became necessary for the missionary society to prepare smaller exhibits, which could be shipped by express or freight to various parts of the country. At first fifteen were prepared, then ten more, then twenty, and these are in constant circulation. They are packed in neat cases, and printed instructions are enclosed which enable the local workers to set them up and properly care for them.

A Permanent Exhibit Needed

It requires not the vision of a prophet to see that the missionary exhibit is here to stay, and that the need is something of the kind on interdenominational lines, which will be of a permanent character, with smaller exhibits for denominational uses.

The chief argument raised against missionary exhibits thus far has been the expense and labor connected with them; but were such arguments to prevail in the business world, there would be no subway under New York City; there would be no World's Fair at St. Louis; there would be no material progress. However, the items of expense and labor constitute serious problems, and must not lightly be regarded. No single denomination will probably care to undertake to carry forward, for any length of time, great exhibits like that at Los Angeles, as the expense would be prohibitive, and the labor is excessive, when one has to gather together the materials for an exhibit from the ends of the earth, and then scatter them again by express and freight. Moreover, a great missionary exhibit is essentially interdenominational, in that if it appeals to the whole city, as it did at Los Angeles, it will be attended by the people of all denominations and of no denomination. If properly followed up, the work must also be done by the representatives of the various denominations whose people visit the exhibit.



THE REPRODUCTION OF A JAPANESE TEA GARDEN AT THE LOS ANGELES EXHIBIT

If such an exhibit were provided, it could go from city to city on a carefully arranged schedule, and the various missionary societies could delegate missionaries and secretaries, or other missionary specialists, to assist at important centers. It could remain in a given city for a week or ten days, and could be thoroughly advertised for a radius of fifty or one hundred miles, and reduced railroad rates could be secured.

Not only could a training-school of methods be conducted, but great missionary mass meetings could be arranged, so that in very truth a great missionary conference or convention could be built around this missionary exhibit. A daily program might be arranged somewhat as follows:

- 8.45- 9.15—Prayer and conference of workers.
- 9.15-10.30—Visits of public school children, accompanied by their teachers.
- 10.30-12.00—Cleaning up the exhibit hall in preparation for the afternoon.
- 12.00- 2.00—Luncheon served in the missionary café and tea-garden.
- 2.00- 3.00—Special platform addresses.
- 3.00- 5.00—Conferences concerning young people's work (denominational and interdenominational).
- 6.00- 8.00—Inspection of the exhibit and dinner.
- 8.00-10.00—Special programs, stereopticon lectures, inspection of the exhibit, music, conferences, etc.

Rest-rooms and lunch-rooms could be provided, so that those who became weary might rest, or secure refreshment under ideal conditions. The exhibit would be open to the public from noon until 10 P.M.

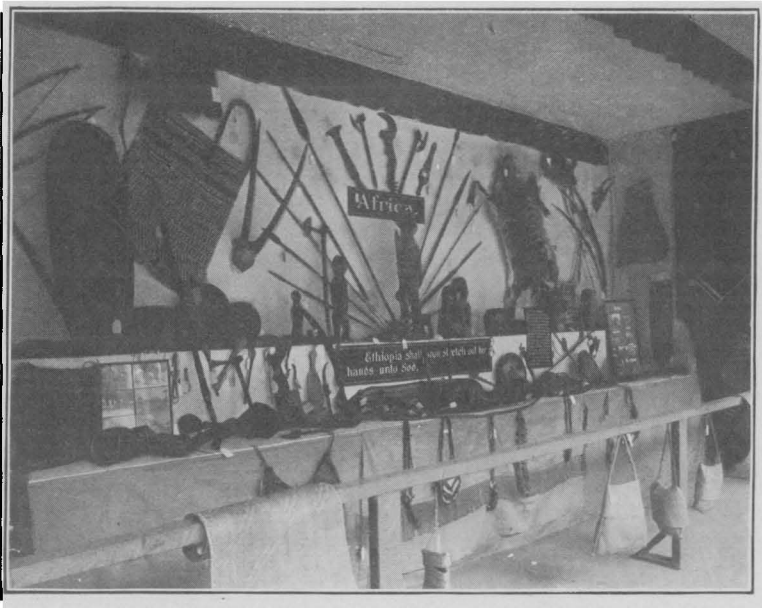
If it be thought that this plan is visionary, we may say that it has been carried out successfully at least eighty times in Great Britain and once in America. Multitudinous details are connected with such an enterprise. To collect, classify, and properly display the material; to secure and train the workers; to plan and advertise the meetings will

require attention to detail, experience, and a high type of organizing ability; but all necessary data is at hand, and it is entirely possible to elaborate and carry out such a plan as is outlined above.

Smaller exhibits could be prepared under the auspices of the various missionary societies for use at district, State conventions, and for denominational missionary conferences, assemblies, and conventions. Subexhibits could be placed in theological seminaries and colleges, and loaned under carefully specified conditions, and subject to recall. These might be for the general missionary education of the student body, for student mission study classes, for missionary meetings, for campaign or deputation work, for local missionary rallies, for the use of the teacher in the department of missions, and for young ministers in connection with their Sunday appointments.

Small local exhibits for Sunday-schools, Young People's Societies, and churches could be (are now) loaned by missionary societies, or the material for such an exhibit could be collected by any live committee, and could be artistically mounted by local talent and kept by the church as a permanent missionary asset.

Thus, throughout the country the eye, as well as the ear, would receive distinct missionary impressions, and the coming of the Kingdom would be perceptibly hastened.



AFRICAN CURIOS AT THE LOS ANGELES EXHIBIT

THE EVOLUTION OF JAPAN

FIFTY YEARS AGO AND NOW

BY REV. R. B. PEERY, PH.D.

Author of "The Gist of Japan"

Many centuries ago the Old Testament prophet Isaiah doubtfully asked, "Shall a land be born in one day? Shall a nation be brought forth at once?" Now this thing which the prophet apparently despaired of has almost been accomplished in Japan. Fifty years ago she was an insignificant, unknown, and undeveloped little land, in an unfrequented corner of the earth. To-day she is one of the great world-powers, and is receiving universal praise for her accomplishments both in peace and in war.

The transformation of Japan has been great and far-reaching. To understand fully its magnitude we must recall the state of the country when this magic change began, just fifty years ago. For three hundred years Japan had pursued a rigid policy of seclusion, effectually closing the country against foreigners and their ways. No Japanese were permitted to travel abroad. Even the building of ships large enough to navigate to foreign ports was strenuously prohibited. Japanese sailors who were shipwrecked and driven on other shores were not allowed to return to their own land, while foreign sailors whom the storms of the deep occasionally cast on Japan's coast were cruelly done to death. The purpose of this seclusion was to prevent great Japan, the land of the Gods, from being contaminated by the foreign barbarians, and particularly by their hated Christian religion.

Being thus almost uninfluenced by the outside world and left to her own development, Japan perpetuated down to the middle of the nineteenth century the old feudal system which died out in Europe five hundred years before. The country was divided into petty kingdoms, and each ruler was king and lord in his own province. The emperor lived in forced retirement in Kyoto, a mere figurehead, while the tycoon usurped the central power, and pretended to rule over the whole land. But many of the feudal princes were as mighty as he, and frequently made war upon him. These petty kings were also continually fighting each other, and for five hundred years the land was divided into great warring camps, and furious and bloody conflicts laid waste the country, and reduced her fairest cities to ashes.

In this feudal state society is necessarily unsettled, and a high and stable civilization is impossible. Indeed, Japan had no civilization at all at this period, according to our use of that word. There was little communication between the provinces, and when a man from one district was found in another he was usually treated as a foreigner and often murdered. Internal trade was small and difficult, because there was no common medium of exchange, each province having its own

separate coin. Human life was cheap. A *samurai*—i.e., a member of the soldier class—might cut down a civilian on the slightest provocation, or just to try the temper of his darling sword, and no questions were asked about it. There were no fixed laws, no schools, no mails, no telegraphs, no hospitals, no asylums, and no doctors worthy of the name. In short, Japan stood just about where Europe did in the tenth century, the period that we fitly call the Dark Ages.

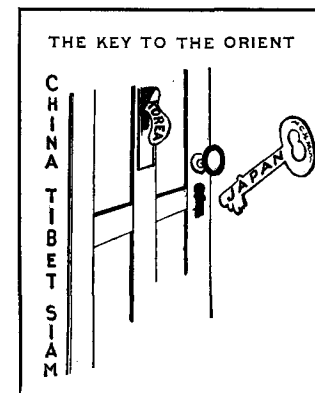
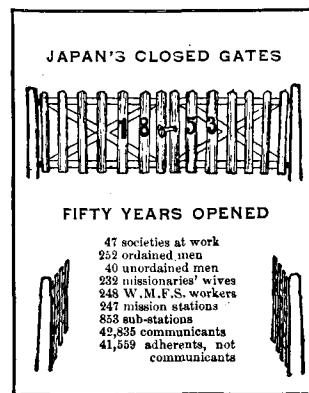
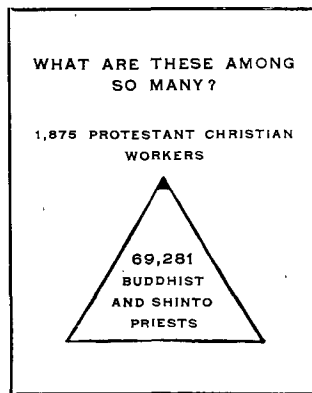
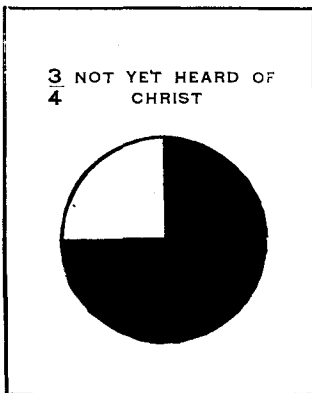
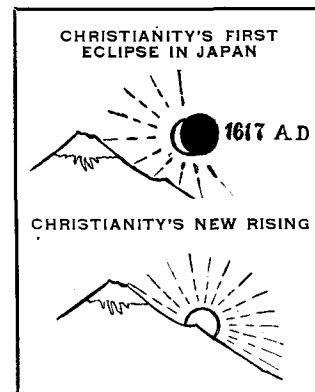
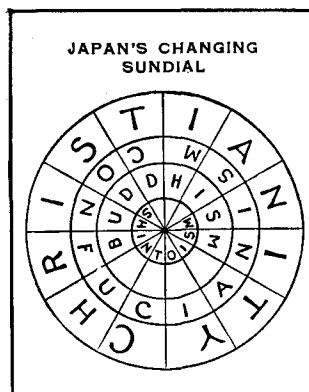
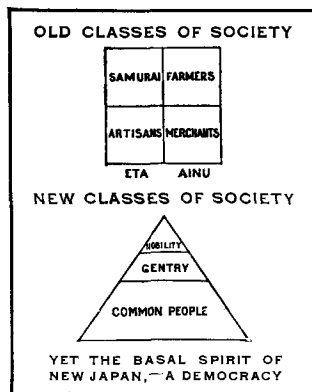
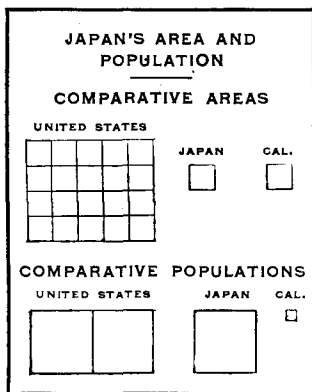
But behold her to-day! After only fifty years, and apparently without great effort, she has accomplished much of what Europe accomplished through nine hundred years of labor and resolution. Feudalism was abolished at a blow, the tycoon was deposed, and the sacred emperor came out of the obscurity that had veiled him for centuries and placed his own strong hand upon the helm of state. That same hand still grasps it, and has guided it wisely and well through all the mighty changes that have been packed into these short years. He has granted his people constitutional government, with their senate and house of representatives, and local self-government in all cities and towns. The laws have been revised on the basis of the code Napoleon, and are honestly and justly administered by competent courts.

A general system of schools has been created, and every village and hamlet has its school. Education within certain ages is compulsory, and practically all the children are in school ten months of the year. The larger towns have good academies and high schools, for both boys and girls, which are always filled to overflowing. The government maintains seven good colleges and two universities, one of which, at least, compares favorably with American universities.

Good railways and country roads now connect all the cities and towns, and home trade and commerce is flourishing. Japan has almost a monopoly of the carrying trade in the Far East, and she has good steamship lines to Bombay, Melbourne, Antwerp, London, and our own Pacific Coast. She realizes the importance of commerce, and is developing it rapidly.

Japan is still a military nation, but she has changed the old feudal system of warfare for the most approved methods of modern times. Her large army is thoroughly organized and equipped, and is up to date in all respects; and the same is true of her navy. Perhaps there is no more efficient navy in the world for its size than is the Japanese navy. While the patriotic people are justly proud of both army and navy, the navy is their special treasure, and to become a naval officer is the highest ambition of the average youth.

Thus we see that Japan has very speedily and effectively changed her old civilization into our newer and better form, and in so doing she has ceased to be an obscure Oriental land, and has taken her place among the great nations of the world. She is the cynosure of all eyes to-day.



Courtesy of World-Wide Missions

A SERIES OF CHARTS ILLUSTRATING THE EVOLUTION OF JAPAN

These charts have been specially prepared for use in connection with "Sunrise in the Sunrise Kingdom"—the mission study text-book for young people's societies. They are published in "Helps for Leaders," prepared by the Young Peoples' Missionary Movement

Not long since a missionary friend was visiting Oxford University, when one of the learned doctors there said to him: "Sir, I wish you would tell me how those Japanese have succeeded in such short time in jumping completely out of their skins." And many thoughtful people are asking this question to-day. How is it possible for a nation at once to break with its past, and adopt new ideas, institutions, and customs? But Japan has not entirely broken with her past. The professor's homely characterization was wrong: the Japanese have not jumped out of their skins; they have simply developed the man inside of them along new lines. I use advisedly the word "evolution" to describe the great change wrought in Japan, because I do not regard her new life as something entirely imposed upon her from without, but rather as the product of a natural growth and development that has only been stimulated and hastened by her contact with other lands.

In the first place, the character of the people was such as to adapt them to this new development. They have always been a people of capacity and strength. Whatever they have undertaken to do they have usually done. On reading Japanese history one is impressed by the fact that he is here in contact with a virile race that has always shown a strong, manly character, and assiduously cultivated brave and heroic qualities. It has possessed the resolution, perseverance, and capacity for high development.

National ambition has always been one of the most prominent traits of the Japanese. "Great Japan" has been to them the first country of the world, and they have aspired to keep her in the forefront at whatever cost. Never has their proud land been overrun by a foreign foe, and never has she acknowledged suzerainty or paid tribute. And so when it was discovered that while Japan was sleeping her long sleep of three hundred years, other countries had gone far ahead of her in civilization and enlightenment, the people were willing to make any sacrifice, endure any hardship, and put forth any exertion to enable their loved land to take a conspicuous place among the great nations of the earth.

The open-mindedness of the people has also helped them in their rapid evolution. We learn from their history that they have been remarkably free from prejudice, and hence have been ready to accept new ideas and institutions from whatever source they might come. Thus they accepted their religion, literature, and learning in former years from China, and many practical arts from Korea; and this same quality of mind has been good capital for them in their recent changes. Having it, Japan has developed wonderfully; not having it, China has stood still.

The strong capacity for imitation, possessed by the Japanese to a high degree, has also assisted them much in bringing about the new

order. Given a model, they can make anything; given an idea, they can develop and apply it quickly and effectively. This ability to imitate is frequently put down to the discredit of the Japanese, but unnecessarily so. Doubtless imitativeness is not as high a quality of mind as originality, but it is a worthy quality, and of great practical utility. There is very little room for originality to-day. We are all thinking over other people's thoughts and copying their lives, and our own national civilizations have been built up chiefly by copying those of former nations. The Japanese are by no means mere slavish imitators. They modify and adopt all the ideas and institutions they import, and in many instances they actually surpass their models. They themselves say that they *adopt* nothing, but *adapt* those things of the West that they find of value to their country. Without the ability to do this they could not have changed the form of their civilization in so short a time.

When Commodore Perry, under orders from our President, visited Japan in 1854, he found the times ripe for a great change. Through the small colony of Hollanders who were permitted to reside, under strict surveillance, on an island in Nagasaki harbor, some ideas of the great world outside, its civilization and learning, had filtered in; and many influential men were secretly opposed to the policy of seclusion, and in favor of intercourse with the West. A change was brewing; it would have come by-and-by of its own accord, and Commodore Perry simply hastened the crisis. It is true, however, that the treaties he secured were forced from Japan by threat and intimidation. His war-ships were the first ones ever seen in those seas, and when they crawled into the harbors with their huge black guns, and enormous smokestacks belching out fire and smoke, they seemed to the superstitious people great devils of the deep come up to devour the land of the gods. The warriors talked in frightened whispers of these black monsters, and manfully tried to get rid of them—but in vain. And as there was nothing left to do, the conservative tycoon acceded to Perry's demands, and made the treaties of commerce and trade with America.

When once the country awoke from its long sleep the progressive element came to the front, overthrew the government, put the young emperor on the throne as actual ruler, and brought him out of the sacred shades of Kyoto to the great modern capital of Tokyo. From this time the evolution of Japan was swift and sure. Each year marked some important change or development, but all as much in accordance with national life and customs as circumstances would permit.

This growing Eastern empire was fortunate in possessing at this period two great teachers who were peculiarly adapted to assist her in effecting the change, and in interpreting the West to her people. The

one was an American missionary, Dr. Verbeck, a man of scholarly attainments, fine command of the Japanese language, history, and customs; and of a humble, self-effacing spirit that especially recommended him to the authorities. For many years he was in official employ, the trusted adviser of the government, and his influence had much to do with molding the policy of New Japan. It was at his advice that the first embassy was sent to foreign lands, which was so instrumental in bringing about needed reforms and introducing new institutions. He was also the organizer of their great university, and its first president. Japan has gladly acknowledged the value of his services, and has honored him more than any other foreigner.

The second teacher who exerted such helpful influence at this critical period was Mr. Fukuzawa, a man who traveled and studied much abroad, and who then devoted his life to interpreting Western learning and science to his own people. He established a great school in Tokyo, where many bright youths first drank of the stimulating fountain of world knowledge. He also published numerous books and papers on geography, history, and the natural sciences, which were widely read and studied. Altho he never became a Christian, Mr. Fukuzawa possessed a noble character. In striking contrast with most public men in Japan, his home life was pure and worthy. He was truly meek and humble, persistently refusing titles of learning, of nobility, and offers of pecuniary reward from his government. He has done more than any other man to bring an elementary knowledge of the world to the common people of his land.

When we remember the original quality of the Japanese people, the fact that the times were ripe for a change, and then the additional fact that these two men lived and labored in Japan during the last half century, we can begin to see how it was possible for Japan to develop so rapidly, and to assume her present proud position among the nations of the earth. A marvelous transformation it has been, indeed; but not an unintelligible one.

The issue of the war between Japan and China ten years ago first convinced the West of the real and substantial progress made by this new power in the Orient. For we are still a martial people, strongly impressed by the sight of ability to wage successful war. And the strength, bravery, and general military capacity shown in the prosecution of this war with Russia is also giving us further demonstration that Japan has changed for good, and is thoroughly at home in her new armament. She is now fighting for the independence and reform of China and Korea, and indirectly for her own self-defense. She is waging a righteous war—if such a thing is possible—and she deserves complete success.

Commerce, civilization, and Christianity in the Far East are safer in her hands than in Russia's, and all lovers of justice, truth, and

humanity should pray for her final triumph. I look for her to come out of this mighty struggle with enhanced prestige and renown, and to maintain well her present proud position in the family of nations.

But is there not danger in this sudden emergence of an Asiatic race from obscurity to world-influence and power? Many are asking this question in all seriousness, but I believe their fears to be unfounded. There is no probability of Japan going back to her old barbaric life. She is irretrievably committed to civilization and progress. The cause of enlightenment, humanity, and justice is safe in her hands. It is true that she believes in "Asia for the Asiatics," but why should we be frightened at that? Do we not believe in America for the Americans? Did not our people declare a few years ago that Cuba was to be for the Cubans? And has not our President recently affirmed of a part of this same Asia that the Philippines must be administered for the Filipinos? It ill becomes liberty-loving Americans to object to that platform. But this position of Japan's does not mean antagonism to white men as such, or a desire to drive them from ground now held. It simply means that Orientals have a right to their own territories with all their resources, and that they shall not be forcibly and unjustly deprived of the same.

But what about the relation of this new power to Christianity? Is she not unchristian? Unfortunately, she is. Her moral and religious ideas and standards are much at variance with ours. She has accepted in good faith the principle of religious liberty, and will give Christianity a fair chance in her dominions; but the attitude of most of her people toward our faith is unfriendly. The educated generally look upon it as a product of ignorance and superstition that has outlived its usefulness, while the masses are so given over to idolatry and immorality as to be greatly prejudiced and inimicable to the Gospel.

Christianity has, however, made considerable progress in Japan, and is wielding no small influence there. After only thirty-five years of unhindered work one hundred and forty thousand converts have been gathered, counting both Protestants and Catholics, and the influence of these is far out of proportion to their numbers. They occupy high positions in all the academies and colleges of Japan, and some of them even sit in the professional chairs of her universities. Others are editors of some of the great dailies and magazines. Ever since the Diet was opened Christians have occupied prominent places in it, and the position of Speaker has been held by them for twelve years. Christians command two of the battle-ships that have been giving such good account of themselves recently, and they also hold many high positions in the army. We have reason for congratulation at the success Christianity has already won in Japan and the influence that she is exerting there, and we are assured that our religious institutions and liberties will be treated fairly and justly by the native government. While not yet nominally Christian, Japan manifests more of the fruits of Christianity to-day than does her great enemy, Russia.

SOME FACTORS IN THE CHINA PROBLEM

BY REV. GEORGE A. STUART, M.D., NANKING, CHINA

President of Nanking University; Missionary of the Methodist Episcopal Church, 1886-

China is the problem. Russia and Japan are at the beginning of a war which, unless other powers intervene, promises to be war to the knife and knife to the hilt. He who looks beyond the relatively unimportant points at issue will see that the real contest is for the control of China, for the nation that controls China will have paramount control in the Far East and probably also of the Pacific. To the Slav success in this struggle will mean empire, to the Japanese it means life. Outside interference aside, should the Russian gain possession of Manchuria and Korea, and have preeminent influence in China, the very existence of Japan as an independent nation would be threatened. No one can tell how the present contest between these nations will end, but Russia must not be allowed to control China yet. Maybe, in the immutable counsels of God, the day may come when this will be best; but in the interest of universal peace and safety, and especially of the outspread of spiritual Christianity, that time is not yet—at least, not until the Greek Church has been brought to Christ and filled with His spirit.

Judging by her past history, we are tolerably sure of what Russia's attitude toward the propagation of the Gospel by Protestants in China would be, should she gain control over that empire. In truth, not only to the Gospel, but to open commerce also, the doors would be closed as fast as she could close them. Japan has, lately at least, shown herself more tolerant. Her people feel that they have a destiny in China, and their possible relationship as the harbingers of the new civilization to the Celestial empire is rapidly becoming one of the patriotic motives of these Yankees of the East. It is pleasing to learn that this feeling of destiny extends also to the Japanese Christians, for they have already sent out parties to China to learn the language and prepare for the active propagation of the Gospel there. Given a deep realization of the work of the Holy Spirit in the hearts of these Japanese missionaries, and a clear conception on their part of the fundamentals of the Gospel, what more ideal force could we have for the rapid evangelization of China? Asiatics dealing with Asiatics; in greater or less degree similar in habits, customs, and modes of thought; regarded by the Chinese as one in race; simple and frugal in mode of life; able, with but slight change from native habits, to adopt the Chinese mode of living, dress, and food; a numerous people near at hand—surely this is a force that ought to be used somehow in the great work. Rationalism and infidelity are already being carried from Japan to China by Japanese educators and others who have gone to China to reside, by Chinese reformers who are living under Japan's

protection and who are flooding their native country with all sorts of literature upon political and ethical topics, and by Chinese scholars who are retranslating from Japanese into Chinese works from German and other sources. Thus error and unbelief are already using the Japanese door to influence China. Why should the Church of the living God hand over this force to the enemy?

But if this is to be done, Japan must be quickly and thoroughly permeated with vital Christianity. The forces at work in the Sunrise Empire should be greatly increased; preparation for the crusade should be urged upon the native ministry; Japanese Christians in this country and Hawaii should be exhorted to consecrate themselves and their wealth to this work; Japanese who are already in China as merchants, students, and teachers should be well looked after by the missionaries there, and where numbers warrant it a special missionary should be provided for the Japanese colony.

The Influence of Japan

That Japan is ready for an aggressive Christianity which will reach into the very life of the nation is evidenced by the attitude of some of her wisest and most progressive statesmen toward the subject. The Hon. Kenkichi Kataoka, late President of the Lower House of the Imperial Diet, and also President of the Doshisha University, was an elder in the Presbyterian Church. He was four times elected President of the Lower House. When, at his first election, fears were expressed by some of his friends that the fact of his eldership might tend to prevent his election, and some even advised him to resign this office temporarily, he replied that he would rather be an elder in the Christian Church than President of the Imperial Diet.

Baron Maejima, a former member of the Imperial Cabinet, said recently: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the most full of strength and promise for the nation."

But while the success of Japanese arms may favorably affect the solution of the Chinese political problem, and while aggressive Japanese Christianity may become a factor, and perhaps an important one, in evangelizing this numerous people, it can not fail to leave much, very much, to be accomplished by other agents. The problem is a great one, viewed from any standpoint. Many years ago Lord Elgin said, in reply to an address presented to him by the merchants of Shanghai:

"When the barriers which prevent free access to the interior of the country shall have been removed, Christian civilization of the West will find itself face to face, not with barbarism, but with an ancient civilization in many respects effete and imperfect, but in others not without claims to our sympathy and respect. In the rivalry which will then ensue Christian civilization will have to win its way among a skeptical and ingenious people by making it manifest that a faith which reaches to Heaven furnishes better guarantees for public and private morality than one which does not rise above the earth."

We must not underestimate a civilization which, millenniums before our ancestors had emerged from the virgin forests, had produced wise and impartial rulers, sage philosophers, and a high code of morals; that early in its history had known and used certain of those arts to which we are wont to point as the achievements of our civilization; that had produced a literature and developed it to a high degree when our forefathers, if, indeed, they could read at all, were consulting the meager records of decayed nations; that was making history and writing it when our ancestors were recording the petty events of their savage life by cutting notches in a stick.

Here, then, we have a wonderful ancient people apparently preserved in a most marvelous manner through all these ages, and we are led to ask: "How has this remarkable preservation been brought about?" Physical environment will in a measure explain their solidarity and continued existence as a race. Placed in one of the most fertile portions of the globe, of a size for the making of an empire, bounded on the east by the great ocean, with a non-aggressive, tropical people at the south, shut off from the rest of the world on the west by the lofty Himalayas and the steppes of Central Asia, inhabited only by nomadic tribes, protected on the north by the cold, inhospitable plains of Eastern Siberia, it was highly improbable that the people inhabiting these plains would be interfered with, or even visited, prior to the opening of world navigation.

That they have been a united people politically no student of their history will be bold enough to assert; but their annals do bear out the claim that the complex unity of this people may, at least in part, have resulted from their tribal and dynastic conflicts. Yet beyond all this there remains a solidarity of race and civilization not adequately accounted for by these conditions. May not a very important additional factor be found in adherence to certain high moral precepts inculcated by early philosophers? Certainly, if "righteousness exalteth a nation," adherence to truth, whatever may have been its origin, will bring its reward. Of these moral precepts the highest and most important, undoubtedly, is that referring to the five relations: prince and subject, father and son, husband and wife, elder and younger brother, and friend with friend.

It will be noted that three of these relationships deal directly with

the family, and one can not live very long in China, nor associate with the people very much, without being impressed by the great influence their sacred regard for these relationships has upon the life and character of the people. Reverence for the father by the son, which amounts almost to worship; respect for the elder brother, which makes him to the younger brothers, after the father, the determiner of their destiny, are marked characteristics of this people. And whatever this respect and reverence may for any reason lack in sincerity is made up by faithful, unwavering observance. This makes the family tie a very strong one, and this filial and fraternal bond becomes one of the few true saving qualities in that mass of incongruous inconsistencies, Chinese character. It is one of the things upon which we can lay hold in teaching of the Fatherhood of God, the brotherhood of man, but especially of our Elder Brother, the God-man, even Christ Jesus.

Chinese characteristics are often painted in very dark colors, and in many respects rightly so, until one who has this people upon his heart turns from the picture heartsick. But what can be expected of four thousand years of superstition, of self-deception, and cruelty from a people of whose three religions one, in its ultimate analysis, is simple agnosticism, another the most debasing demonolatry, and the best that the third has to offer is extinction in nothingness? Confucianism, which turns the eyes backward toward the imperfect models of the past and makes idolatry of the most sacred relations of life; Taoism, which peoples the world with myriads of evil spirits, all seeking the destruction of the human soul; and Buddhism, which leads the soul through numberless Kalpas of transmigration to ultimate extinction. The wonder is that in a character built upon such hopeless beliefs a single redeeming quality remains.

The Brighter Side of the Picture

But let us look for a while on the bright side of the picture. We have a right to expect Christianity to bear fruit in changed lives in any people. So we are not surprised at the heroism of Chinese Christians during the awful days of 1900, when thousands of converts suffered martyrdom rather than deny their Lord, nor do we wonder that others often jeopardized their own lives to save those of missionaries or other foreigners. There were many otherwise weak ones made strong by this trial in their new-found faith. But there were notable examples of those high in official life who, for humanitarian and patriotic reasons, refused to join in the plot against foreigners, some of them even laying down their own lives rather than do this wrong. Such were Hsü Ching-chen and Yuen Chang, the two high statesmen who, receiving the empress dowager's edict of extermination of foreigners for transmission to the Yangtse and southern provinces, altered the words in the edict from "consume by fire" (property) . . . "destroy

by torture" (lives) to "strenuously protect." For daring to thus thwart the nefarious plan of the empress dowager—for, apart from humanitarian motives, they saw that her course was fraught with nothing short of calamity to the empire—they were ignominiously "sawn asunder" in the instrument known as the "rotatory barrel," a mode of punishment reserved for those guilty of high treason. That the names of all foreigners then in China do not appear on the martyr's roll along with those of Tai-yuen fu and Paotingfu is largely due to this heroic act of these two men. And we whose lives were spared by this their act can join their elegist, and say:

"And so ye died, died leaving legacy
Of heartache sore at martyred loyalty.
Sincere of soul, ye fell; the pit was deep.
Your feet were snared—and it is ours to weep."

Another was Colonel Li, then in command of the Kiangyin forts on the Yangtse, who, when ordered by the notorious Li Ping-heng, the empress dowager's emissary at the south, to "fire upon and sink every foreign vessel passing his fort and to allow no foreigner to escape alive," refused to obey until he had received orders from the viceroy at Nanking. And this grand old man, Liu Kwen-yi, who may be named as a fourth, tho not the least, of these heroic souls, countermanded the nefarious order, saying: "I am an old man, and have not long to live; but I can not do this wicked thing, and take the lives of defenseless and harmless men, women, and children." Such were some of the noble souls who were willing to lay down their lives for what they deemed to be right, and there are many more of these in that great land. Then let us not measure this people by their faults, which often are their heritage for scores of generations, but let us believe that these nobler qualities, when acted on by the power of the Gospel of the Lord Jesus Christ, will serve as a starting-point for the uplifting and purifying of the whole moral nature, making them into veritable sons of God.

The Day of Opportunity

This is the day of opportunity in China.* The Boxer uprising of 1900, like a flash of lightning, has cleared the atmosphere about missions in a score of ways. Those who had regarded mission work as a piece of sentimentalism have been shown its reality. Those who questioned the genuineness of the Chinese convert, when they have seen his faithfulness unto death, can no longer doubt that the love of Christ can constrain the Mongolian as well as the Caucasian. Those who were disposed to underestimate the prescience of the missionary in regard to things Chinese will in the future be inclined to treat his opin-

* This will be dealt with more fully in a later article by Dr. John R. Hykes.—EDITORS.

ions with more respect than formerly. To a part of the Chinese the failure of the empress dowager's scheme of extermination of foreigners and native Christians, and her ignominious flight at the approach of the allied forces, have created a distrust of the old régime, and they are ready to accept anything that will promise stability with national honor. Another part are genuinely ashamed of the whole Boxer episode, and their patriotic souls long to redeem their country's credit and bring her into the commonwealth of nations that have liberty and right as the basis of national life.

Just now a dark cloud of uncertainty hangs over the land, and no one can see his way out; but they are groping toward the light. The whole country is open to influences for good. Change is in the air. From the empress dowager, driving about the City of Peking in her automobile, to the private in the ranks of the army, with his new uniform and modern rapid-fire gun, a great desire to secure the advantages Western civilization has to offer has taken hold on the people.

Now would seem to be the strategic moment for missions. Advices from the field indicate that there is the liveliest interest in Christianity. The Bible and Tract Societies and the Diffusion Society are sorely pressed to provide Bibles and Christian literature fast enough to meet the demand. In many places chapels are crowded daily with attentive listeners to the preaching of God's word, while inquirers are coming forward as never before in the history of the work in this empire. Christian schools are full to overflowing, and hospitals find their field of usefulness greatly extended. The difficulty now is to sift out the sincere ones from the multitudes coming to us and to provide for their instruction in the way of life.

God is turning the eyes of the world Chinaward, and making more evident from day to day the necessity for her evangelization. Unevangelized and in the hands of a power capable of leading her, she becomes a menace to the liberties of the rest of the world. Unevangelized, her integrity maintained, and allowed to colonize where she pleases, she promises to submerge the rest of the world in a resistless yellow tide. The "yellow peril" is not one of military conquest, for the Chinese are not, and never have been, a martial people; but it is one of the peaceful conquest of the world by the virility, fecundity, industry, adaptability, and commercial ability of this race. This has been their history in the past. They who by military prowess secured the rule over this wonderful people were eventually conquered by their peaceful arts and submerged in their civilization. Hence the urgent necessity for their evangelization. Without it, the world threatens to be returned to paganism; but with it, and with these as an evangelizing force, the speedy victory of Christianity is assured.

A RECENT ATTEMPT TO ENTER TIBET

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

Member of the Moravian Mission Board

For the Christian world an uppermost question in connection with the British political mission to Lhasa is: Will this closed land, the citadel of Buddhism, now become accessible for the preaching of the Gospel? It is too early to attempt a satisfying reply, whatever our hopes may be. Meanwhile the story of an attempt made last summer by a zealous native evangelist, and reported to Bishop La Trobe, who visited the Moravian work on the Himalayas in 1901, is of interest, and should evoke intercessions, that the barrier of prejudice, possibly at first strengthened rather than weakened by recent events, may be removed.

Paulu is a Tibetan by race and in speech, a native of Spiti, a British province on the western border of the closed land. Tibetan is his mother tongue. Tho a Buddhist formerly, he has long been a Christian and an active member of the little Moravian congregation at Poo, in the valley of the Sutlej, almost two thousand feet above sea-level. He has assisted in the translation of parts of the Old Testament, and as long ago as 1894 undertook an evangelistic journey into Chinese Tibet. Indeed, for the sake of Christ he has left his native province with all that he possessed, in order to enjoy Christian society and fellowship, and to establish his household in Christian fashion at Poo in Kunawur. During the past winter he rendered most acceptable assistance to the Moravian missionary, the Rev. R. Schnabel.

More than one attempt has been made to cross over the terrible heights from Poo into To-tso, the nearest Tibetan province, for this mission station was founded in 1865 for the express purpose of pioneer work in Chinese Tibet, as well as for the evangelization of the Tibetan-speaking Buddhists of Kunawur. But the jealous watchfulness of the lamas has each time frustrated the attempt. If an epidemic of smallpox has ravaged the scattered village population of the lofty plateaus, the head men have been allowed to call in the services of the missionaries to minister to the distressed and to inoculate against the dreaded disease. But so soon as their humanitarian purpose has been accomplished, they have been escorted to the border. If they have tried to penetrate into the land uninvited, they and their beasts of burden have been refused refreshment, and the mayors of the towns or prefects of districts have besought them to withdraw, lest they themselves should suffer condign punishment, even lose their heads—no empty fear, in view of the terrible condition of the prisoners recently released by the British expedition in Lhasa. Paulu himself, tho a Tibetan, was turned back in the province of Chumurti, in 1894, after he had penetrated To-tso.

But hopes ran high this year. Might he not avail himself of the ferment caused by political events some eight hundred miles or so to the east? So, about the middle of May, with two other Tibetan Christians as his companions and as the carriers of their stock of Christian literature—parts of the Bible and tracts in Tibetan, printed by the lithograph presses of the Moravian mission stations—Paulu set out enthusiastically. Alas! thirty-six days later, much earlier than Mr. Schnabel expected, on June 22d, Paulu and his companions returned with downcast faces. They were well and hearty, but sadly disappointed.

Even in Spiti, while *en route*, their way had not been smooth. If they had expected that many would throng their tent, eager for the glad tidings, the contrary had been the case. But Paulu had persevered. Highways and hedges had been searched by him to compel them to come in. He had entered the homes of the people, content to preach to a congregation of one, and not wholly without result, for on the return journey his message had been given a more friendly, interested reception. But To-tso had proven inaccessible. Kyurig, the first village over the border, accorded them a hearty welcome, it is true. Almost all the villagers, including the children, had assembled the first evening in order to hear the message of the strangers. Paulu had pressed on eagerly and full of hope. While on the way to Tsorub, the next place of consequence, he and his friends were accosted by strangers who disappeared after inquiring their business in the country. Not long after the head man of the village appeared and called them to a halt, questioning further as to their designs. Paulu disclaimed any ulterior motives, political or mercenary.

"Our sole intention is to bring to the Tibetans the Word of God."

The official answered: "Perhaps that is so, but you know we can not allow on this side of the frontier sahibs and other suspicious-looking people. We shall be put to death if we do so."

Then he scrutinized them very closely. "You look like genuine Tibetans, and are such so far as externals are concerned. But your hearts are filled with the religion of the sahibs. No, we can not permit you to pass."

All the representations of Paulu and his companions were in vain.

At last the only concession secured was: "Wait here a little. I will talk about the matter in the village, and, after our consultations, will let you know what to do."

So Paulu and his two fellow Christians waited. The hours passed. No word came. Darkness drew on. Still they waited. Finally they pushed on to Tsorub, and that night again heralded Christ. But it was their last opportunity, for the people strongly insisted on their withdrawal; and no alternative was left.

Paulu's missionary tour had brought the message of grace to twenty

villages during the thirty-six days; but as an attempt to penetrate Chinese Tibet from the west, his undertaking had failed. Whether Tibet proper will be opened to the Gospel, as a result of the recent British expedition, can not yet be told. Possibly the entrance of Europeans or their sympathizers at other points than those stipulated in the treaty may be the more jealously guarded by the Buddhist priesthood. That the immediate members of the British political mission could not be hindered from missionary work in Lhasa is a good augury, on the other hand. Mr. McDonald, the interpreter of the expedition, one of the revisers of the Tibetan New Testament, some time ago at work in Darjiling, could report the holding of services with satisfactory results. May the flight of the Dalai Lama prove the beginning of the end of Buddhism.

THE CHURCH AND THE WORKING MEN

THE CAMPAIGN TO BRING THE LABORERS AND THE CHURCH INTO HARMONY

BY REV. CHARLES STELZLE,

Representing the Presbyterian Board of Home Missions in the Interest of Working Men

The Presbyterian Board of Home Missions began a unique work something over a year ago, the object of which was to bring the working man nearer to the Church and the Church closer to the working man. Naturally, the campaign centers in the cities. About thirty of the larger cities have been touched by the representative of the board, and the work has brought out very clearly the need of just such an effort by the Church if working men are to be won for Christ, and if the Church is to understand something of the problems of the working man.

Before a particular city is visited an inquiry blank is sent to every pastor, containing about one hundred questions as to the conditions in his church, his community, and his city. The object of the blank is three-fold. The answers give the visitor a fair idea of the spiritual, financial, and social conditions of the church and of the community, and how these conditions have been met by the church and by other organizations. The questions suggest to the pastor some things which he may have known in a general way, but which, in most cases, have not been very accurately fixed in his mind. The inquiry blank also suggests, by the questions asked, the line of operation to be proposed. Thus the work is half done before the city is reached. The answers received are in every case considered confidential.

While the mission is not primarily evangelistic, some time is given to this phase of work in every city visited. The evangelistic meetings are not, as a rule, held in the churches, but in the large shops at the noon hour, near the churches which desire to interest working men.

It is hoped that the shop meetings will be continued by the pastors in these churches after the campaign has been completed in a particular city. Evangelistic meetings are also held in the churches on Sunday nights, in halls, or in the Young Men's Christian Associations on Sunday afternoons, when special efforts are made to bring in working men, particularly those who have become alienated from the Church.

Conferences are held with the ministers of the city concerning the relation of the Church to the industrial problem, and meetings with labor leaders or with the members of the labor unions are arranged for, when questions dealing with various phases of the problem are discussed and when questions are invited. It will be of interest to note that not a new question has been asked in six months, and that the questions are practically the same in every city. This proves, first of all, that the objections to the Church are comparatively limited, and, second, that the minds of workingmen are being filled from a common source. It is quite apparent, therefore, that if this source can be carefully studied the solution of the problem may be gone about systematically and directly.

There is a propaganda among working men which is being aggressively pushed by socialists of rather mediocre ability. But their literature is written in the language of the people, which can not always be said of that issued by the Church. Because of this homely characteristic it is being read by even the humblest working man, and it naturally follows that socialism is rapidly making converts from the ranks of the toilers. Whatever one may think of socialism as an economic system, the churchman must awake to the fact that socialism means more to the average working man than a system of economics. It has become to him a religion, and he is as devoted to it as is many a professed follower of Jesus to the Church. This is the phase of socialism which should give the Church her deepest concern. The economic aspect may well be left to others, for of this there is little cause for alarm.*

Because working men are being so greatly influenced by the literature sent out from the office of the socialist agitators, and because so much of it has to do with the ministry and with the Church, the Presbyterian Board of Home Missions is issuing a series of leaflets which deal with these questions. That the membership of the Church may become more familiar with the problems which confront us in this connection, literature is also being issued for their especial benefit. This literature has been distributed in large quantities, particularly in shop meetings, and it may be had for the asking.

Arrangements have been made whereby a fraternal delegate from

* These are some of the observations resulting from a study of the problem at close hand, in the hall of the labor union, in the shop, in the editorial office, and in private discussion with men who speak with authority for their fellows.

the local ministers' association meets regularly with the Central Labor Union, having all the privileges of the organization without assuming any of its obligations. It has been thought well in some cities to have a representative from the Central Labor Union meet with the ministers in the same capacity. The result of this has been that there is a more cordial relationship between the working man and the Church: first, because the minister has a better understanding of what the labor movement stands for, and, second, because the labor leader has come to know something of the mission of the Church.

Realizing that if working men are to be reached for Christ the work must be done very largely by Christian working men, it is a part of the plan of campaign to commit to a definite service for working men the men who are already in the churches. These volunteers become the agents of the Board of Home Missions for the distribution of literature and for service in other ways that the department may suggest. That a more general interest in these problems may be taken by the churches, and especially by the young men and women in our educational institutions, special addresses on various phases of the work, from a practical standpoint, are given in the larger churches to the students in theological seminaries and other organizations. Some of these addresses are illustrated with the stereopticon.

Not only are methods of work discussed in the conferences and with the workers in the churches, but when opportunity offers the work is so organized that a particular church may become more effective in meeting the problems of the community by which it is surrounded. Practical suggestions are given especially to the young men in the mission fields of the city who desire to bring their churches to greater efficiency.

A NEW PLAN FOR JUNIOR MISSION BANDS*

BY MISS RUTH G. WINANT, NEW YORK CITY

The mad rush of the age! It has spared nothing! It has fostered invention, and has been the means of bringing to light many of the secrets of science. But this is not all. The "quick-lunch" counters cater to the palate, purse, and pulse of the men and women of to-day; electric cars, automobiles, and subway trains hurry to and fro the surging mass that throng our busy streets. This we expect. But the rush has touched the lives of the children, and those whose only hurry should be that known in their games of "tag" and "blind man's buff" are hastened from school to gymnasium, and from gymnasium to music or language lessons, until many a modern child becomes a mere machine.

Such children are in our city churches. You have a Christian En-

* See page 57.

deavor, a Young People's Society, or a Junior Missionary Society, and call on or write to fifty young people, inviting them to become members of these organizations. Perhaps eighteen will join, six plainly do not want to, four can not come alone, and—twenty-two have lessons that interfere!

Shall the children of the world be wiser than the "children of Light"? Shall the time-saving devices, the inventions often of worldly men's minds and hands, exceed our expediency?

A stray word (humanly speaking) dropped by one Sunday-school teacher to another with regard to the "Home Department" set the second teacher to investigating this branch work. Investigation revealed a sphere of unlimited opportunities, yet impracticable for her school.

The idea remained with her, however, and there grew up with it a great desire to do something for the children whose many afternoon studies interfered with their attendance upon the missionary meetings. Thoughts soon began to crystalize, and a branch was added to the Junior Missionary Society called the "Home Department." This was especially for lesson-burdened children, not for the "don't cares." Fifteen children were asked to join, and ten did so. The conditions of membership were twofold: (1) the careful reading of missionary letters and leaflets sent semi-monthly, and prayer for the country that was the subject of the leaflets and letters, and (2) the filling of a "mite box" for some specific missionary cause.

The bi-monthly letters and leaflets were on the topic of the regular meeting, and from the first much interest was manifested. In more than one home whole families sat around the library table at night as a mother read of the neglected children in Dark Africa, or of dear little Hindu girls, or of the cruel foot-binding of China.

A Home Department Letter

The following is part of a sample letter sent out to the members. It is the second in a series on Japan. The first took up "The Land of the Chrysanthemums," and this one "The People of Sunrise Kingdom":

DEAR JUNIORS:—

Let us ride first to the railway station, for we want to take the train to Tokyo, the capital, a ride of an hour.

I am glad it is a clear day, for our coolie, or runner, can go faster, and there is no danger of our becoming mud-splashed; besides this, the mountains are so much more beautiful with the sun shining on their snow-capped summits. So bright, indeed, are they that we have to shade our eyes and look away to some less brilliant object. The first thing we notice is our carriage. Such an odd affair! It is more like an American buggy than anything we have ever seen, only it is very frail looking, and in between the shafts, only half as wide as those used here, instead of a horse is a man. In other words, the Japanese cabmen draw their own cabs.

Let us look at this man as a representative of a large class in Japan. We look, and we want to laugh—*such* a queer hat as he wears. It looks like a chopping-bowl turned upside down, and is made of blue cotton material. Instead of a tight-fitting livery that would keep him from moving fast or freely, he wears a loose cotton shirt cut out at the neck, and without sleeves, while instead of trousers he wears blueish tights, and sandals to keep the stones from cutting his feet. . . .

We can not visit all the points of interest, but we will take a peep into one or two Japanese homes. We hire another jinrikisha, and are drawn along. But, listen! My, what a noise! What can it be? We see nothing unusual happening, and yet there is a clatter, clatter, clatter that sounds like the beating of drumsticks. Is a parade coming? we wonder. Finally we discover. It is Japanese shoes! The streets are crowded, and the wooden clogs the people wear echo with each step.

From this discovery we look for the men and women, and I confess that were it not for the way they arrange their hair it would be hard to tell them apart in the distance, for both wear long, kimono-like garments. The women draw these in at the waists with a sash, the men with a cord such as we use on our bath-robos. The sashes are nine yards long and a yard wide; the cords, just long enough to tie comfortably.

But again we are puzzled. Why do the women walk pigeon-toed? Finally our curiosity gets the better of us, and we ask our "man." He looks at us, surprised to find Western people so stupid, as he exclaims: "For keep dlessé close, walk toe turn in; walk toe turn out, dlessé fly open." As he speaks we turn in at the garden gate of the house where we are to be entertained over night, the house of Tamura San, or Mr. Tamura, the titles "Mr.," "Mrs.," "Rev.," "Miss," being placed after instead of before the name in Japan. The house is only one story high, but large. "The roof is not steep, and the rafters extend at the eaves two and one-half to three feet beyond the walls."

Before we have time to notice any further strange things about the outside of the house, we are ushered into a small vestibule. Here our host bows to us, and we, bowing also, are invited to "come up higher," or step up into the living-room, two feet above. Taking off our shoes, we step up into the room and stand looking for a chair. There is none to be seen; and just as we are recovering from our surprise, our host asks us to take a seat, which we do—on the floor—sitting cross-legged, as we see the others do. "You notice that there are no wooden or brick walls dividing the rooms, but that the sliding paper panes, called *shoji*, serve to divide them, and these, easily taken out, would throw almost all the house into one room. When you look around you are surprised at the lack of furniture; there are no chairs and tables" . . . you will be further surprised, for, instead of joining the others at a family table, you find each guest has a table for himself, or herself, about six inches high, on which the servant places a bowl of rice, tea, fish, and vegetables.

Darkness falls—darkness in heathen the beautiful Japan, and we bow our heads and pray, "God, let the Light of the World shine here," and as we lift our eyes a star sails forth into the night, an omen of a brighter to-morrow.

Are there not many of our Savior's little ones in *your* church who are so busy writing essays on Cæsar and Napoleon that the history of Christian missions is ignored? Graduating from day-schools with honor, able to solve the most complex geometrical problems, yet unable to tell anything of Robert Morrison, Robert Moffat, Henry Ziegenbalg, and Adoniram Judson!

It rests with the Christians who work among the young children in our churches to "make" a way for them to learn. The Home Department is a step in this direction. God grant that it may be a powerful one!

THE BUREAU OF MISSIONS*

The Bureau of Missions was organized to preserve and develop the missionary exhibit and library gathered at the time of the Ecumenical Conference on Foreign Missions of 1900. Later its scope was enlarged to include the distribution of missionary information.

The trustees of the Bureau include representatives of different denominations, and its advisory board, made up of missionary specialists, is also broadly interdenominational in character.

Thus constituted, the Bureau is incorporated under the laws of the State of New York. It was formally appointed by the Executive Committee of the Ecumenical Conference to take charge of and hold in trust the archives, reports, and other property of the Conference. This action was formally confirmed and approved by the foreign missionary societies of the United States and Canada at the conference of their officers, held at Toronto in February, 1902, the conference voting also to commend the Bureau to the cooperation of the several boards and of all interested in the purposes of such an organization.

The Bureau is a unique institution, closely related to the missionary societies of the United States and Canada, and in correspondence with missionary societies from Toronto to Texas and from Finland to New Zealand. It reads missionary publications in several languages for the benefit of the missionary societies of America, and it collects, arranges, and stores facts of every description bearing on missions for the use of societies and individual students. All the uses of the Bureau have not yet been discovered; but its greatest use to the world is that its studies of the various denominational undertakings help to reveal their unity of purpose. So far it serves to show to the public the wide scope and dignity of the missionary enterprise.

It embraces three departments:

The Department of Missionary Information is occupied with the collection of the facts of missionary operations, and their classification and organization for quick reference. A monthly bulletin of fresh news and incidents from all parts of the world-field places a part of the fruit of its studies in the hands of all members of the Bureau.

The Library Department is the foundation of the Department of Information. It collects leaflets, periodicals, and reports of the different missionary societies in all languages, and the more important books relating to missions. The collection will be increased as gifts of books or funds for their purchase are received. The most important of the missionary magazines of America and of Europe are indexed as they appear, so that discussion of missionary topics become grouped and classified. A number of maps of suitable size for use at missionary meetings are kept on hand in the library, and loaned on request.

The Museum Department collects articles illustrating the life and the social and religious conditions of non-Christian peoples. As soon as funds are received for enlarging and completing the collection, it will be placed on exhibition at the American Museum of Natural His-

* See Editorial on page 58.

tory, New York. The value is now appreciated of such exhibitions, as a means of making missions more real to the people. It is hoped, therefore, that the Bureau may be supplied with the means of carrying out its plans in this department. If this can be done, smaller exhibits will be organized and kept in readiness to be loaned to missionary meetings of all denominations.

Let us illustrate some of the more evident uses of the Bureau:

1. It is a helper to students of missions and leaders of missionary meetings. For instance, one such leader asks the Bureau how many women there are in India, how many of these are Christians, how many can read and write, and what is the proportion of Christian and of pagan women respectively who can not read and write. The next morning's mail takes him his information. A young woman who is going to devote herself to missionary work asks where she can get special training for foreign mission work. The address and some particulars of the training-school nearest to her home go to her at once.

2. Editors and newspaper men use it. A writer on the history of medicine says he has heard that there are medical missions somewhere, and he wants to know where they are. A list of books and periodical literature is sent him that opens his eyes considerably. At the beginning of the Japanese war an editor asked where he could learn what missionary societies are at work in Korea and Manchuria. Within an hour he was given a list of the societies, with full statistics of their work. The Bureau also keeps watch on the misstatements about missions in the secular press, and answers such as need attention.

3. Missionary societies use the Bureau as an annex to their own editorial equipment. One secretary asks what literature there is on "Systematic Giving." The return mail takes a list of a dozen books or booklets published by different denominations on the subject. Another society uses the Bureau to get statistics of the leading missionary societies for its annual survey. Another society wants to open a new mission in a region where it has as yet had no experience. From the Bureau it secures a special letter, written by an acknowledged authority on that particular region, which will guide its policy in some important matters. The monthly bulletin of news from current European and American magazines is used both in America and Europe by many societies which can not afford to keep a force to read all the magazines.

4. The general public can look to the Bureau for the publication of books of real value for reference, but which can hardly be expected to possess the profitable selling qualities of fiction. The New Encyclopædia of Missions is of this class. The Blue Book of Missions for 1905, which is to be a sort of *vade mecum* for mission secretaries and for pastors, is another venture. The present cooperation of a committee of the Bureau with the editorial staff of the MISSIONARY REVIEW OF THE WORLD is a work of the same sort.*

* The equipment of an office of this class, the maintenance of a sufficient force to receive, index, and arrange the ceaseless stream of literature, and promptly to handle the correspondence, and the development of the library and museum, implies expense. Missionary societies can aid parts of the work because doing a necessary thing in cooperation is economical. But the Bureau has to rely also upon others who appreciate and wish to help on its unique and important work because in it they foster the general cause of missions. \$500 constitutes the giver a patron of the Bureau. \$100 constitutes a subscriber. Sustaining members of the Bureau pay \$10 or more annually, and, like patrons and subscribers, will receive gratis all new publications issued by the Bureau. Annual members pay \$2 or more each year and receive gratis the Monthly Bulletin of the Bureau. All who aid this work by their subscriptions will, moreover, be conscious of aiding the whole missionary movement to find place in the hearts of the people.

RELIGIOUS CONDITIONS IN THE PHILIPPINE ISLANDS

BY THE RIGHT REV. CHARLES H. BRENT, D.D.
Bishop of the Protestant Episcopal Church for the Philippines

To attempt to describe religious conditions in the Philippine Islands with any degree of accuracy and fairness is a difficult task. The old order is fast passing away to give place to the new, so that what is true of to-day will not necessarily apply to to-morrow. Furthermore, so complex and varied is Filipino life, so hard to interpret aright are the mind and motives of the Malay, that, in the process of analysis and generalization, one can scarcely avoid losing perspective and being guilty of injustice here and there.

Never before in discussing a subject have I felt so keenly that "if any man thinketh that he knoweth anything, he knoweth not yet as he ought to know." Whatever value there may be in this report is due to the fact that it is largely the fruit of personal observation in different parts of the islands, and that I have no partisan or ulterior purpose beyond the desire to paint the thing as I see it for "the God of things as they are."

I. Christianity Among Americans in the Philippines

Sweeping statements have been made frequently about the worthlessness of the Americans here. It is true that we stagger under a heavy burden of degenerate, criminal, and immoral citizens. But we have no more than the share that the history of expansion warns us to expect. There is nothing extraordinary in the situation.

On the other hand, many men and women of whom we would have prophesied good things have disappointed us by spiritual callousness or moral collapse. They arrive not infrequently with protestations of loyalty to the Church and with a record of religious activity in the past, only to disappear in the round of unwholesome pleasure-seeking which is the undoing of many in Manila. The probable explanation, if we care to search for one, is that these persons have been upheld by their superior moral surroundings at home, but have never assimilated righteousness so as to make it a part of their own personality. Being suddenly plunged into a social atmosphere morally enervating, the true self is laid bare.

Certain it is that the Orient is no fit place for persons, especially young men, who have not moral stamina. The Philippines are almost the sure undoing of the weak, and parents and friends should spend every influence at their command to prevent a youth who has not done well at home from going there. But if the East is apt in the undoing of character, it is equally apt in the making, where it has anything to work upon. There are striking instances where men who, prior to the time when they heard the East calling them, had been living carelessly, irreligiously, or, at any rate, without high purpose, but who, having opened their lips to the sparkling cup of unselfish responsibility, have been stimulated to an unprecedented pitch of righteous endeavor, so that their advent to the Philippines has proved to be the high-water mark of their career. Such cases, I believe, are more common than is generally supposed.

Lying beneath the surface, where true life is wont to hide itself, is that compact body of loyal Christians and worthy citizens, who, in Manila and elsewhere, in quiet effectiveness pursue their appointed

course of public and private duty in civil and military life. Their number is many, and they should be given the credit that is due them, but which unostentatious service does not always receive.

Church-going in Manila among English-speaking people is not a matter for boasting. The percentage of attendance is small. At present there is not a worthy place of public worship in the city excepting the Roman Catholic churches, others being small, hot, and inconvenient. Our own cathedral and the projected building of the Presbyterians will soon take away this reproach. Speaking of the Roman Catholics, there is a strong proselyting movement afoot in Manila in which certain American Augustinians are conspicuously active.

In the provinces which I have visited, and where I have ministered to Americans residing in remote towns, there seems to be a different temper of mind from that which confronts us in Manila. Church ministrations are nearly always welcomed with enthusiasm, and usually most, if not all, Americans of every denomination turn out to service. There is a saying that we appreciate privileges most when we have been deprived of them. This may account for the attitude toward church-going in the provinces.

To sum up the situation, the religious problem among English-speaking people in the Philippines is not radically different from what it is elsewhere; the obstacles with which we have to contend are the familiar ones reinforced by the enervating influences of perpetual summer on the physical side, and the absence of that moral stimulation that is a concomitant of Anglo-Saxon civilization. It can not be repeated too often that our earliest and best efforts must be devoted to the American and English population, as is the case in all the British colonies that I have visited in the Orient. A judge said to me only yesterday, in commenting on this aspect of the work: "If the spiritual needs of Americans in the Philippines are to be cared for as they should be, the whole time of the bishop should be devoted to them."

II. The Problem of the Heathen

According to the figures of the recent census, which have been given me unofficially, there are 605,188 heathen and Mohammedans in the archipelago out of a total population of 7,572,199. About 260,000 non-Christians are credited to the Island of Luzon, 277,000 to the Moro provinces and those closely connected with them, the balance being distributed among the remainder of the islands. The enumeration is only approximate, as conditions forbid an accurate census.

The non-Christians of Luzon belong to various tribes. Those with whom I have come into personal touch—the Igorrotes of Benguet, those of Lepanto-Bontoc, and the Tinguianes of Abra—have tribal religions of their own of a primitive type.

The Moros are Mohammedans. The Bagobos, Mandayas, Tagacolos, Bilanes, Calagans, Manobos, together with various other wild tribes, inhabit the interior of Mindanao, and for centuries past have furnished slaves to the Moros. No one seems to know much about them or their customs. On a recent trip from Cottabato to Davao across country I came into contact with a few of these tribes. They are shy and of peaceable disposition. The Calagans whom we saw in the little village of Bulutaca are not prepossessing, and stand low in the human scale. The Bagobos have a charming town in Davao, at the foot of Mount Apo. They number about

8,000 in all, and are scattered through that district. Those in Santa Cruz have been touched by Christianity, and show a corresponding degree of refinement.

By way of illustrating how unexplored much of inner Mindanao is, two of my companions on my recent trip, prior to joining me, had been on an expedition through another part of the island. The party, after some difficulty, succeeded in making friends with the Mandayas, who mistook them for Spaniards. They had never heard of Americans, and were ignorant that the Philippines were no longer under Spanish sovereignty. Nor had they ever met white men before. The firearms carried by Americans were the first they had ever seen, and excited much interest and curiosity.

Our work among the Bontoc Igorrotes (70,000) progresses amid many obstacles and not a little hardship. At one time the Spanish friars had a few scattered missions among these interesting people, but most of them were of a comparatively recent date, and practically nothing was accomplished beyond baptizing a small number and creating a suspicion and dislike for Christianity among the mass of them.

Any successful missionary venture among the heathen and uncivilized requires special equipment. More can be done by medical missionaries than any others at the beginning. I believe that even the Moros, whose knowledge of Christianity is only the doctrinal aspect of it as set forth by the Jesuits, could, after a long time, probably be softened and won if Christian physicians were to settle among them and minister with healing hand to their many and grievous bodily ills. Several army surgeons have moved freely among them without peril, and evidences of true gratitude have not been wanting.

As the friars combined handicraft and arts with religion, so should we be furnished in Bontoc with such appliances and aids to civilization as will encourage a decent and healthy mode of living. The Igorrotes should be taught to erect better houses for themselves. Their sole method of working now is by splitting logs with wedges, and then hewing out with an adze two or more boards, a method which is as wasteful as it is toilsome. The government gives them no inducement to labor, and tries to impress upon them that they need not work on the roads, even, if they prefer not. It is needless to say that if they once get this lodged in their minds, the government will be as destitute of workmen as are our missionaries, as the money offered in payment for toil has not sufficient attraction for the average Igorrote.

There is one further problem under this heading—that of the Chinese population, which the present census makes about fifty thousand, or one-half of the last official figures I secured. The registration was hardly complete when I received the statistics, but I have taken this into account in the estimate given. About half of the Chinese live in Manila, the balance being divided up among the larger towns of the archipelago. In Manila the Chinese population is pretty well massed in the one section of Binondo, and the Binondo Roman Catholic Church claims four thousand Chinese Christians. It does not take long to discover that the Christianity of the Manila Chinese in the past has been largely a matter of social or commercial convenience. There is a good deal of intermarriage with Filipinos. One author estimates that there are half a million Chinese *mestizos* in the Philippines—a low estimate, I should suppose. It has been impossible for a Chinese to get married hitherto unless bap-

tized, and the frequency of applications to us for baptism to-day that marriage may take place to-morrow, together with an insinuation that a liberal fee will be forthcoming, reveals several things regarding past ecclesiastical history. The Presbyterians, the Methodists, and ourselves have taken up work among the Manila Chinese, and hard work it is—that of reaching a heathen population contemptuously familiar with Christianity—Christianity that was cheap enough to be bought for a fee.

The habits of the Chinese called into being the Opium Investigating Committee, of which I had the honor of being a member, whose report is now in the hands of the commission. Unless uncompromising measures are adopted by the government, it will only be a matter of time before the Filipinos are submerged by the most horrible vice in the Orient. No fate for a Malay race could be more desperate.

III. Spanish-Latin Christianity in the Philippines

That measure of Christian belief and practise which the mass of the Filipino people enjoy to-day* is the fruit of the labors of the Spanish friars and of the Jesuits. And not only their belief but also their rather remarkable (for a Malay people, however defective in its relative aspect) civilization. The *motif* of Spanish colonization in the days of Magallanes was religious first, commercial afterward. It is not inaccurate, therefore, to say that the Spanish inaugurated a mission rather than a colony when the standard of Castile was floated over the "Pearl of the Orient."

It would be beside the question to discuss here the historical progress of Latin Christianity among the Filipinos. In brief, it may be said that the friars came just in time to save the archipelago from the domination of Islam, Mindanao, and the adjacent islands of the south excepted; and that by the Christian creed they gave a strangely diversified group of peoples, without a literature, a common language, or the elements of political cohesion, either then or now, the one unifying force they have ever had. If in the course of time religious zeal on the part of the friars gave place to worldliness and the self-seeking of corporations, if the standard of holiness was lowered for both the priests and people, it was due to that strange law which dooms to decay even the best organization of men when it continues indefinitely without molestation, criticism, or competitive stimulus. "History warns us," however much we may chafe at the warning, "that where any uniform system reigns undisturbed and uncriticized, the flame of the Christian life is apt to burn low. Diversity as well as unity has its benefits and blessings." If religious unity was necessary at the beginning, the religious diversity wrought by recent political changes in the Philippines was none the less opportune after three centuries of Roman Catholic rule. It is to the credit of Protestantism† that there is less negative and more constructive teaching in this stronghold of Latin belief than would have seemed possible; the

* Protestant Christianity all dates from the American occupation, and until the children of to-day are grown to man's estate but little can be said about its influence on the Filipinos as a race.—C. H. B.

† In addition to our own Church, the following religious bodies are represented: Methodist, Presbyterian, Baptist, United Brethren, Christian (Campbellite). Numerically the first mentioned are the strongest, numbering over seven thousand communicants, and about four thousand baptized; this strange inversion being due to the fact that probationers are admitted to Communion before baptism. The rebaptism of Roman Catholic proselytes is practised by all but ourselves.

negations that I have met with have been chiefly those of the Roman Catholic Church. Indeed, I believe that one reason why she has not had larger secessions from her ranks than she has suffered is because her representatives have been so skilled in painting the horrors of Protestantism.

Of the nearly seven million Christian natives, perhaps one-half are more or less actively connected with the Roman Catholic Church. "La Iglesia Filipina Independiente" claims to have four million adherents; it probably has at this date, as nearly as I can judge, in the neighborhood of three million, a large minority of whom form a fringe easily detachable under Roman pressure. I have every reason to suppose that a fair proportion of the Roman Catholics are devout, simple, and, according to current moral standards, good. They love to go to church, especially the women folk, some of whom are always to be seen at early dawn waiting for the doors to be opened for daily mass. A festal procession, with its solemn music, floating banners, myriad candles, and hundreds of participants, is an impressive ceremony, conveying to the bystander a sense of the refinements of religion. Home, or, as we would say, family prayers, the recitation of the story of the Passion in the vernacular, the singing of hymns and litanies, are visible evidences of piety which every one who has gone about among the people is familiar with, especially during the Lenten season. Before the Bible societies—both the American and British have branches in Manila—began their valuable work, the natives were not wholly without Holy Writ in the vulgar tongue. One night I was reading in halting fashion the story of the Crucifixion in Ilocano to a Filipino household, and frequently I was anticipated and corrected by my hearers, who had been taught by the *padres* before the coming of the Protestants.

The parishes are served, except in a few centers, by Filipino priests, many of whom I have met, some of them being worthy of respect as pastors, tho the best are incompetent and ignorant according to our mode of reckoning. But there is something inspiring in an unbroken community of simple-minded Christians under the guidance of a faithful priest. The excrescences of Spanish-Latin faith and practise may jar on one's religious sensibilities; but given that the great foundation truths of the Faith are held by the Church, souls seeking for the light will find God and rejoice in Him, however much superstitions, obscurantism, and vagaries seem to block the way. Even in the midst of seething idolatry there can be seven thousand untainted and faithful.

But there is another aspect of Christian life in the Philippines less pleasing to contemplate. No one but a blind partisan seriously denies any longer the grave moral laxity that has grown up and still lives under the shadow of church and *convento* (parsonage) in the Philippines. Inch by inch I have been forced back by the pressure of facts from the position I originally held that there was a minimum rather than a maximum of immorality. The cumulative testimony that has come to me has been chiefly incidental and unsought, containing in it the witness of Roman Catholics in good standing. When the new hierarchy with American honesty sets to work seriously to discern the whole state of the case, I can imagine from my small experience that they will have an unsavory and anxious task.

It is considered to be no special discredit to either party concerned—certainly not to the man—if a temporary contract is entered upon between a man and a woman, to be terminated when expedient. A man

may, according to this *mal costumbre*, have even more than one *querida* without transgressing propriety, tho a woman must abide faithful, as long as the contract is in effect, to the one. It is unfair to jump to the conclusion that such a lamentable practise has grown up because the country has been under Roman Catholic rule. The question, however, may be justly asked whether Latin-Christianity has honestly grappled with it. The answer is found in a fact. Many—I use a conservative word—many Filipino priests have a personal lot and share in the *costumbre* under discussion, either in its less or its more revolting form. Their grown-up children bear witness to the long continuance of the custom. I know one old priest who openly lives with his wife—for that is what she really is—and family in the town where he has served, if my memory is accurate, for more than a quarter of a century. I have no reason to suppose that his ministrations are not acceptable to his flock—and yet the common folk believe that a lawfully wedded priest would, *ipso facto*, be incapacitated for the priestly office! How much of this enormity was indulged in by the friars themselves I do not know. But as one of them whose character was *sans reproche* said to an army chaplain: “Believe that there were *some* good friars.”

No doubt the Church has, in the past, spasmodically struggled with this besetting sin of the Filipino. But in spite of everything, by degrees its filthy stream trickled into the sanctuary, and apathetic quiescence in a seemingly hopeless situation ensued. A council for the reorganization of the Church as far as possible along American lines has been summoned by the archbishop, and an effort is being made to secure the aid of American priests, thus far without much success. I believe that the American archbishop and bishops in the Philippines, nearly all of whom I have met, are the type of men who would be as shocked as you or I at what they see. It is, beyond peradventure, their desire to mend matters. I am sure they will try, but their hands are tied by the ordinance of a council of 1059, which, in the long run and broadly speaking, has been a failure. What the Philippine hierarchy should be free to do, according to the principles of justice and honor, is to relax the rule of a celibate clergy locally, to pronounce the Church's blessing on every priest who has been and is faithful to one woman, and to excommunicate *con amore* those who have various *queridas*. The question is not one of doctrine, but of common morals, which strikes at the root of society, and in which every citizen is concerned.

Again, it is all too common to find the parish priest an accomplished gamester. The stagnation of tropical life, the absence of other amusements than the *baile* and a mild game of ball played by the men, make the prevailing excitement a powerful temptation to the least viciously inclined.

If I do not spend much time in discussing Filipino superstitions, it is because all the problems in sight can not be considered to advantage in a bunch. The people are credulous to an incredible degree. Truly, the Roman Catholic authorities have a large task before them if they are to reduce credulity to normal proportions. The Church's endorsement of the fable of Antipolo creates, or at any rate heightens, the temper that finds ultimate expression in the miraculous spring, with its recrudescence of cholera, and the coarse blasphemy of the “Black Christ.” Such are some of the moral questions which are the personal concern of every one who has any responsibility in the Philippine Islands, but over which the

Roman Catholic Church has commanding influence if she rouses herself to exert it. Those who hold the reins of authority are American born and trained, so that we have a right to expect vigorous and reasonably effective action.

IV. *La Iglesia Filipina Independiente, Revista Catolica*

I have already referred to the three million or so who have seceded from Rome and organized the Independent Filipino Church under the leadership of Gregorio Aglipay, who is styled "Obispo Maximo," or chief bishop of the movement. He is an Ilocano, forty-four years of age, who entered the Roman priesthood in 1889. He first came into prominence early in 1898, when, as he claims, at the instigation of the Spanish governor-general and Archbishop Nozaleda, he went to the Filipino insurgents, who were cooperating with our troops, with instructions to promise them independence in the name of Spain if they would break away from their American allegiance. After a short trial he became convinced that he was on a hopeless errand, and at the request of the Bishop of Nueva Segovia, who was a prisoner, assumed the position of administrator of his diocese, which appointment was confirmed later on by the archbishop, who gave him still further responsibilities with the promise of ecclesiastical reward.

Upon the outbreak of hostilities between the Filipinos and Americans, in 1899, Sr. Aglipay naturally took his stand with his own countrymen, tho he continued his work of religious organization in the provinces, where at that time there was no fighting. Four months later he was put under the sentence of major excommunication by the ecclesiastical authority for "assuming exalted ecclesiastical powers," and other violations of canonical rules. Later on he took up arms against the American forces. After two or three years of campaigning he surrendered and took the oath of allegiance to the United States. Since then he has been occupied in the organization of the Independent Church. Deeming that the stress of circumstances would make consecration by the presbyterate valid, tho irregular, he became Obispo Maximo in the fall of 1902, and since then other bishops have been added to the ranks under similar auspices until they number twenty in all. Large numbers of priests have seceded from the papal allegiance, carrying with them their entire congregations in many instances. Ilocos Norte went over bodily, one priest only standing firm. In addition to those in Roman orders the Independent Church has ordained two hundred. There are seminaries of theology in Manila and Dagupan. Sr. Aglipay claims that the church buildings and *conventos* are the property of the people whose toil and money erected them, and the Independent Church is in actual possession of a large number. I have gone through the legal plea prepared in defense of the claim, and while there is, no doubt, some equity in it, I think that eventually the property will be awarded to the Roman Church by the courts.

The government of the Independent Church "rests upon the purest Christian democracy set forth in those divine words of Jesus Christ contained in Matt. xxiii:8, 11." While all men are considered equal in the common Christian brotherhood, leaders are to be chosen by the Church, God-fearing men of moral worth, to whom will be committed the care of the flock. But the one Master and Guide, the source of all authority, is Christ.

The Independent Church is "Catholic—that is, universal." Its official name was chosen as descriptive of this group of freemen, who within the aforesaid universality admit the slavery of no one. The Obispo Maximo is the "Supreme Spiritual Hierarch of this Church, with all the authority and prerogatives which attach to an apostle of so high a hierarchy, and at the same time he is the most devoted servant of all." He will work in sympathy with the Supreme Council of the Church. His term of office is four years, with right of reelection.

The Supreme Council is "composed of bishops and the most prominent presbyters," which in conjunction with the Obispo Maximo will define "the doctrines, ritual and other important subjects of the Church."

A bishop's duties are the traditional ones of the Catholic Church, as are those of the parish priest. At present priests have no authority to enter the married state, but I have reason to believe that the Obispo Maximo and his fellows would be glad to issue a decree releasing the Independent Church from the Roman discipline of celibacy, were it not that the mass of natives are not yet in a state to receive it with equanimity.

The moral law is gravely laid down as the basis of all religion; natural laws are pronounced to be divine, and the teachings of science are to be heeded; in matters of faith they "follow the Romans in everything reasonable," advising also the study of other religions in order that the highest and best doctrines may be learned and adopted; rejecting deification, they commend "veneration" of the saints; the Bible is to be accepted and read as the book of God; the vernacular is the proper language for public worship not less than for preaching.

I will conclude with a few comments and deductions:

1. The Independent Church has exhibited greater cohesion than most observers, myself among the number, expected. Of course the movement is, like the Reformation of the sixteenth century in England, politico-religious in character, and many of the seceders have no quarrel with Roman doctrine—we must remember that their ignorance is dense—but are making protest against the ecclesiastical oppression in the past for which Rome is responsible, and which penetrated to the inmost recesses of civil life.

2. Every revolutionary movement inevitably sweeps into its ranks the malcontents of the country. The Independent Church is no exception.

3. The clergy of the Independent Church, so far as they are drawn from the Romanists, are probably in practical life about the same in character as their former fellows in the ministry. Those who have been ordained since the organization of the Independent Church by the so-called bishops have not had time for much training.

4. The official platform of the movement indicates, in the main, a sane view of ecclesiastical polity, Catholic doctrine, and moral living. Under proper leadership a Church that was true to the principles enunciated therein would not be far from the Kingdom of God.

This, then, is the picture of religious conditions in the Philippine Islands to-day as I see them. The complexity, the confusion, the difficulty of it all, are sometimes hard to face honestly. And the temptation to get relief from the pain of perplexity by accepting some mechanical solution is constant. But God has His way, which is always and everywhere the best way. It is for the Church to ascertain it.

GOOD METHODS FOR MISSION BANDS*

BY MRS. CHAUNCEY J. HAWKINS, SPENCER, MASSACHUSETTS

I. *Our first year was spent in taking imaginary trips to home mission fields.* In imagination we chatted with the workers, peeped into their schoolhouses and homes, took snap shots from car-windows, and in every way sought to make our trips a basis for further interesting study. We used hectographed programs and suggestive titles.

II. *Biographies of home missionaries are now proving most attractive study.* Our young women are taught to give these sketches, not read them. This is a great gain, as the attention of the audience is held better; then the development of the young women (varying in age from thirteen to over thirty) has been very noticeable. After the story of a life is related, six questions are asked and answered. These are then copied into a note-book kept for the purpose, and at the close of the year we are to hold a contest, spelling-match style, one asking the questions, the others, drawn up on two sides, answering. The side that wins will be the one able to answer the most questions satisfactorily.

III. *One of our most interesting meetings took the form of a debate.* Subject: "Resolved, that the education of the negro should be confined to the elementary branches and manual training." At the close, all club members joined in a general discussion of the subject. Our next debate has for its subject: "Resolved, that the Chinese should not be excluded from the United States."

Results: The debates lead to clever thinking on important subjects, to more intelligent expression, and to more extended reading.

IV. *Illustrations.* We cut pictures on all phases of missionary work, mount and circulate freely at our meetings. We are now collecting pictures of home missionary workers and mounting them on gray cardboard, one picture to a mount, unless it happens that the picture contains two workers—a man and his wife; we then punch a hole through the cardboard, tie a ribbon through it, and give to some member of the club to wear as her missionary. She is to find out all she can about the one she is to call hers, and keep the other members of the club informed of that worker, and of the good he or she is accomplishing.

Results: A deeper interest in the various workers with whom we are being brought into closer personal relations, and a better understanding of their needs, longings, and sacrifices.

V. *Social Side.* We believe this side of the life must also be cultivated in connection with mission study work. We do not, however, serve refreshments at our regular Monday evening meetings. Our young women are interested, and do not need this inducement to get them out. One evening last year, however, when studying about a tropical climate and its people, we served a few light refreshments that would be found in that country; we made artificial grapes out of tissue-paper and tied an interesting missionary fact or story to each grape; these were read at the close of the meeting. We have also served lettuce salad, calling it "Missionary Salad," in the same way, by crumpling green tissue-paper, cut to resemble lettuce leaves, lightly between the fingers, then pasting on the base of each leaf some fact or short story to be read. All the leaves are placed in a salad-bowl and passed to the guests, each taking one leaf.

* Condensed from *The Home Missionary*. See also p. 44.

EDITORIALS

The "Missionary Review" and the Bureau of Missions

An alliance has now been effected between the editorial staff of this REVIEW and the Bureau of Missions, whereby we expect that the value and effectiveness of the REVIEW will be greatly increased. This Bureau is described and its plan and purpose set forth on page 47. Its representatives include 15 denominations and its leaders are missionary experts. It is incorporated, and is approved by the various missionary organizations of the United States and Canada, and is in correspondence with societies the world over.

It has been felt by the Editors of this REVIEW that those whose aims are so singularly correspondent with our own might profitably be joined with us in cooperation, thus making these pages their channels of expression and of contact with the public. And, after repeated and harmonious monthly conferences, the terms of such temporary union have been agreed upon, and the leading representatives of this Bureau, Rev. Dr. Henry Otis Dwight, the secretary, Rev. William J. Haven, D.D., and Rev. H. Allen Tupper, Jr., become consulting editors, and will contribute to the contents and conduct of this REVIEW. Thus we shall be more fully equipped for promoting the cause of a world's evangelization. We invoke on this new step the blessing of the God of missions.

The Entering of Tibet

The entrance to Lhasa, the sacred city of Tibet, by the English troops under Colonel Younghusband, should be noticed for its possible bearing upon Christian missions. Tibet has long excluded all mis-

sionaries, and its sacred capital has never been penetrated, except by strategy, being sedulously guarded against all foreign intrusion. Very few people understand the sacredness of this shrine. It is the very fortress of Buddhism, and has been as carefully guarded by the Buddhists as has Mecca by the Mohammedans. There the Great Lama is enshrined and adored, and there has been a superstition among the Buddhists that the invasion of Lhasa would be the signal for the downfall of Buddhism itself; hence the sedulous care and vigilance with which this city has been kept from foreign intrusion. We can not but hope that, whatever may be the merits of the British invasion, it may redound to the glory of God, and may be the means of introducing into the heart of Tibet the Gospel of Jesus Christ.

At present it is questioned as to whether the treaty which was obtained by the British will be effectual or permanent, as the Grand Lama himself has never attached his signature to the document, and the Russians and Germans oppose it at the Chinese capital. But the sacred city has been entered, and the backbone of exclusion has been broken. May God use this entrance by force of arms for the entrance of the Gospel with more peaceful weapons.

A Wonderful Revival in Wales

For ten years prayer circles have been multiplying in all parts of the Christian world, and multitudes of saints have been interceding with God for the latter rain of the Spirit in all lands. Just now the encouragements to such concerted prayer multiply rapidly. Rev. R. A. Torrey attributes all his marvelous success in evangelistic missions,

which follows him everywhere, to this counsel of prayer, especially at his church in Chicago where every Saturday there is a continuous meeting from 3 P.M. until 10 P.M., and sometimes even later, with one hour, from 5 to 6, for simple refreshments.

At the time of writing a private correspondent in Britain writes:

Have you heard of the wonderful revival which has begun in Wales? Most wonderful scenes are witnessed in the mines and factories—men falling down convicted of sin, while others work crying out to God to save them, prayer-meetings being held all times of day and night. One large employer of labor says he is losing twenty pounds sterling a day by his people dropping their tools and engaging in prayer! At our great universities a great work is going on. I heard yesterday that five groups of prayer-meetings are being held *daily* in Oxford, and one united big prayer-meeting once weekly. Bible readings also in many of the colleges, and the men are going out in the street preaching Christ.

Surely such things must stimulate believing prayer.

Panama Canal and Missions

The opening of the Panama Canal, which promises to be accomplished within a few years, may have a very marked effect upon the commerce and the missions of the world. South America has been comparatively an unknown land to most of us, but when the canal becomes the highway of commerce for the world great changes must be wrought, both in the political and religious conditions of the countries bordering upon the Isthmus. No great changes of this kind take place in the world's general history without an effect, more or less direct, upon the cause of Christ, but when we put with this the probability of a transcontinental railway from the northern shores to Cape Horn with cross-sections east and west, it will be seen

that commerce is likely to open up the entire southern portion of this Western hemisphere, both to civilization and to Christian missions, and that South America will no longer be the "neglected continent." We are planning to have an article on "Panama and Missions" in an early number of the REVIEW.

The Work of the Salvation Army

The Second International Congress of the Salvation Army, held in London in 1904, was signalized by the gathering together of representatives of forty nationalities. King Edward's private audience to General Booth affords occasion for endorsing heartily the main purposes of the Salvation Army, and expressing a prayerful wish that its future may see a success even more marked than that of the past. It is given to few men to be spared to see such fruits of *forty years* of unremitting toil as is the privilege of General Booth. No mean triumph is it to be able to report that the Army is preaching the Gospel in thirty-one languages in forty-nine different lands. There are thirty thousand officers engaged in this work; nearly a million and a half of meetings are held weekly, and eleven thousand drink-shops are visited in the same brief time, while a million and a quarter copies of the Army organs are disposed of every week.

As a distinctly religious organization the Salvation Army has not, perhaps, proved the success its close and unique organization would seem to warrant. But whatever difference of opinion may exist in this matter, there can be no two opinions as to the success and value of the social work undertaken by these consecrated men and women. Its philanthropic work is not only excellent in every particular, but

absolutely staggering in its success. The Church has a very great deal to learn from the Army in this matter. Its service to the poor and distressed has had no equal since apostolic days.

The social work of the Army deserves the moral and financial support of all intelligent people. No other Christian organization has so unreservedly set itself to deal with the problem of the poor as the Salvation Army. Were this all—it is not—the Army and its intrepid founder have merited a place in the front rank of those who have blessed the world.

The Outlook for the Roman Church

There is manifestly a changed attitude in papal lands toward the Papal Church. This has been increasingly true for at least a quarter of a century, but there is an increase in popular uprising against papal domination. Spain has long since broken with the pope, France of late still more violently, and Italy is no longer in the bondage that existed before Victor Emmanuel's day. This is true in a measure with Austria and papal Germany, but still more in the lands in the Western hemisphere which have been nominally papal. The power of the papacy has long since been broken in many republics of South America, and it would seem as tho the practical downfall of this Church were imminent in many lands formerly under its power.

A Japanese Soldier's Christlike Deed

A Russian naval officer, who was present at the execution of two Japanese spies who were caught by the Russians when about to wreck a railway bridge, tells a pathetic story of the scene at the trial. The accused acknowledged their responsibility, and accepted their doom without fear or tremor of voice.

One of the two was Teisko Jokki, the other Tchomi Jokoka, colonel of the staff, from the military academy of Tokio. When he was asked his religion, the colonel boldly confessed Christ, and declared that he had been converted when a boy. He was able to speak in English, and was translated by a British subject employed in the Russo-Chinese Bank. Just before the execution Colonel Jokoka took a bundle of Chinese notes from his person, representing about a thousand roubles, and handed over this money to the commandant, to be applied to the *Russian Red Cross work among the Russian wounded!* This brought remonstrance, even from the Russians themselves, who suggested that the money be applied to the Japanese Red Cross work or the families of the spies. But Jokoka remained inflexible in his purpose that the money should be applied to the relief of the Russian wounded. He then asked to see a chaplain, who, at his request, read the Sermon on the Mount. When the priest reached the words, "If ye love only those who love you, what reward will ye have; and if ye welcome only brothers, wherein lieth the virtue?" Jokoka closed his Testament, joined his hands, and received the fatal bullets in his breast.

Surely it was worth while to teach the Japanese to know Christ!

The Oriental Mission Journal

The Oriental Mission Book Concern, of 420 Park Street, Boston, has decided to discontinue the publication of their *Mission Journal*, and have made an arrangement with us whereby all its subscribers will receive copies of the MISSIONARY REVIEW in place of the copies of the *Journal* still due on their subscriptions.

Donations Acknowledged

No. 301. South Africa General Mission	\$5.00
No. 302. Industrial Evangelical Mission, India	10.00
No. 303. Industrial Evangelical Mission, India	4.00
No. 304. Hardwicke School, India	15.00

BOOKS FOR THE MISSIONARY LIBRARY

THE NEW ENCYCLOPEDIA OF MISSIONS. Descriptive, Historical, Biographical, Statistical. 2d edition. Edited, under the auspices of the Bureau of Missions, by Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. xiii-851 pp. \$6. Funk & Wagnalls Co., New York. 1904.

For fourteen years the first edition of this work has been the best encyclopedia in any language. The present volume is so altered by excisions, abridgment, additions, and revision as to be practically a new work. In its present form it not only excels the first edition, but it is still *facile princeps* among missionary volumes of general reference.

The intrinsic excellence of the new edition can only be realized after constant use. Such use will prove that it satisfies, to an unusual degree, the severe criteria which apply not only to it, but to other encyclopedic works as well.

(1) Durability. The constant handling of a one-volume reference work, especially if it is heavy and large, calls for binding, sewing, back, etc., of unusual strength. Like the two volumes of the first edition, this one could be greatly improved upon in these respects.

(2) A second criterion, that of convenience, is met more satisfactorily than in most brief encyclopedias. Its single volume, printed in clear and sufficiently large type, at first sight seems to meet all the demands of convenience, if one excepts its inconvenient weight, 6 pounds. Further examination and use will, however, disclose a most serious weakness. All self-evident headings are easily referred to, but fully one-fourth of its valuable material can not be found by the average reader because of its meager use of cross-references and its entire lack of an Index to show where information may be found as to men and events not having a specific place in the alphabetical ar-

rangement of topics. In this particular it is greatly inferior to the first edition.

(3) Its scope is exceedingly broad, if one looks beyond the alphabetical titles to the varied contents of the leading articles. A fortnight's use and examination of the new encyclopedia only increases the reviewer's satisfaction with the labors of the broad-minded editors. He has discovered very little absent which the friend of missions is likely to want—with the exception of the details of the lives of living workers—that can not be found here, tho often it is buried beyond the reach of the ordinary reader because of the already mentioned lack of an Index or abundant cross-references.

(4) Proportion and perspective are matters affected by the personal equation. For the average friend of missions the editors have quite truly sensed the need, tho perhaps they will be criticized because they have granted space to so many unimportant mission stations and have omitted others—such as Duncan's Metlakatla—altogether. We sometimes wish that more space had been given to the biography and the characteristics and life of non-Christian peoples.

(5) When one considers the length of time required to prepare such a work, and the further fact that missionary information requires a long time to come from distant fields and be put into print, the work is remarkably up to date. A possible exception is found in certain long articles on mission fields, which might better have been more largely rewritten.

(6) Clearness characterizes most of the work, tho typographical aids in this direction differ greatly in the various articles, showing

that the editors followed no definite principles of arrangement. Maps and illustrations, which add so much to clearness, are wholly lacking. The reason for the omission of the former is perhaps sufficiently explained in the second Preface. While profuse illustration was doubtless impracticable, a few pictures could have been used to great advantage.

(7) Accuracy, the most important criterion of any encyclopedia, can be claimed for this work to an unusual degree. German missionary critics will delight to point out errors, and every student of missions will find occasional mistakes. When one recalls, however, what a *terra incognita* mission lands are, and the vast range of topics included in this volume, we can not but wonder that errors have been reduced to so small a minimum. In spite of these spots on the sun, the new encyclopedia will give light to the whole world.

A SHORT HANDBOOK OF MISSIONS. By Eugene Stock. 214 pp. 60 cents. Longmans, Green & Co., London, New York, and Bombay. 1904.

Any book on missions by Mr. Eugene Stock, of the Church Missionary Society, must command attention. Nor is this little manual a disappointment, tho it is intended for British, and especially for Anglican, readers.

Part I., "The Work," embracing a quarter of the book, is the fruit of years of clear, sane thought on missionary topics that concern all who are interested in missions. It is packed with suggestions on the object, motive, need, methods of missions, their administration and support, and the qualifications of missionaries. It treats admirably that vexed question, the relation of missions to governments. Its survey of the world's races, languages, religions, is surprisingly compact and informing.

Part II., "The Work to be Done," which also occupies about a quarter of the book, is somewhat of the same general nature.

Part III., "The Work Done," a historical survey of missions, is the section of the book least satisfactory to Americans. Its statistics are in general five years old, and quite incomplete so far as American missions are concerned. The same is true of its valuable list of prominent native Christians. But the chapter on Greek and Roman missionary enterprises is of great value to any who wish quick access to the facts.

As a reference book for mission study libraries in America it will be found very valuable. An Appendix contains a good list of books on missions, a Chronology of Missions, and there is a good Index.

THE STORY OF THE LMS. By C. Silvester Horne. New edition, completing the 20th thousand. With an Appendix, bringing the story up to the year 1904. 460 pp. Illustrated. London Missionary Society, London. 1904.

To tell the history of the growth of a great missionary society, from its germ in the thought of a few God-fearing men through one hundred years of world-wide achievement, is a strenuous task. To compress that history into the compass of a little volume that can be put into the pocket, and at the same time give it the attraction of a story, is a work of genius. This is what Mr. Horne has done for the history of the London Missionary Society. It is the story of a hundred years of thrillingly daring faith and of amazing justifications of that faith in the changes produced by the Gospel in Polynesia, in China, in India, and in Africa. The "Story of the LMS" should have wide reading, not merely for its intrinsic charm or its abundant information, but as a stimulus to a more fruitful faith, "for ye know

that your labor is not in vain in the Lord."

FETICHISM IN WEST AFRICA. By Robert H. Nassau, M.D. Illustrated. 8vo, 389 pp. \$1.50. Charles Scribner's Sons, New York. 1904.

A study of the native customs, religious ideas, and superstitions is always interesting and usually informing, but when this is the result of careful observation by one who has lived and labored forty years among the people described, then we have something worthy of our serious attention. Dr. Nassau is a scholar and a saint, and knows the people of the Gabun district of West Africa probably better than any other Westerner. He first describes the sociology of the native African society, its family relationships, class distinctions, fetish doctors, etc. Then he proceeds to deal more distinctly with the religious ideas and practises, and their effect on the native character and life. Truly it is a dark picture of sin and misery that is disclosed by this uplifted veil. A man and, much more, a woman, can not read these pages without thanking God that he or she was not born in an African hut. Dr. Nassau does not speak of what Christian missionaries are doing to enlighten these dark minds and cleanse this cesspool, but his pen pictures prove without argument that the Africans need the Gospel of Jesus Christ, and are groping blindly in the dark for life and liberty and peace. The book is extremely valuable for missionary libraries, and is withal intensely interesting.

A YANKEE ON THE YANGTZE. By W. E. Geil. Illustrated. 8vo. \$1.50, net. A. C. Armstrong & Sop, New York. 1904.

One of the most fascinating of recent books of travel is this volume, by one who proves himself to be an ideal traveler. He made a long journey from Shanghai up the Yangtze, and then through the remote regions of the far interior of

China, finally emerging in Burma. He traveled Chinese fashion, and had innumerable experiences which he describes with a vividness and wit and humor which hold the unflagging attention of the reader. Mr. Geil, unlike many globe-trotters, had eyes to see and ears to hear. He did not take his ideas of missionaries from dissipated foreigners, but in each place he visited the missionaries himself and examined their work. He has only words of high appreciation of their character and devotion and their wisdom. The book gives a wealth of information—most of it correct—regarding parts of China that are not well known and that have been seldom visited. It is admirably printed and illustrated.

THE LAND OF SINIM. An Illustrated Report of the China Inland Mission, 1904. London, Toronto, Philadelphia, Melbourne. 1904.

One of the most attractive examples of the modern form of missionary report is this "Land of Sinim." The facts are well chosen, well grouped, and well told, and a decided literary quality pervades the whole book. The pictures, most of them taken by missionaries of the society, are artistic, well printed, and effective. The statistics are those naturally desired by all interested in the evangelization of China.

JAPAN TO-DAY. By James A. B. Scherer. Illustrated. 12mo, 323 pp. \$1.50, net. J. B. Lippincott Co., Philadelphia. 1904.

Japan is the fashion now. The successes of the little Jap against the burly Russian have opened our eyes to his strength. The choice of Japan as the subject for mission study by the Women's United Study Committee and the Young People's Missionary Movement has made prominent in thousands of homes the work of the missionaries, and the flood of books and articles on the country and people has well-nigh overwhelmed us. But

there is room for Dr. Scherer's book. It is exceptionally entertaining and well written. Information is given with plenty of spice and sugar—information about the transformation of the "hermit" into "hero," the educational and military progress, the manners and morals, "Views Awheel," homelife and festivals, the "awful language," Buddhist sermons, demoniacal possession, the aborigines, and missions, especially Verbeck, "an opener of the gates." It is one of the best of recent books, and gives valuable side-lights for mission study classes. It is a pleasure to read and recommend it.

MISSIONARY PIONEERING IN BOLIVIA. With Some Account of Work in Argentina. By Will Payne and Charles T. Wilson. 148 pp. With 58 illustrations and a map. H. A. Raymond, London. 1904 (no date given).

Two missionaries of "the Brethren" seek to give here some idea of several tours which they made in South America between 1895 and 1902. They lay much emphasis on personal mishaps, and are inexperienced in writing books. Nevertheless, when they come in contact with the Quechua Indians their rather disconnected notes include useful matter.

SABBATH-SCHOOL MISSIONS IN WISCONSIN. By Joseph Brown. Synodical Missionary for Wisconsin. With illustrations. 163 pp. Presbyterian Board of Publication and Sabbath-school Work, Philadelphia. 1904.

This is the uncolored, severely simple story of a Presbyterian minister's labors during fifteen years in the northern part of the State, with the one purpose of finding out where religious observances are neglected, and of leading the people to begin them. Extracts from the diary of a hard and busy life show the nature of the work, how it is begun where perhaps saloon and dance-hall are already established, how it gains influence, and how it results in organized churches, with all that this means

of a changed destiny for whole districts. Such work is of national import. The rather unpolished style of the book unconsciously reveals the single manly purpose of a tireless worker whom one would be glad to meet.

NEW BOOKS

THE PASTOR AND MODERN MISSIONS. By J. R. Mott. 12mo. 249 pp. \$1.00. Student Volunteer Movement, New York.

HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By W. Canton. 4 vols. Each, 15s., net. John Murray, London. 1904.

STORY OF THE BIBLE SOCIETY. By W. Canton. Illustrated. 362 pp. 6s. John Murray, London, E. P. Dutton, New York. 1904.

LITTLE HANDS AND GOD'S BOOK. (B and F. B. S. Centenary Volume.) By W. Canton. 8vo. Illustrated. 123 pp. British and Foreign Bible Society, London. 1904.

KING LEOPOLD'S RULE IN AFRICA. By E. D. Morel. 8vo. Map. Illustrated. 466 pp. \$3.75. Funk & Wagnalls Co. 1904.

TAMATE. The Story of James Chalmers for Boys. By Richard Lovett. 12mo, 320 pp. Illustrated. 3s. 6d. Religious Tract Society, London. \$1.25, net. Revell. 1904.

INDIA. By Colonel Sir Thomas H. Holdich. 8vo. Map. \$2.50. D. Appleton & Co. 1904.

RAYMUND LULL. A Study in Mediaeval Missions. By W. F. A. Barber. Charles Kelley, Cambridge. 1904.

NEW FORCES IN OLD CHINA. By A. J. Brown. Illustrated. 12mo. \$1.50, net. Revell. 1904.

MY CHINESE NOTE BOOK. By Lady Susan Townley. Illustrated. 8vo. \$3.00, net. E. P. Dutton & Co., New York. 1904.

LETTERS FROM A CHINESE OFFICIAL. 16mo. .50c., net. McClure, Phillips & Co. 1903.

THE AWAKENING OF JAPAN. By Okakura Kakuzo. 16mo, 225 pp. \$1.20. Century Co. 1904.

LIFE AND WORK OF REV. E. J. PECK AMONG THE ESQUIMO. By Rev. Arthur Lewis. Illustrated. 12mo. \$1.75. A. C. Armstrong & Co. 1904.

HEROES OF THE CROSS IN AMERICA. By Don. O. Shelton. 12mo. 50c. Young Peoples' Missionary Movement, New York. 1904.

THE NEGRO. By Thomas Nelson Page. 12mo. \$1.25, net. Scribner's Sons. 1904.

THE PROSPECTOR. By Ralph Connor. 12mo. 401 pp. \$1.50. Fleming H. Revell Co. 1904.

OUR WEST INDIAN NEIGHBORS. By F. A. Ober. Illustrated. 12mo, 432 pp. \$1.50. James Pott, New York. 1904.

SOUTH AMERICAN REPUBLICS. By T. C. Dawson. 8vo, 513 pp. G. P. Putnam's Sons. 1904.

CHRISTMAS TIME IN MANY A CLIME. By Prebendary H. E. Fox. 12mo 127 pp. 1s. 6d. Church Missionary Society, London. 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Concerning the Statistical Table The figures which for several years have appeared in the January issue

of the REVIEW are the product of almost constant search during the months preceding. Blanks are sent out to be filled at the various missionary headquarters, and thus official returns are secured. Access is also had to scores and scores of annual reports; to scores and scores of missionary magazines, and of religious weeklies. All these sources are carefully scrutinized, with a view to making divers necessary interpretations, adjustments, and modifications. It is only to economize space that the names of a large number of the smaller societies do not appear, tho the facts concerning them are contained in the various summaries.

The Week of Prayer The following list of topics for the coming Week of Prayer is suggested by the Evangelical Alliance for the United States:

January 1, 1905.—Sermons on "The World-wide Conditions of True Worship," John iv: 23, 24.

January 2—"The Kingdom of God on Earth."

January 3—"The Visible Church of Christ."

January 4—"All Peoples and Nations."

January 5—"Missions—Home and Foreign."

January 6—"The Family and the School."

January 7—"Our Own Country."

January 8.—Sermons on "The Reign of the Prince of Peace."

The Harvard Mission The Harvard Mission, which is supported by the undergraduates and alumni of the university, and represented in India by Mr. E. C. Carter, of the International Y. M. C. A., has secured President Roosevelt as Chairman of

the Advisory Committee. This society is formed to foster the missionary spirit in Harvard, and to give moral and financial support to graduates in foreign fields.

Associated with the President on the committee are: James A. Stillman, of New York; Francis Rawle, of Philadelphia, President of the American Bar Association; the Rev. Floyd W. Tompkins, of Philadelphia; Bishop Lawrence, of Massachusetts; I. Tucker Burr, of Boston; Bishop Logan H. Roots, of Hankow, China, and G. E. Huggins, Graduate Manager of Harvard Christian Association.

Mr. Carter is a graduate of Harvard, and was there secretary of the college Y. M. C. A. He is one of twelve secretaries sent to foreign fields under the auspices of the International Y. M. C. A.

The Coming Jubilee of the World's Y. M. C. A. The World's Conference of the Young Men's Christian Associations is to be held in Paris,

France, April 26th-30th, on the occasion of the fiftieth anniversary of the first World's Conference. It is expected that delegations from twenty-five to thirty nations will be present, each of which will represent a national organization, these having become particularly strong and well organized in India, China, Japan, South Africa, and Australia, as well as in the older countries. It was at the first Paris conference in 1855 the platform was adopted, which has proved to be the broad basis upon which the World's Y. M. C. A. movement has been developed. This action was shaped largely by two Americans, George H. Stuart and Abel Stevens, who were distinguished association men of their day. The adherence of the associations to the basis

adopted fifty years ago will be the important issue on which discussion will center. In some countries of Europe the association has become largely the organization of a single church of which the pastor is the president, and the association is merely a class of young men. In a number of the larger cities in Europe, such as Berlin, Rome, Paris, Stuttgart, the associations have adopted the type of associations which prevail in the English-speaking nations and the Orient. A large and representative party will attend from America, sailing from New York about March 18th for Naples. Delegates from other countries will center at Rome, and will together visit Pompeii, Florence, Venice, Nice, and other southern European cities before going to Paris.

The Methodist Appropriations The General Missionary Committee of the Missionary Society of the Methodist Episcopal Church held its sessions in Boston, Mass., November 9 to 15, 1904. This committee is composed of the bishops of the Church, the secretaries of the society, representatives from the Board of Managers, and representatives from the fourteen districts into which the Church is divided, etc. The appropriations for 1905 amount to over one and a half millions. This makes no account of the Woman's Board, which make appropriations for about three-quarters of a million additional.

After setting aside \$75,000 for new property in the foreign field, \$45,000 for work in the City Missions in the United States, \$66,000 for administration, salaries of missionary bishops, etc., \$41,000 for the dissemination of intelligence, and certain sums for incidental and contingent expenses, the committee appropriates 57½ per

cent. of the remainder to the foreign work, and 42½ percent. (\$578,500) to the domestic work.

The foreign appropriations are, in round numbers: Germany, \$36,000; Switzerland, \$7,000; Norway, \$12,000; Sweden, \$15,000; Denmark, \$7,000; Finland and St. Petersburg, \$6,823; Bulgaria, \$8,426; Italy, \$47,000; South America, \$86,000; Mexico, \$54,000; Africa, \$42,000; China, \$133,000; Japan, \$58,000; Korea, \$26,000; India, \$158,000; Maylaysia, including Borneo, \$15,000; and Philippines, \$17,000, making a total of over \$731,000. Last year the appropriation for foreign missions was \$365,635, and for home missions \$378,134. Such an appropriation this year is certainly an act of faith.

New Episcopal Board of Missions The new Board of Missions which, under the canon adopted at Boston, takes the place of the old Board of Managers of the Protestant Episcopal Church, has elected Bishop Doane, Vice-President; the Rev. Joshua Kimber, Associate Secretary; Mr. John W. Wood, Corresponding Secretary, and Mr. E. Walter Roberts, Assistant Treasurer. Secretary Lloyd and Treasurer Thomas were, under the new canon, elected by the General Convention. The Treasurer reported that since the opening of the books for the new fiscal year, \$30,000 had been received, which is nearly twice the amount received from similar sources at this date last year.

The Brighter Side of the Negro Question A Census Bureau report recently published gives, among others, these encouraging facts:

Nearly 4,000,000 negroes are engaged in gainful occupations. These bread-winners constitute about 45 per cent. of the total colored population as against 37 per cent. of

the same class of the total white population, and of 34 per cent. of the Southern white population. Over 746,000 farms, containing 38,233,000 acres of land, are operated by negroes. Of these farms 21 per cent. are owned entirely by negroes, and an additional 4 per cent. are owned in part by the farmers operating them. In other words, 40 years after emancipation, 25 per cent., or about one-fourth of all the negro farmers, have become landlords. While the number of negro farmers increased in ten years about 31 per cent., the number of negro owners increased over 57 per cent.

Some With the departure
Salvation Army of Commander
Figures Booth-Tucker for
England, and the
coming of Miss Eva Booth as commander of the Salvation Army forces in America, it is interesting to note the growth of the Salvation Army in the United States during the past eight years:

	1896	1904
Officers and employees.....	2,000	3,734
Corps and institutions.....	620	900
Institutions for the poor.....	30	209
Accommodations in same....	600	10,000
Amount spent for poor relief. \$20,000		\$800,000
Number fed at Christmas, etc.		300,000

A New School of Philanthropy It is announced that John S. Kennedy, the well-known New York banker, who ten years ago gave the money for the erection of the United Charities Building, has made an endowment to the School of Philanthropy, conducted under the auspices of the Charity Organization Society, which will bring that institution a permanent annual income of \$10,000 or more. The gift was made by setting aside securities to the amount of about \$250,000. Mr. Kennedy says:

My expectations have been fully realized, and with their realization on the side of more efficient work has come a demand throughout the country at large for trained charity helpers. There is the same need for knowledge and experience in relieving the complex disabilities

of poverty that there is in relieving mere ailments of the body, and the same process of evolution that has brought into our hospital service the trained physician and the trained nurse increasingly calls for the trained charity worker.

With this end in view, the Charity Organization Society, 7 years ago, opened a Summer School of Philanthropy. It now provides lectures in the forenoons and practical work in the afternoon. Its graduates receive diplomas, certifying that they are fitted for the practical work in charitable institutions or societies.

The school is to be affiliated with Columbia University, the United Charities, the New York Association for Improving the Condition of the Poor, the United Hebrew Charities, and the Society of St. Vincent de Paul.

Missionary Activity of the Southern Baptists The signs are numerous and varied that the Baptists of the South are more and more bestirring themselves in behalf of the lands of darkness. As one evidence the *Foreign Mission Journal* gives 34 names of men and women who sailed for foreign fields during 1904: 18 bound for China, 7 for Brazil, 3 to Mexico, 2 to Argentina (that is, 12 to Spanish-American countries), and 2 each to Africa and Japan.

Christ's Mission Anniversary The twenty-fifth anniversary of this excellent mission to Roman Catholics has just been celebrated in New York, December 4-25. Rev. James A. O'Connor, himself a converted Roman Catholic priest, has conducted this work most successfully for years, and has established the mission at 142 West Twenty-first Street, New York, where over one hundred priests have come and have found peace in Christ when wearied of seeking salvation by the interces-

sion of saints and the Virgin. The mission has passed through many trials, but it is God's work and will not come to naught. It is worthy of the support of Christians.

A Tribute to John Burroughs Metlakahtla writes thus in his volume, "In Green Alaska," of his visit to Metlakahtla with the Harriman Expedition in 1899:

Sunday, June 4, we spent most of the day visiting Metlakahtla, the Indian mission settlement on Annette Island, where we saw one of the best object-lessons to be found on the coast, showing what can be done with the Alaska Indians. Here were a hundred or more comfortable frame houses, some of them of two stories, many of them painted, all of them substantial and in good taste, a large and imposing wooden church, a large schoolhouse, a town-hall, and extensive canning establishments, all owned and occupied by seven or eight hundred Tlinkit Indians, who, under the wonderful tutelage of William Duncan, a Scotch missionary, had been brought from a low state of savagery to a really fair state of industrial civilization. The town is only twelve years old, and large stumps and logs on the surface between the houses show how recently the land has been cleared. Many of the houses had gardens where were grown potatoes, turnips, onions, strawberries, raspberries, and currants. The people were clad as well and in much the same way as those of rural villages in New York and New England. A large number of them were gathered upon the wharf when we landed, their big round faces and black eyes showing only a quiet, respectful curiosity. We called upon Mr. Duncan at his house, and listened to his racy and entertaining conversation. His story was full of interest. At eleven o'clock the church bell was ringing, and the people—men, women, and children, all neatly and tastefully clad—began to assemble for their Sunday devotions. Mr. Duncan preached to his people in their native tongue, a vague, guttural, featureless sort of language, it seemed. The organ music and the singing were quite equal to what one would hear in

any rural church at home. The church was built by native carpenters out of native woods, and its large audience room, capable of seating eight or nine hundred people, was truly rich and beautiful. Mr. Duncan is really the father of his people. He stands to them not only for the Gospel, but for the civil law as well. He supervises their business enterprises and composes their family quarrels.

Protestant Work in Brazil The Presbyterian Church in Brazil, according to the Rev. E. Van Orden in *The Herald and Presbyter*, has 10,000 native Christian members, and 6 presbyteries fully organized and sustaining boards of home and foreign missions, church erection, education, and publication. Three Presbyterian churches in Rio Janeiro and Nietheroy, across the bay, support their own work. The pastor of one of them publishes a weekly religious paper. The Methodist Church has 5,000 members, the Baptists about as many, the Episcopal Church has a considerable membership, and a number of other denominations are represented in the Protestant forces of the land.

Some Items from Brazil There are in Brazil 9 Young Men's Christian Associations, with 874 members and 2 paid secretaries.

Four years ago there were but 2 Christian Endeavor Societies; today there are 60 with 2,000 members.

The following Protestant bodies are laboring in Southern Brazil, south of the Tropic of Capricorn: Presbyterians, Episcopalians, Methodists, German Baptists (New Jersey), Lutherans (Missouri), Adventists, Lutherans (German State Church), Independents (Mr. and Mrs. Young), and the Y. M. C. A.

The persecution of Christians still continue in the North of Bra-

zil; the last reported being that of Bom Jardim, in the State of Pernambuco.

JOHN W. PRICE.

EUROPE

A New Bible Society Publication The British and Foreign Bible Society with the opening year begins the publication of *The Bible in the World*, an illustrated monthly. Besides recording the work of the society at home and abroad, the magazine will describe the world-wide progress of the Scriptures among all the races and in all the languages of mankind. The Bishop of Durham and the Rev. Dr. John Watson will have special articles in the first number, which will also contain contributions from the Marquis of Northampton, the Earl of Stamford, the Bishop of London, Principal Fairbairn, Sir George Williams, Mr. William Canton, and other well-known writers. The first issue will consist of 100,000 copies.

Dr. Barnardo's Child-Emigrants to Canada Near the end of October the last of Dr. Barnardo's emigration parties for the year left St. Pancras for Liverpool. The party consisted of 93 boys and girls, bringing the number of institutional child emigrants for the year up to 1,294, and making a grand total of 16,188 sent out by the homes since their work of emigration began. As is clearly brought out by a recent Canadian official report, the number of failures among these children has been surprisingly small, over 98 per cent. having had successful careers beyond the seas.

The Sudan United Mission In an announcement lately issued of a new mission to the Sudan, to be called the Sudan United Mission, it was pointed out as a strange and solemn fact

that none of the Nonconformist churches of England, Scotland, Ireland, or Wales are doing any missionary work in that country; 50 to 80 million souls living in the Sudan have but half a dozen mission stations and less than 20 missionaries among them. Kordofan, a land as large as Turkey in Europe; Darfur, as large as France; Wadai, as large as Italy and Ireland; Kanem, which equals Holland, Belgium, and Denmark; Bagirmi, which equals Bulgaria; Adamawa, a country as large as Italy; Bornu, which equals England in area, and Gando, a country as large as both Scotland and Ireland, have no missionaries and never have had. A group of young men have offered themselves as pioneers, and 4 members of this band sailed, July 23, for Northern Nigeria.—*C. M. S. Intelligencer*.

The Crisis in Moravian Missions

The Moravian Mission Board calls attention to the present crisis in their foreign missionary work, and the deficit of \$22,000 for the present year. The board says:

What fills us with deep anxiety and renders the present situation so critical is, that we can no longer succeed in overtaking the deficits of the previous years. Hitherto our united efforts have been able to clear off each debt in the course of the following year, or at any rate reduce it to a small figure ere the new balance sheet brought a new deficit. As long as we were able or nearly able to overtake each deficiency in the course of the following year, we were not so straitened. But the experiences of the latter years seem to show that our members and friends are either no longer able or not inclined to do this.

These deficiencies result from unavoidably increased expenditure all along the line in almost every class of disbursements abroad and at home. The expenses in the mission fields have increased in the last five years by about \$50,000 and

at home by about \$10,000. Over against this the income in the mission provinces is now about \$25,000 more than five years ago, while the income in the home provinces rises and falls, but does not show any essential increase.

The Moravians have 470 missionaries (including wives) engaged in 15 different mission provinces, with 226 main stations and outstations, and in addition 287 preaching places, having charge of 100,000 souls, of whom 52,000 are communicants and baptized adults. The total cost of this work was \$475,000 raised as follows:

From the mission fields.....	\$199,000
Income of funds at home.....	107,000
Friends in Great Britain and Germany	64,000
Legacies.....	39,000
Direct from Moravians.....	53,000
Total.....	\$453,000

The amount of \$53,000 from Moravians is unusually large, since there are not quite 28,000 communicants in the three home provinces. The deficit should be made up by those who believe in these brethren and their noble work in Australia, Africa, Tibet, America, and elsewhere.

The Rhenish Society 75 Years Old

But little is known in our country of the Rhenish Missionary Society; nevertheless, it has just held its seventy-fifth anniversary, showing it to be older than most of the American organizations pursuing the same aims. Its early work in Southwest Africa, begun in 1844, was undertaken in the midst of a country devastated by tribal wars, and so disheartening were the obstacles presented before these servants of Christ that the station was about to be given up, when the return of Hugo Hahn, one of the early pioneers in those regions, put everything on a new basis again. As a result, the German protectorate in Southwest Africa is now covered

with a network of mission stations in which there are enrolled 26,000 native communicants, and 2,500 pupils in 60 schools. The work of the Rhenish Society in Borneo began as early as 1836, and somewhat later in Sumatra. This organization has sent out to New Guinea during the last sixteen years 21 missionaries, of whom only 7 survive. They have also settlements among the Dutch colonies of the South Sea Islands, and some of these are located in places requiring great courage and no end of patience. The brethren who constitute the working force of this old organization—whose headquarters are at Barmen, near Elberfeldt, Prussia—are not excelled by any body of pioneers in the work of evangelization.—*Interior.*

Italian Romanists Circulating the Bible

Last year we recorded the new departure of the Roman Church in Italy, whereby the "*Pious Society of St. Jerome for the Dissemination of the Holy Gospels*" has been allowed to issue from the Vatican Press a cheap little Italian version of the Four Gospels and the Acts, and to disseminate it far and wide among the people at the low price of 2d. per copy. By the beginning of 1904 we learn that as many as 320,000 copies of this book had been already printed, and its circulation is being vigorously pushed, altho not a few priests are still prejudiced against it. The St. Jerome Society has now taken another step forward by publishing St. Matthew's Gospel as a separate Italian portion. Altho for the present the plan of issuing in the same version a complete New Testament seems to have been abandoned, we are assured, on the best authority, that similar versions of the Gospels and Acts are soon to be issued for Roman Catho-

lies in other countries, beginning with Germany.

On November 29, 1903, Pope Pius X. received the leaders of the St. Jerome Society, and not only granted a very special blessing to their work (of which he had already been a promoter as Patriarch of Venice), but commended it in the warmest terms:

You try to disseminate the book of the Gospel; very well! That book is a written sermon, and all can profit by it. Many say that the peasants, being slow of intellect, can not derive any benefit from reading the Gospel. That is false; peasants are much sharper than people think; they read with pleasure the Gospel narratives, and draw their own conclusions from them, sometimes much better than certain preachers. There are many devotional books, even for the clergy, but nothing is better than the Gospel, the true book of meditation, of spiritual reading and exercise. . . . I not only grant to you my blessing, but I thank you all, because you are doing a most useful and most holy work.—*Bible Society Reporter*.

Efficient Work Interest in Protestant missions in **Spanish Girls** Spain has gathered largely about the International Institute (A. B. C. F. M.) for Girls at Madrid. Its transference to Madrid has been accomplished with marked success. The large and centrally located site, with the building upon it, has been put into excellent condition by the corporation in this country, and now a second commodious building is in process of construction for the accommodation of the school. While Mrs. Gulick is greatly missed, the Institute has made steady progress under the leadership of her successors. The school is now in the same city with the National University, in which this year 21 of the girls matriculated. In 36 of the subjects these girls took highest rank, while in 20 others

their marks were "distinguished." The opening of the school at the capital is most auspicious.—*Missionary Herald*.

ASIA

Long Waiting in Turkey Rewarded An American Board missionary writes from Constantinople of a reward

of patience in the land of the Turk:

We are all delighted that, after twenty-five years of waiting and praying, the imperial firman for the erection of the first native Protestant church in Pera has been issued. So, at last, the First Evangelical Church, organized in Constantinople in 1846, is to have a church home and a sanctuary of its own. The site is adjacent to the German embassy chapel; and, thanks largely to our dear, departed Dr. Hamlin, the Pera Church Building Fund, supplemented by native gifts, will supply the means for the erection of the church. Besides the church edifice, there will be a parsonage on the same lot. With their new pastor, Rev. Mr. Schmauon, and their new house of worship, we shall hope and pray that a new and happy future, with a great extension of usefulness, may await the First Evangelical Church of Constantinople and of Turkey.

India's Curse and Its Cause A Bengali writer in *The Statesman*, in accounting for the large number of women leading disreputable lives in Calcutta, who are largely drawn from the "higher caste," bravely attacks the cause of the evil. He says:

Taking Bengal, I find that there are about 4,000 baby-girls in the province, *under one year*, who have already been "married," and over 600 baby-girls out of this number, *under one year*, who have become *widows*! You will have some idea of the aggregate number of girl-widows, growing in proportion as the age limits rise, if you carry the age up to twelve. And when you consider that the custom prevails mostly among the higher classes, you will realize the enormous proportion, to total women

population, of girl-wives and girl-widows. Multiply this figure by the number of provinces in India and you get a rough idea of the extent of this crying evil of the *Kali-yuga* and the number of its victims. Imagine babes and sucklings in a state of what William Hunter described as "perpetual penitential widowhood!" How many of the girls of five and seven and upward, to say nothing of these babes of twelve months, must have been "married" to men old enough to be their fathers and grandfathers, with the moral certainty of becoming widows long before reaching their teens. Nowhere are the wards "marriage" and "religion" so badly abused as in India.

What Shall In Calcutta 24,000
Become of boys under fifteen,
Boys in India? and thousands more between fifteen and seventeen, are being taught to read and write. The majority are confirmed cigarette smokers, and so shameless are the snares to purity that in broad daylight, on their way from school, mere lads are haled by abandoned women. But there are devout and systematic efforts to reach children, and surround them with a Christian atmosphere. Mr. Le Feuvre took a newly baptized Hindu convert into his school at evening prayers, and as they left the hall he said, with tears: "This is just like heaven." To see a hundred Christian native boys worshipping God, or older men and boys gathering about the Lord's table, moves the beholder in a marvelous way when he understands the contrast with the outside evil influences that seek to ruin them.

The Suttee The Bengal police
Still Exists administration re-
in India port for 1903 fur-
nishes interesting evidence that suttee is by no means dead in this province. In Gaya, we are told, "a Patak died in the morning, and evidently the villag-

ers were expecting something, for a Mohammedan duffadar sat in the inner courtyard of the house to see the widow did not commit suicide. At about noon the body was being taken to the burning ghat. The widow called to the bearers to take the body back. After this the widow rushed out of the house with her clothes on fire calling out 'Sita Ram.' She fell, or was pushed down, and the body of her husband was laid beside her. Fuel and ghee were then heaped on the widow and on her husband's corpse, and both were burned." Sixteen persons were sent up for trial in connection with this case, of whom eight were convicted.—*The Englishman*, Calcutta.

Christian Nations The Tamil Chris-
to the Fore tians of Madras have recently held their annual convention, which lasted five days, with large numbers of Christians crowding every evening the largest hall in Madras. The greatest enthusiasm prevailed. Ministers of 7 different sections of the Church addressed the vast audience on 12 different aspects of the Gospel. There was also united open-air preaching at 3 different centers every evening, and prayer-meetings in the churches every morning. All this makes a deep impression on the Hindus, while the spiritual benefit to the Indian churches is incalculable. The movement is very popular and self-supporting. It is managed by a committee mostly of Indian pastors.—*Indian Witness*.

"Straws that This is the title of
Count" an article in the *Indian Witness* relating to what is going on in India, showing that the huge mass is not dead or asleep, but alive and awake, and also moving:

(1) A government officer of the

better grade, and belonging to one of the highest castes (non-Christian), sends his girls regularly to our Christian girls' boarding-school, and they associate as companions with the Christian girls. They learn catechism and the Scriptures precisely like Christian children.

(2) Another government native official, also holding one of the better grade appointments, admitted gratefully in conversation that not only he himself, but also three male relatives, owed all their education to the missions in their home city.

(3) At a public meeting a gentleman in the next chair, who knew the work we were carrying on, turned to me and asked if I would accept a small subscription for the mission. Of course I assented, and, unasked, he slipped into my hand a gold sovereign. There seems to be in the air a sentiment favorable to Christianity.

(4) My wife returned from visiting a zenana a few days ago and, as she laid aside her sun-hat and sat down, she said, "Well, that woman is more than half a Christian." This was a *purdah* woman of high caste, who not only welcomes visits, but who herself teaches others to read.

A Remarkable Karen Prophet in Burma

A noteworthy instance of native conversion is that of a Karen prophet of the American Baptist Mission. His early name was Ko Pysam (Mr. Money), but his adopted Christian name is Ko San Ye (Mr. Food and Water), meaning that he had found all spiritual nourishment in Christ. He is about fifty-two years old. In youth he was suddenly bereft of his loving wife and child. Stunned by the great sorrow, he sought comfort in the Karen spirit-worship and the merit feature of Buddhism, building several small pagodas. He knew the tradition of the "White Man's Book," and saw that the white race was victorious, as in the war of occupation. Accordingly he donned the European costume, but soon rejected it for the native garb when

told by a friendly deputy commissioner that he needed the white man's wisdom, not his dress. For four years he studied the life and teachings of Christ, as explained to him by the Baptist missionaries, before he would consent to baptism. When fully convinced, twelve years ago, he received the ordinance, and with him a 120 of his followers. He is a rare instance of humble faith and zeal, attracting multitudes wherever he goes. These he turns over to the missionaries, regarding himself as merely a decoy. The people have freely given him several lakhs of rupees with which he has built numerous *zayats*, or rest-houses, for their accommodation. He is quick to utilize novelties, such as an automobile or an electric lamp, in order to attract them, or impress an object-lesson. The missionaries who are best acquainted with him testify to his sincerity, prayerfulness, and simple mode of life. Last year over 2,000 baptisms were directly traceable to his influence, and the movement is still growing.—*Indian Witness*.

The Empress Dowager's Gift to Missions

When the announcement was made, some weeks ago, that a gift of 10,000 taels (£1,400) had been made by the Empress Dowager of China to the funds of the new Union Medical College at Peking, the news was received with some incredulity. The fact has now been confirmed by Dr. Cochrane, who gives an interesting account of the circumstances leading up to this munificent gift. It appears that the suggestion of appealing to the empress was first made by the British Minister, Sir Ernest Satow, who has taken a warm interest in the whole scheme and has himself given 1,000 taels to the fund. With the aid of a friendly Chinese official, a statement of the

aims and needs of the medical college was carefully drawn up. This was sent to Prince Ch'ing, with a covering letter from Sir Ernest, asking that the matter might be brought before the notice of the empress, and vouching for the worthiness of the object. The result was a check for 10,000 taels.

Dr. Cochrane ascribes the success of the appeal largely to the fact that the medical mission has for many years rendered occasional service to the officials of the palace. The head eunuch, whose power is very great, is on friendly terms with the mission, and promised to use his influence if an opportunity offered. It need hardly be said that the missionaries are profoundly thankful, not only for the gift itself, but for the indications which it suggests of a changed attitude on the part of the empress toward missionary work and for the influence which such an example will exert in official circles throughout the empire.—*The Chronicle*.

How the Chinese Manipulate their Gods

In every Chinese kitchen there is a small paper god called the Kitchen God, who is there to hear all that goes on in the house. He lives in the kitchen, because in the kitchen he can learn through the servants all that is said and done in the reception-rooms. In the judgment he will relate what he knows, and convict every one of their sins. But before they burn the paper kitchen god, as they must every year, that he may carry to the other world a report of all that is said and done, they prepare some tiny dumplings. One of these is placed in the mouth of the paper god when he is burnt. Put one in your mouth. A strange thing happens. You bite into the dumpling, and find your teeth held fast. You can not open your mouth to utter a word. The dumpling is

made of such sticky stuff that the teeth are held prisoners by it. When the kitchen god passes to the other world biting a sticky dumpling, his teeth are supposed to be held fast together and he is unable to utter one word!

Two Specimen Chinese Christians

A Chinese Christian living in a village in the province of Szechwan is 60 years old, but every Sunday morning he appears at a village ten miles from his home and sends out the town crier with a gong to call the people together, and preaches Christ to them. His sincerity and a vivid imagination, which brings a homely Chinese illustration 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, and there he preaches again. In the evening he holds another service. This he has done every Sunday for two years—a labor of pure love, as he receives no pay from any source.

At Lanchau, Kansu, is a farmer who has long been convinced of the truth, and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a harrow and ripped up his opium fields. There is now one more happy Chinese church-member at Lanchau.

A New Baptist Mission in China

The Southern Baptist Convention has decided to open a new mission in interior China. The first station is located at Chengchou, Honan, on the Pehan railway, about 15 miles south of the

Yellow River. This will be a good center from which to work, as well as an accessible place for school and hospital work. It is in a large, unoccupied district, in which practically no work has been done. Not even the Roman Catholics are here. Rev. and Mrs. W. W. Lawton and Rev. W. Eugene Sallee are the missionaries in charge.

Chinese In an account of a
Shepherds for recent tour in the
Chinese Sheep Fuh - Kien Prov-
ince, in the course
of which he confirmed 666 converts,
the Bishop of Victoria writes thus
of the Chinese native pastorate:

The large number of candidates presented in the Ku-cheng district was particularly encouraging, as for more than a year there had been no European clergymen resident in the district, and the whole of the pastoral work had been in the hands of the Chinese pastor. To watch him moving about among his flock, to see the bright intelligence and earnestness of many of those presented for confirmation, was in itself a most striking testimony to the value and efficiency of the Chinese pastorate. Chinese sheep are best tended by Chinese shepherds. It was a great joy to be able to add considerably to the number of these Chinese shepherds. In Ku-cheng City I ordained 2 Chinese to the priesthood and 1 to the diaconate. In Kienning City I ordained 1 to the priesthood. In Fuh-chow I ordained 3 to the priesthood and 2 to the diaconate. This brings the number of Chinese clergy in the diocese up to 21—viz., priests, 17; deacons, 4. I purposely held the ordinations in different centers, in order that the infant churches might see, and take part in, the setting apart of their own pastors; and so might be enabled to realize more fully the great solemnity of the service and the sacredness of the office.

Kindergarten Miss Jean E. Brown,
Work in of the American
Fu-chau Board Mission,
writes:

It is indeed a beautiful and most blessed work—one we may feel

worth our best energies. We have had 60 children enrolled in the kindergarten this year—60 dear, rollicking, fun-loving mites, so bright and quick to take in all we give them and so eager to give expression to their own active minds. The more I work among these children, many of whom come from the darkest of heathen homes and the worst of environments, the more I marvel at the infinite possibilities of childhood and the brave struggle it makes to live above its surrounding conditions. Alas! that the battle should so often be a losing one that the possibilities for grand and noble characters should be blasted even in the budding. Is there anything more pathetic in all of life than this? Surely there is nothing which can so call out one's sympathy and prayers, no need to which we should more readily respond.

The Work at Last August Rev.
Mukden, H. W. Pullar, of
Manchuria the Scotch Presby-
terian Church,
wrote as follows of missionary
work in Manchuria:

Every department of our work is going on as usual. The hospital work is ably carried on by Dr. Christie, with the help of Messrs. Hsu and Wang, who see crowds of patients every day.

The north suburb extension church is going on as before. I preach there every Sabbath. Through the week it is open as a preaching chapel under the charge of Mr. Fu. The three street chapels are open daily for public preaching, and our evangelists and book-sellers are busy preaching and selling Scriptures in our own terrace every day to the huge crowds which take their airing and drink their tea by the river side.

Our friends at home need not feel any anxiety regarding our safety. We are very busy and very happy, and perfectly safe.

Four Cheering The American
Items from Presbyterian Mis-
Korea sion in the "Land
of Morning Calm"
sends the following notes of en-
couragement in regard to the prog-
ress of the work:

The marked feature of Korean

Christianity is the way that mouths of believers are opened to tell what a Savior they have found. There is room for intercession as well as thanksgiving, in view of forces which resist the truth in Korea—Shamanism, persecution, Plymouth Brethrenism and Roman Catholicism of an injurious and quarrelsome type.

In North Korea a large body of consecrated evangelists, men and women, are the mainstay of Christian work and do it entirely of their free will. They have all been developed through training classes, and give good promise of a church that will be able to stand, should foreigners withdraw from Korea.

Additions to the Church, last year, in the two northern stations of Korea Mission were 1,232, and the actual enrolment of members and catechumens runs over 10,000. Is it any wonder that our brethren plead for "a few more missionaries to oversee this first generation of Christians, while we educate those of them who, in a few more years, will bear the responsibility of the Church"?

One thing must be remembered of Korea Mission: that no other of our Church has such a band of loving, effective, *unpaid* evangelists. If there is a place on earth where the Gospel is given "without price" it is in Korea by Koreans. Only Uganda offers as much or, perhaps, more.

A School for Missionaries' Children in Japan One of the most perplexing problems missionaries have to face is that of the education of their children. To send them home in early years, to grow up and be educated without the close parental influence which is so much needed, is a great trial. If they can be educated in India until they are old enough to enter college at home the difficulty is largely obviated. But now the statement comes that missionaries of various denominations in Japan have united to establish a first-class school for missionaries' children in Tokio. Rev. Dr. J. H. and Mrs. Wyckoff have been instrumental in starting one

for the Arcot Mission children at Kodai Kanal, in India, having secured \$4,000 in America for this worthy purpose.

How Far Back Prayer Began for Japan Rev. W. E. Griffis tells in a recent article a thrilling story of how in eastern Massachusetts a devout company away back in 1827 (some 30 years before Commodore Perry entered Yeddo Bay) began to pray for the world's conversion (Japan's in particular), and gave money every time they prayed, depositing it in a beautiful basket made in Japan; also kept on giving until the American Board Mission was opened in that country in 1869 (a period of *forty-two years*), when the sum of donations had reached \$4,104.23!

AFRICA

Great Things in Store for Africa Mr. Alexander Johnston, in an article on "African Railway Enterprise" in *African Commerce*, says:

A few more years will see all the great lakes and closed waterways of Central Africa connected by railway with the seacoast and ocean traffic. The Belgians are credited with the intention of linking Lake Albert and Lake Tanganyika on their eastern frontiers with the River Kongo and the flourishing railway built six years ago, connecting its navigable waters above Leopoldville with the port of Boma. More definite are the plans of the British Central Africa Company for the building of a much-needed railway connecting the south end of Lake Nyasa with the navigable part of the Zambesi-Shire river system, and so with the Indian Ocean. Should this line pay its way—and those who know the capabilities of Nyasaland do not doubt that it will—another railway will be laid down between the north end of Nyasa and the south end of Tanganyika, thus tapping the Kongo system and the southern portion of the Cape-to-Cairo line.

A Conference for the Study of Missions to Islam Says the *United Presbyterian*: "A conference of workers among

Moslems, which will be ecumenical in character, is being planned for the spring of 1905. The Arabian Mission is taking the initiative in this matter, but as Cairo has been proposed as the place of meeting, our mission is taking an active part in the arrangements. All missions operating in Moslem lands are to be represented at this conference, and the far-reaching influence of this gathering can scarcely be estimated. Two facts give a solemn opportuneness to this conference. The one fact is the strange unresponsiveness of Moslems to the Gospel appeals in the past. The other is the slight, but appreciable, abatement of hostility to Christianity, and the interest in religious discussion which can be noted in the Moslem world to-day."

Hopeful Work Among Moslems Little can be done directly for the followers of the prophet in Turkey, tho even there the power of the Gospel is touching many. But from some other countries come words of great encouragement. In Egypt, where the United Presbyterians have had a successful mission for many years, the good seed is springing up all through the land. Hundreds of Moslem children are in the mission schools and thousands of Christian books are sold annually to Moslems. A spirit of inquiry is more manifest now than ever before, and the demand for controversial literature is continually increasing, while often at great cost many come for baptism. The Evangelical Church has now in Egypt almost 8,000 communicants, and a constituency of 30,000 is scattered through the country. These Christians prove like leaven, a

transforming power, and hospitals receive all, with no regard to creed. —*Missionary Herald*.

Sleeping Sickness on the Upper Kongo One of the Southern Presbyterian Missionaries at Luebo writes home as follows:

We are becoming deeply concerned about that most dreaded of all African diseases, the sleeping sickness. Heretofore we have been comparatively free from its presence in this part of the country, but within the last few years a good many cases have been found right here at Luebo, with the sign of increase most apparent.

The South African Census The revised census returns show that in the whole of British South Africa south of the Zambesi the white population numbers 1,135,016 and the colored population 5,198,175. In Cape Colony only the white population numbers 579,741 and the colored population 1,830,063.

The census returns for the British South African colonies other than Cape Colony are as follows;

Transvaal, 300,225 whites and 1,053,975 colored.

Natal, 97,109 whites and 1,011,645 colored.

Rhodesia, 12,623 whites and 593,141 colored.

Orange River Colony, 143,419 whites and 241,626 colored.

Basutoland, 895 whites and 347,953 colored.

Bechuanaland, 1,004 whites and 119,772 colored.

Then and Now in Basutoland In 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Savior and a Gospel. The chief compared their message to an egg, and said he would wait for it to hatch before forming an opinion. The egg has hatched. After 70 years there are in connection with the Paris Mission in Basutoland 27 missionaries and 425 native workers, with 22,356

native Christians, of whom 14,950 are communicants. In the year 1903-4 these Basuto saints gave nearly \$20,000 for home and foreign missions—that is to say, they supported all of the 197 out-stations of the Basuto mission, and besides this they sent \$400 to the mission in Barotsiland, on the Zambesi.

Why a King Objected to Baptism An English missionary in the Uganda district of Central Africa re-

ports a curious objection to baptism urged by a local king. Two of his sons desire to be baptized. The father is entirely willing that they should become Christians, but objects to the ceremony of baptism, because he says that it will, in the eyes of his subjects, practically constitute them kings. At the time of his accession he went through a ceremony similar to baptism, including sprinkling with water and change of name. He has no objection to the baptism of any of his subjects, but threatens to disown his sons if they are baptized.

ISLANDS OF THE SEA

The Task on Hand in the Philippines The conditions existing in some of the Philippine Islands have been vividly brought to mind by the recent visit of Lieut. Edward Y. Miller to the War Department at Washington. The lieutenant is military governor of Paragua, one of the islands of the Philippine group, and is now in this country on leave of absence. He will soon sail from San Francisco on his return to his post of duty. He reports that there are tribes in the interior of his far-away island who are utter barbarians. They have never come in contact with even the semicivilized tribes. They have never heard the sound of a gun;

have no weapons, except such crude ones as they make themselves; have no horses or cattle; wear almost no clothing; they do not know what cloth is like, the only thing they have to take its place being the woven bark of a tree; and in all their possessions, ideas, and habits they are as far from civilization as the above facts would indicate. They are not inclined to be friendly, or to encourage the approaches of others.

The Situation in British New Guinea Miss Scarth, of the S. P. G. Society, writes in *The Mission Field*, from

Hioge:

This is the agricultural station, and a large Christian settlement. A layman is in charge, with two South Sea Islanders under him. We long for a permanent padre, but they are too scarce in New Guinea, so we have to depend on a monthly visit.

Our day begins at 5.45 with a big bell, and at 6 all the children assemble for prayers in church, then disperse in all directions to their respective work: planting coconuts, digging sweet potatoes, cutting grass, driving bullocks, milking, or whatever it may be. Hioge is purely native—church, schools, houses. Our house is very cool and charming, with no ceilings and transparent floors—quite a temple of the winds. Our children are so fascinating, with nothing of the negro type about them. Many are really pretty, and they have such engaging, coaxing ways. The girls' dormitory adjoins our house; 35 is the number under our charge; they all do their share of the farmwork in turn, but a certain number are set apart for housework, washing, gardening, etc. Having no pockets in their grass skirts, they use their hair instead, and into their tight curls they stuff pins and needles, matches, and whatever they want to carry about. The boys are even keener than the girls to adorn themselves, and it is most common to see a boy with a chaplet of flowers in his hair and gorgeous leaves in his armlets. White cockatoo feathers made into a kind of ai-

gret, which are really very becoming, are worn in the hair, but these they always take off on going into church.

Training Native Preachers in New Hebrides One hundred and twenty-six students have been enrolled in the New Hebrides Training Institution, Tangoa, Santo, during the nine years of its existence. Many of these men had their wives with them, and Dr. and Mrs. Annand, sometimes with helpers, sometimes without, have done a grand work in training and sending out so many Christian families for the different islands. The training and education of the women is quite as important in its way as that of the men. The student families live in small cottages, and are trained not only in "book" learning, but in housekeeping and home-making.

MISCELLANEOUS

Protestant Missions and Catholic The missionary activity of the two Churches is thus contrasted by a Jesuit missionary in a French paper. He reckons that there are 558 Protestant missionary organizations, spending annually about \$20,000,000, but only a little over 200 Catholic ones, and these spend little over \$2,500,000 annually. He puts the yearly average contribution of Protestants to missionary work at 60 cents a head, but those of Catholics at less than 7 cents. Roman Catholic money appears to be spent mainly in building big cathedrals and monasteries, which are of no practical use.

Moslem Missions and Christianity When one reads of the rapid spread of Islam in Central Africa and in the East Indies, and realizes that its extension makes the work of Christian evangelization many times more slow and difficult, it is impos-

sible to repress the feeling that the Church of Christ needs not only a new baptism of zeal, but also a new endowment of wisdom in order to meet the demands of the time. The great brotherhoods of dervishes are preaching Islam, unpaid and with little machinery, while the great Church of Christ moves ponderously. REV. W. A. SHEDD.

The Responsibility of Success A suggestion made by C. S. Horne, author of "The Story of the L. M.

S.," as he ends his final survey, should be read and pondered. He is noting the responsibility imposed by success; as, for instance, in the case of those East Indian villagers who threw away their idols on hearing the message of an evangelist. But the evangelist passed on; there were no means to send another, and those villagers, after the glimmer of light, remained in darkness, and sorrowfully, despairingly, returned to their idols! He remarks:

Faith is a faculty which can not be starved. If we do not give it the true and wholesome food of the Gospel, it is fain to be satisfied with the husks that the swine do eat. These men and women would be Christians if they might; in default of that they are idolaters; they only can not be nothing. It would seem that the churches at home are not prepared for such embarrassing success as has been achieved abroad.

His Gift to the Lord Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh, and the devil. His silk hat

was beneath the seat, his gloves and cane were beside it, and the nickel was on the plate—a whole nickel. On Saturday afternoon he had a gin-rickey at the “Queen’s,” and his friend had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought the change. A nickel for the Lord and a nickel for the waiter! And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes; but he also gave a nickel to the Lord. Who is this Lord? Who is He? Why, the man worships Him as creator of the universe, the One who puts the stars in order, and by whose immutable decrees the heavens stand. Yes, He does, and he dropped a nickel in to support the Church Militant. And what is the Church Militant? The Church Militant is the Church that represents upon earth the Church triumphant of the great God the man gave the nickel to. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord. And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives

him this day his daily bread. But the nickel was ashamed, if the man wasn’t. The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—*The Toronto Star*.

How Mills Became a Missionary Samuel J. Mills, the virtual founder of the American Board of Foreign

Missions, when he was about leaving home for boarding-school at Litchfield, at the age of fifteen, his mother, conversing with him, found that, tho he had been dedicated to God even before his birth he was utterly without not only a regenerate experience, but without even the conviction of sin, or any apparent desire for salvation. She told him that conversation under those circumstances would not be fruitful of good to her or to him, but she would talk about him with another, in whose hand was the shaping of character and destiny. When he started for school in the stage-coach she closeted herself alone with God, and poured out her heart in believing prayer. Before that boy reached school he was so overcome with conviction of sin that, as he afterward told his mother, he seemed to stand on the very border of perdition and look down into the bottomless pit. God wrought with His mighty power such intense conviction and contrition that it was three months before he got peace, but when peace came it came “like a river”; and his mother’s prayers bore wonderful fruit not only in his conversion, but in his brief life of great activity.—*Christian Herald*.