

THE FIRST BAPTISM IN THE INLAND SEA



CAPTAIN BICKEL AND CREW OF THE "FUKUIN MARU"

MISSIONARY SAILORS AND THEIR WORK IN JAPAN

THE Missionary Review of the World

Old Series } DECEMBER, 1905 { *New Series*
VOL. XXVIII. No. 12 } VOL. XVIII. No. 12

MODERN VIEWS OF MISSIONS*

BY THE EDITOR-IN-CHIEF

Dr. Herron, of Pittsburg, used to say, God needs "men of the times for the times." Every age and generation has its own characteristic wants, and only men and women who are fitted for its peculiar crises can "fulfil all God's will" and "serve their own generation by the will of God."

No doubt this law of adaptation applies to Christian teaching and practise, to individual duties, and Church methods; but how far such modifications may go, without touching the unchangeable essentials of Christianity, is a question of vital importance. Conservatism is wholesome in restraining the reckless radicalism that would remove the ancient landmarks until there is no certainty about the limits which separate truth and error. It is possible to make the mistake which Bunyan points out in "The Holy War," placing, as the Warden of Ear Gate, that old churl, Prejudice, with sixty deaf men under him, so that new and better ideas can find no entrance into Mansoul. But, on the other hand, it would be quite as serious a blunder to give unlimited authority to Progress, with his iconoclastic crew, to lift up axes against the foundations and carved work of the sanctuary. It does not follow that whatever is new is true, or that whatever is old is worn out and worthless.

The review of the new book by Dr. Hume, already noticed last month, furnishes occasion to discuss, somewhat more widely, the general theme that it suggests, and to consider how far the principles and methods of missions need and will bear modification to suit new developments of modern thought and life. Such discussion may serve not only to show the peculiarities of the "modern view," but to define the lines and limits within which alone there is safety.

Dr. Hume, as the title of his book suggests, looks at missions from the "modern view," reflecting twentieth century notions of religion, as qualified by man's conclusions as to anthropology and ethnology, psychology, sociology, and especially evolution. Five men of the last century, none of them Christian believers, molded current thought, not only in the scientific but in the religious realm, more than, perhaps, any other Englishmen since Lord Bacon and Bishop Butler.

* A consideration of some positions taken in Dr. Robert A. Hume's "Missions from the Modern View." See also page 801, *MISSIONARY REVIEW* for October, 1905.

These were: Mill, Spencer, Darwin, Huxley, and Tyndall. Evolution exercises its potent charm even over Christian philosophy and theology; "heredity" and "environment," "natural selection," "survival of the fittest," and "development," have come to be applied as solutions, even to such problems as the Bible and Christ.

Of course, the prosecution of missions and all cognate matters are strongly affected by this "modern view," and Dr. Hume presents the matter in its most attractive form, so moderately and reasonably as not to repel, while starting not a few doubts and questions which deserve careful answer. Some positions taken by this writer may be considered as fairly representative of this "modern view," and as illustrative both of its plausibility and possible peril.

1. First of all, the "modern view" gives *preeminence to Christ's example rather than His vicarious death for sinners*. It shifts the practical center from the "cross" to the "pattern," and from *faith* in His sacrificial work to *following* in His steps. This is a serious mistake, easily made, for it confuses the position of a *sinner, before repentance and faith*, with the position of a *believer, after the acceptance of salvation*. It is Peter who gives us the familiar phrase, "leaving us an example that ye should follow His steps," yet the same inspired writer, more explicitly than any other in the New Testament, puts the fact that "Christ suffered in our behalf," in its true order, *before* the furnishing of an example; and what is meant by such vicarious suffering he more minutely defines—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I. Peter ii: 21, 24, 25).

The author of this book fascinates the reader with the popular conception of God's universal Fatherhood and man's universal Brotherhood, representing the Divine Father, as yearning over His erring human children, leading and drawing all to Himself, however unconsciously on their part; and man, as helping his brother man to find and know the common Father. All religions are construed as more or less successful human attempts to reach the ideal; Christianity is conceded to be the best of all religions, but, as other faiths have learned and have yet much to learn from Christianity, Christianity, in turn, is represented as having no little "to gain from contact with the East."

Christianity, in its unique feature of atonement as the basis of a redeemed sonship, certainly is not prominent in this book, tho it would appear that Dr. Hume personally holds that the "one central element in the process by which Christ helps men, making sinful men into new creatures, is His suffering and death," and he gives reasons why he does not "try to explain" to the Hindu mind this central element. He considers that the *philosophy* of this fact, on which even Christians differ, is not a part of the essence of Christianity, and that

there may be a saving experience of vital relations to Christ without any such explanation (p. 244).

How consistent Peter was with his own teaching will be seen in his addresses on the Day of Pentecost and in the house of Cornelius, in both which the one grand fact emphasized was the crucifixion and resurrection of the Lord Jesus. Not a word was, on these occasions, spoken about Christ as an *example*. "Know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." That was the arrow of God that, on the day of Pentecost, pricked their hearts and compelled the question: "What shall we do?" And the very words, used by the Holy Ghost to bring the whole company at Cesarea to salvation, were these: "Through His name, *whosoever believeth shall receive remission of sins*." "While Peter yet spake *these words*, the Holy Ghost fell on all them which heard the word." Is it safe to shift the emphasis from that fact of Christ's death and man's faith in the blood, to any other, since God has, from the beginning, set His special seal on this as the grand essential of the Gospel? Is not Christ's death the true focus of the *sinner's faith*, and His example an *after* consideration, the model for the *saints' imitation*? Do we not learn the same lesson from Philip's guidance of the Eunuch—whose mind was riveted on that greatest picture of vicarious sacrifice (Isaiah, liii.)—and from Paul's directions to the Philippian jailer? When a man asks, "What must I do to be saved?" the answer surely is not "Follow Christ's example," but "Believe on the Lord Jesus Christ, and thou shalt be saved."

"The Fatherhood of God"

2. The "modern view" likewise makes much of "*the universal fatherhood of God and brotherhood of Man*"—a fascinating doctrine which it seems very ungracious to antagonize or even criticise. But the only point of importance is, not is it popular, but is it Scriptural and spiritual. That there is such a *natural* fatherhood and brotherhood no one denies, for, as Paul said at Mars' Hill, "we are His *offspring*." But that is a very different word. Impenitent sinners are never called "*sons of God*." "Sonship" is a higher term, reserved for regenerate believers. Sin transfers *moral* relationship from God to the devil; and hence our Lord Himself boldly told even those who boasted of their natural filial relation to Abraham, and, through the father of the faithful to God, that their practical obedience to sin and Satan made them, morally, "children of the devil." "Ye are of your father, the devil" (John viii:44).*

To "modernize" such inspired teaching may involve risk of glossing over, with a polite terminology, the awful moral estrangement of sin, as a virtual denial and forfeiture of the filial relation. Dr. Hume, with strong approval, refers to the modern view that mankind, as such,

* Comp. Dr. Hume's book, pp. 111, 114, 164, 188-189, 206-209, 223, 227, 244-247, 249.

are children of God, while at the same time, with apparently unconscious inconsistency, he quotes approvingly those words of John: "As many as *received* Him, even to them that *believe in His name*, to them gave He the right (*i.e.*, privilege) to BECOME sons of God." If men *become* sons of God by privilege and through the believing reception of Christ, is it not misleading to teach a universal fatherhood and brotherhood, apart from such faith?

After carefully examining Dr. Hume's attractive book, we submitted it to the penetrating eye of one of the wisest, most charitable, most Christlike saints whom we know, and his calm verdict is: "Dr. Hume's standpoint is fundamentally wrong. There is in it no proper acknowledgment of *prayer* or of the *Holy Spirit's work*. He leaves out the *vital* factors in the problem." This, in substance, we find to be the judgment of other discriminating judges.

The stress of Dr. Hume's whole argument seems to be that the "consciousness of filial relation to God and of brotherly relations to men" is the "supreme revelation of Jesus Christ, and the supreme achievement to which He inspires men" (p. 86); and, to his mind, this supplies the main motive to missions, that the Christian is to help his heathen "brother" to find a common Father in God, and elder brother in Christ. It seems to us, on the contrary, that the primary *message* to men, in their sins, is, "Look unto Me and be ye saved, all ye ends of the earth, for I am God, a Savior, there is none beside Me" (Isaiah xlv: 21, 22; and that the primary *motive of missions* is to proclaim this one way of salvation and restoration to sonship.

3. Again, the "modern view" modifies the conception of the *condition and peril of the heathen*. Paul teaches that Gentiles and Jews are alike under condemnation and exposed to judgment, while he echoes the teaching of the Lord Jesus, that grades of knowledge imply grades of responsibility and accountability. Nowhere does the Word of God teach that any man is punished for not *using* knowledge that he did not *possess*. The measure of penalty accords with the measure of light. How far the acceptance of Christ as a *historical* person is essential we are not informed, nor how far the Spirit may reveal to a sincere inquirer anywhere, at any time, all that is essential to salvation; but sure we may be that "the Judge of all the earth" will "do right;" and that He whose latest revealed name is "Love" will leave nothing undone that perfect benevolence could prompt. But we are not of the number of those who feel that their business is not only to save men, but to *save God*—to supply what revelation lacks, and frame novel schemes for vindicating God from unfairness, partiality, and practical injustice. Are we better than He, and can we not leave to Him His own ultimate vindication? Shall we attempt to remove some fancied blotch or blemish from His royal record or Divine escutcheon?

Dr. Hume frankly confesses that "the vision of the countless masses of non-Christian fellow men, going into outer darkness, could not continue to be borne and believed;" and so the "advanced churches of Christendom" have been led "to discard the restriction of God's saving Love to those who intelligently accept Jesus Christ as Savior and Lord." * On this point we are constrained most positively to record our dissent; not that we feel any more complacency than others in the awful procession of mankind to a hopeless doom, but that here is a territory where speculation is unwise and maybe unsafe. So far as the revelation of God's Word goes, we can draw but two conclusions: that no door to salvation is found but in Christ; and that, practically, all men need the Gospel of salvation. Other theories may be plausible and reasonable, but they are but theories. They are speculative attempts to penetrate a veiled chamber and explore an unknown realm. They are, at best, conjectures, not solutions of an inscrutable mystery. After trying each of these human devices in turn, like Sir Robert Anderson, in his "Human Destiny," we feel compelled to confess that they create quite as many doubts and difficulties as they remove. We have found our only resting-place, after seeking many such refuges, in the acceptance of the simple teaching of the Word of God, leaving the dark problems for a future solution, while meanwhile we obey the last command.

Historical Christianity

4. The "modern view" regards as comparatively unimportant the *historical factor* in Christianity, believing that its *spiritual* value is not weakened, but often enhanced, by the discovery that "scores of points, once supposed to be indubitably historical, are not such (p. 206). This is Dr. Hume's contention. But are not the historical facts of Christianity inseparably bound up with its spiritual teaching and value? Can confidence be destroyed or impaired, for instance, in the supernatural incarnation and resurrection of the Lord Jesus Christ without undermining the Christian religion? Either the Gospel narratives are true and trustworthy or they are not; and if not, the teaching they contain is equally open to doubt and denial. Certainty is hopelessly in wreck and ruin when such bulwarks and buttresses are demolished which for centuries have given confidence to faith in a Divine revelation.

This modern view of the unimportance of the historical element is logically linked to loose views of *inspiration*. According to the opinions which Dr. Hume reflects, the New Testament represents *various types of teaching* which more or less differ, according to the *native temperament* or *historical environment* of the writers. In the

* It will be remembered that it was Dr. Hume whose views on a further *probation after death* caused some controversy in the A. B. C. F. M., and delayed his return to his mission in 1887.

Jerusalem council, the narrow notions of the mother church and its leader, James, "prevented them from realizing the spirit of the Christian dispensation"; hence, of "the four conditions laid down," three were trifling, only one having "a universal ethical character." Yet the council drew up that deliverance as what "seemed good to the Holy Ghost and to us." Even Paul, as Dr. Hume thinks, "had not come to understand the universality of the Christian evangel" until, through missionary activity, there came enlarged vision and capacity. The fourth Gospel is the work of a disciple, under the influence of the Alexandrian philosophy, etc. (pp. 195-197).

According to the "modern view," the emphasis on truth shifts as the ages advance. "For his time and purpose, Paul rightly emphasized the great importance of the resurrection of Jesus Christ." But Keshab Chunder Sen did not know nor care whether Christ's *body* rose, nor whether He was or was not "metaphysically Divine." He revered and followed Him because he felt sure "the *spirit* of Jesus rose from the dead, and that he was ethically and spiritually Divine" (p. 207).

Kindred to this is the modern view of the possibly *narrow limits* within which we find really *authentic records of Christ's life and teaching*, the most exact critical and historical tests leaving but a few words, as those which he certainly spoke, from which to learn what is Christian (p. 209). This number is so rapidly being reduced by the "critics" that soon we can count on the fingers of one hand all the golden sayings on which our holy faith hangs! Alas for us if we implicitly follow such destructive criticism!

5. The "modern view" concedes the *ethnic and ethic value of all religions*. Christ is their highest fulfilment, and by so interpreting Him, their spirit is made to live forevermore, by passing whatever is of value in them into those Christian institutions and theologies which have in them the dynamic of Christ. Thus, without Christ, these ideals would forever lack fulfilment; yet, without those ideals, Christianity would be impoverished (p. 217).

Another and kindred view is that spiritual life is due to *personal communion* with the Lord Jesus Christ. Men, drawn to Him by recognizing the beauty and power of His life and teaching, follow Him, in some way or other, taking His help all the time in their lives, and this is being a Christian. We learn, by "living with Him," truth, courage, purity, liberty (pp. 223-227). This is all true, but is it *all the truth*? Paul beautifully teaches that "beholding (or reflecting) as in a mirror the glory of the Lord, we are changed into the same image from glory to glory, even as by the Lord the spirit" (II. Corinthians iii:18). Here is communion with the Lord and transformation; but it is a supernatural process, impossible without the working of *the Lord, the Spirit*. As well try to get a photograph by having an

object, a sensitive plate, and a camera, *in the absence of light*, as to get a transformed character, even with the image of the Lord Jesus before us and the camera of the Word, without the Holy Spirit as the Light which both glorifies Him in our eyes, and makes us sensitive and receptive to impression!

The whole tendency of the "modern view" is toward *naturalism*. This is at bottom of all loose notions of inspiration, prophecy, miracle, regeneration, Divine Fatherhood and human brotherhood, and vicarious atonement. But we feel more and more that it is impossible to save the whole future of Christianity if we deny supernaturalism.

There are mysteries in conversion that no science can unlock. President Hall, of Clark University, applied to Dr. Schauffler, of New York, for statements from men of the Jerry McAuley type, to aid students who were investigating conversion from the psychological point of view. Here are two of the questions: "What was your *mental concept* as to the process through which you would have to pass in case you were converted?" "Describe in detail the *moral crisis* through which you have passed, and if you have had more than one momentous crisis, let us have the story." These questions elicited two answers only. Even S. H. Hadley "could not understand" them, but sent his printed story, "My First and Last Drink." John Yager, who was once the terror of his wife, children, and neighbors, could neither understand the questions nor tell the story. But his transformed life answers that there has been wrought in him something more than any "*evolution*" would account for—a radical *revolution*, a moral miracle.

We must go deeper than any mere psychology to account for such marvelous results. The Spirit of God is mightier than any "mental concept," and such transformation is more than a "moral crisis." The Gulf Stream, intensely blue, fifty miles wide at its narrowest, twenty thousand feet deep at its deepest, so differing in temperature that thermometers, dropped from a ship's bow and stern when crossing its border line, may show thirty degrees difference—here is a gigantic interocean, moving five miles an hour at times, and four thousand miles before it spends itself. No philosophy has yet adequately explained this oceanic mystery. Yet it is a *fact*, however inadequate man's philosophy.

So, in the midst of this world's vast sea of human life, there flows a mighty current, steadily, silently, often scarcely perceptible to the eye or distinguishable from its surroundings. Yet it is eternally different. It has its own celestial color and Divine temperature. It carries with it the growths of God's tropics, and, unconsciously to men, it tempers the social atmosphere. Those shores are most fertile and habitable which it laves. Icebergs of unbelief melt in it, and it carries summer into the realms of winter, and life into the regions of death. Account for it as we will, it is a fact. And we are deeply persuaded that its fountains lie deeper than man's sounding-line has ever reached, and that it is essentially a River of God.

HINDUISM AND CHRISTIANITY IN INDIA

BY PROFESSOR SAMUEL SATTIANADHAN,* M.A., LL.D., MADRAS, INDIA
Professor of Logic in the Presidency College, Madras University

In order to form a right estimate of the influence of Christianity in India, it is necessary to have a correct idea of the religious forces at work in that land. In India, Christianity has to encounter the opposition of two of the greatest faiths of the world—viz., Hinduism and Mohammedanism. The former is indigenous to the country, and is the faith of 207,000,000 out of the 294,000,000 of the people of British India. With an unequaled elasticity it has adapted itself to every temperament and, I would add, to every weakness of human nature. The gigantic strength of Hinduism may be inferred from the fact that it not only succeeded in completely expelling Buddhism from India—a religion which had all the influential support that any national religion could have, but it also succeeded in absorbing in a wonderful manner the creeds and cults of all the aboriginal tribes. It is extremely difficult, therefore, to define Hinduism. Mr. Risley, who wrote the last census report, describes Hinduism as “Animism more or less tempered by philosophy.” At one end is Animism, an essentially materialistic theory of things, which seeks by means of magic to ward off physical disasters, and which looks no further than the world of sense. At the other end is Pantheism combined with a system of transcendental metaphysics. Between these two extremes a place has been found for every form of belief and practise that it is possible for the human imagination to conceive. There is included the worship of demons, of natural forces, of deified men, ascetics, animals, powers of life, organs of sex, weapons, primitive elements, modern machinery; there are sects which enjoin the strictest forms of asceticism, sects which revel in promiscuous debauchery, sects which devote themselves to hypnotic meditations. All these are included in Hinduism, and each finds some order of intellect or sentiment to which it appeals, and through all this bewildering variety of creeds there is traceable everywhere the influence of an all-pervading pessimism, the conviction that life, and more especially the prospect of a series of lives, is the heaviest of all burdens that can be laid upon man. The one ideal is to obtain release from the ever-turning wheel of personal existence, and to sink individuality in the impersonal spirit of the world.

There is, no doubt, something fascinating in higher Hinduism, which is nothing but pure spiritual pantheism. It is the outcome of

* Professor Sathianadhan, a well-known Indian Christian, is now in America delivering lectures at Princeton Seminary, Union Seminary (New York), Yale University, and other places. He is a graduate of Cambridge University, England, and a leader in Christian thought in India.

the unquenchable craving in man to find the One in the Many, and the quintessence of the system, which goes by the name of Vedantism, has been admirably summed up in these words: "Brahman is true, the world is false, the soul is Brahman and nothing else." This is not the place to enter into a critical examination of Vedantism, but in passing I may note the radical difference between the Christian and Hindu plan of salvation. According to higher Hinduism, salvation comes not by righteousness, but by knowledge; not by the casting out of sin, but by emerging out of ignorance. The root of all evil is not a discordant and unsubmissive will, but a darkened understanding. The remedy, therefore, is not moral but metaphysical.

This antagonism between the Hindu and Christian plan of salvation shows the utter impossibility of Christianity making any compromise with Hinduism. It is the fashion nowadays to speak of the necessity of presenting Christianity to the people of India in an Oriental garb, but so long as higher Hinduism starts with an impersonal Being, a blind,

self-evolving principle acting under an iron necessity, and without any definite relation to man, and so long as salvation is made to consist in the identification of the soul of man with this impersonal entity, there is no possibility of effecting any reconciliation between Christianity and Hinduism.

The eternal and immutable principles of Christianity are the same for all nations, and these principles have very little in common with those of higher Hinduism. As for popular Hinduism, Christianity must of necessity assume an attitude of antagonism toward it, for even the most zealous advocates of Hinduism admit that the popular form of it is so encrusted with superstitions and accretions, that it is now more a collection of cults or a group of religions than any definite consistent creed. The strength of Hinduism consists in its myriad-headed nature, for while the thoughtful few have been trying to evolve a system of religious thought with the aid of metaphysics, the masses have been allowed to satisfy every legitimate and even every illegiti-



SAMUEL SATTTHIANADHAN

An Indian Christian Graduate of Cambridge University. Now Professor of Logic in the Presidency College, Madras University

mate craving of their theogonic instinct by a reckless indulgence in beliefs and practises, rites and ceremonies, fasts and festivals.

What Impression Has Christianity Made on Hinduism ?

We hear a great deal in these days from superficial critics of missions as to the failure of Christianity in India, but such critics—and among them, I am sorry to say, are many British and American tourists—fail to take into consideration the comparatively short time organized missionary effort has been at work in India. It is true that Christianity has been in the land since the second century, for the Syrian communities on the west coast date their origin from this period; Catholic missions have been at work since the sixteenth century, and Protestant missions since the beginning of the eighteenth century; but it was only in the nineteenth century that any definite organized efforts were put forth to evangelize India.

What has been the result? In the first place, there has been a phenomenal growth in the number of Christians. Gibbon puts the number of Christians in the days of Constantine at five or six millions; but this is said to be below the mark, and ten millions is regarded as a more probable number. The number of native Christians at the last census of 1901 was close on to two and three-quarter millions, the rate of increase for the decade being 30 per cent., ten times that of the general population. Since 1871 the increase has been 113 per cent. The great bulk of the increase during these years is due to the conversion of Hindus and others to Christianity. Should Christianity continue to spread at the rate it has done, within five or six decades the number of Indian Christians will probably equal the number of Christians in the Roman Empire in the days of Constantine.

Another point worthy of note is that Protestant Christians have grown more rapidly during the thirty years ending 1901 than have Roman Catholics. The most remarkable feature, therefore, of recent census reports is this conspicuous increase in native Christians, which clearly shows that a progressive movement has been at work ever since missionary effort in India became definitely organized. The native Church is not only increasing in numbers, but in position and in wealth. Native Christians are, with the Brahmans, the best educated community in India, and are likely ultimately to divide the intellectual leadership of India along with educated Brahmans and Mohammedans.

In some quarters an attempt has been made to minimize the significance of the growth of Christianity in India, for it is said that Christianity has proved successful only among the depressed classes of Indian society. There is considerable exaggeration in this statement. We are not justified in saying that the influence of Christianity on the higher castes has been insignificant simply because the

extraordinary success of Christian work among the lower castes and classes of Indian society has overshadowed the work among the higher castes. A survey of the Indian Christian community will show that the number of converts from the higher castes is by no means insignificant, and the leaders of the community everywhere are either high caste converts or their descendants. It must, of course, be admitted that those classes of the Indian population least influenced by the subtle stereotyping influence of Hindu culture and Hindu religion have become most accessible to Christianity. But what is the result? It is those very classes, despised, trampled down, and looked upon as ; utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction. In my opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes it has won over to its fold is itself a clear evidence of its unique triumph in India. The following is the testimony of an orthodox Hindu gentleman :

Christian missionaries have accomplished a work in this country which, to one who contemplates it in all its grandeur and in all its glory, appears the marvelous or miraculous effort of some angel of benevolence. The lower classes—those classes to whom the illumination of the mind and spirit with which man is divinely endowed had for ages, to their eternal dishonor, been denied by the native rulers of ancient India and the founders of Aryan civilization, or conceded, if at all, after a course of asceticism and self-torture impossible to most human beings—these classes have advanced by leaps and bounds, and taken their position almost in the front ranks of Indian society.

The question of the spiritual effects of Christianity on those who have accepted it in all sincerity is far more important. The test of a religion is the lives it produces. It is a success to the degree in which it makes the individual an embodiment of virtue, the family a source of peace, and the community a source of blessedness. How far have Christian missions in India succeeded in securing the supreme credential of Christianity—viz., Christian lives? I have had the inestimable privilege of living among English Christians, and when I compare the brightest specimens among them with Christians in India, I must admit that there is a great gulf; but when I bring to mind the fact that England is an old Christian country, that the people there have been basking for centuries under the sunshine of Christian faith, while the people of India have only recently been brought under Christian influence; when I think of the environments of Indian Christians, and of all that they have to unlearn before becoming capable of assimilating the higher teachings of Christianity, I can not help taking a hopeful view of Indian Christianity. Missionaries who have

been in the country for some time bear emphatic testimony to the new type of character that is manifesting itself in the second and third generation of Christians. The type of Christian life that we meet with now is more marked than it was twenty or thirty years ago, and it is distinctly a higher type. I do not say that there are no disappointments in the results of Christian efforts in India, but still there is not a missionary worker who can not point to many striking examples of the grace of God. "I have met in the East," says Dr. Cuthbert Hall in his latest published work, "native Christians as mature and balanced in the spiritual life as any whom I have known in the West," and his words are as applicable to India as they are to Japan.

Some Indirect Results of Christian Work

So far I have been dealing with some of the direct visible results of Christian effort in India. What about the indirect results? The parable of the leaven teaches that the Kingdom of God is something invisible, inward, vital; being a principle from within, its progress can not be measured solely by visible results. Its power and influence are seen just as much in the silent leavening influence which it exerts on society as on the numbers that become visibly enrolled as members. In India the leavening influence of Christianity is mightily at work. Christianity has succeeded in implanting a new spirit resulting in changed conditions and remedial measures of far-reaching consequence.

I do not forget that the influence of Christianity has been brought to bear upon India along with another powerful solvent—the great civilizing force of the British government; but who will deny that the best fundamental principles of the government have their source and motive power in Christianity? The positive measures adopted by government for the suppression of evils that have been associated with Hinduism for centuries are in a large measure due to Christian influence. The abolition of suttee, the emancipation of the depressed classes from the tyranny of caste, the restoration of the rights of property to converts—these and other beneficent measures have been prompted and carried out largely through missionary efforts. The government of India itself has over and over acknowledged the "great obligations under which it is laid by the benevolent exertions of missionaries," which are infusing new vigor into the stereotyped life of the great populations under British rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell. It was Christianity that became the great guide and awakener of modern Europe. In India also it is Christianity that has promoted social progress and national development. In the matter of social reform the people are being unconsciously guided by

Christian ideals. The doctrine of the brotherhood of man is being appreciated now in a way that it has never been before, and it is Christian standards of judgment that are applied by the Indian press in the criticisms of some of the measures of the British government. Hinduism is based upon caste, but, following the example of the missionaries, the people of the higher castes are attempting to do something to improve the condition of the depressed classes. A Hindu prince, the Gaikwar of Baroda, gave great offense the other day to the orthodox sections of the Hindu community by publicly denouncing caste as the greatest hindrance to progress in India.

The enormous superiority of Christianity is due in part to the fact that it allies itself everywhere with the cause of education, and in India it was the missionaries who were the pioneers in education. Nothing has proved so beneficial to the people of India as the English system of education, which they have been receiving within the last half of a century; and whatever may be the efforts of government and indigenous native agencies in the cause of education at the present moment, it must be conceded that to missionaries chiefly belong the great honor of organizing and carrying out successfully a sound and liberal educational system. Institutions such as the Christian College (Madras), Wilson's College (Bombay), Foreman Christian College (Lahore), Hyslop College (Nagpore), are being used mightily by God for the carrying out of the purposes of the Kingdom of God. The actual conversions from mission institutions may not be many, but they are doing a great preparatory work in leavening Hindu society with Christian ideas. There are many secret disciples of Christ throughout India who accept Him as their Master and are guided by His precepts, and these are generally those who had received their instruction at some time or other in mission institutions.

Then, again, in connection with female education, the philanthropic efforts of mission bodies assume a still greater prominence. Missionaries were the first to organize and carry out successfully a system of home or zenana education, a system eminently suited to the circumstances of the country. Even to this day, in spite of a great deal of talk about the dangers resulting from sending Hindu girls to mission schools, the instruction of the women of the country is to a great extent in the hands of missionaries. It has been computed that missionaries control fully one-third of the college education of India, one-tenth of secondary education, and about one-fourth of the total number of all pupils, while of the girls receiving instruction, one-third at least are under missionary training.

That Christianity is interpenetrating the whole of Hindu religious thought is evident on all sides. The last three decades have been marked by a new religious enthusiasm, and a vigorous and widespread attempt is being made to revive Hinduism or to go back to its pris-

tine purity. Neo-Hinduism is an attempt at construction by a process of elimination and assimilation, and it is the searchlight of Christianity that has brought to light its defects and shortcomings. Take, for instance, the Neo-Hindu movement represented by Swami Vivekananda at the Parliament of Religions in Chicago. The chief features of this new movement are a deeply felt and openly expressed dissatisfaction with popular and mythological Hinduism, the attempt to base religion on a form of spiritual pantheism, and the emphasis laid on a purer standard of ethics for the guidance of conduct. It is curious to note in this connection that the popularity of the Neo-Hindu movement represented by Swami Vivekananda was chiefly due to the widespread rumor in India that many Americans had been converted to Vedantism. I mention this merely to show the extent to which religious movements in India are influenced by a spirit of patriotism. To the same cause may also be traced the attempts of many thoughtful Hindus, at the present time, to regenerate their community on national lines and in harmony with the traditions of the past. Of course the Neo-Hindu movements are not all of one type; for instance, the movement with which Mrs. Annie Besant's name is associated, panders more to national pride; for she has apparently fallen in love with the whole of Hinduism—its philosophy, which she thinks unifies all systems of thought; its idolatry, which she interprets as symbolism; and its mythology, into which she tries to read all kinds of occult meaning. Tho the Neo-Hindu movements of the present day present a variegated web, all have certain affinities: all are eclectic, all unite to exalt the Hindu genius, and all try to read into Hinduism the higher teachings of Christianity. In a remarkable article entitled "The Mission of Jesus in the Light of the Vedante," a Hindu gentleman declares that "there is not the slightest difference between the true spirit of Christianity and the true spirit of Hinduism as it is expounded by its greatest authorities, whatever may be the excrescences that may have gathered round both in course of time."

There is another current of thought which is more directly influenced by Christianity, and that is reflected in the various theistic movements with which the names of Ram Mohun Roy, Keshub Chender Sen, Dayanand Saraswati, and Mozumdar are connected. The Somajes, or churches, founded by these reformers are all eclectic. They use extracts from all sacred books, tho the Bible is the chief source of their teaching. They denounce caste and idolatry, and recognize generally the unsatisfactory nature of Hinduism. There is a great reluctance to accept dogmas, hence the religious belief is more or less nebulous; but in all the forms of Brahmanism there is a truer conception of God as personal. The Brahmins themselves acknowledge the influence of Christianity on their creeds. "The Brahmo Somaj," said one of its leaders, "is the legitimate offspring of the wedlock of

Christianity with the faith of the Hindu Aryan. Christianity came and moved with our old Oriental faith, and from that time we grew." What there is of theology in this new Brahmanism is saturated with Christian ideas. One form of Brahmanism, however, known as the Arya Somaj, is extremely conservative, for it professes to be based entirely upon the revelations of God in the Vedas and in nature.

But whatever may be the attitude of present-day religious movements in India toward Christianity, this one thing is clear: that the personality of Christ is laying hold of the mind and heart of India with an irresistible and growing power. There was a time when the very name of Christ was held in contempt, but now no name is more highly revered, and the average educated Hindu has a great many things to say in praise of Christ. A prominent Indian writer, in the course of a discussion in a leading journal on "The Future of Christianity in India," says: "Tho the Indian peoples will never be Christians, they have nevertheless not rejected Christ. He is already enshrined in the hearts of the educated Hindus as the great exemplar of practical morality." One of the last things which Prof. Max Müller wrote before his death was an "open letter" to his friend Mozumdar, urging upon him the desirability of Brahmos casting in their lot with Christians, for he said: "From my point of view, India, at least the best part of it, is already converted to Christianity."

I think I have brought forward sufficient facts to show that the leaven of Christianity is working perceptibly in India. The erroneous faith in India's creeds and philosophy has been shaken, and a spirit of inquiry and serious thought is setting in in right earnest. Christ has entered the field of India, and has become a tremendous reality to be reckoned with. The contest may be long, for the duel between Hinduism and Christianity is to a great extent a patriotic contest, but the result is certain. The Kingdom, tho advancing secretly, is yet preparing for a glorious revelation, and the Sun of Righteousness, with life and healing under His wings, is gilding the tops of India's mountains, and will grow and spread and shine more and more unto the perfect day.

A MISSIONARY in China once heard a group of Chinamen discussing the various religions of China. At last one of the group said: "It is just as if a Chinaman were down in a deep pit, and wanted help to get out. Confucius came along and said: 'If you had only kept my precepts, you would not have fallen into this pit.' Buddha also came to the mouth of the pit, saying: 'Ah! poor Chinaman, if you were only up where I am, I would make you all right.' The Chinaman replied: 'If I were where you are, I would not want help.' But then there came along Jesus Christ, with tears in His eyes, and He jumped right into the pit and lifted the poor man right out of it." This is the love which wins our hearts.

THE GOSPEL SHIP OF JAPAN*

BY REV. ROBERT A. THOMSON, KOBE, JAPAN

Missionary of the American Baptist Missionary Union

Ever since the Lord Jesus Christ preached the Word of Life from a fisherman's boat on the Sea of Galilee, making some of those who followed Him "fishers of men," there has been a peculiar interest in work accomplished by this means among those who could not otherwise be reached with the Gospel message. Mission vessels have long been in use among the South Sea Islands, and also off the coast of Greenland and Labrador, fulfilling a very important mission; but in the former case these have been largely used for the conveyance of missionaries to their lonely stations, and the carrying of supplies to them from time to time. It remained for the American Baptist Missionary Union to open a work in Japan, the most unique of its kind among all missionary effort.

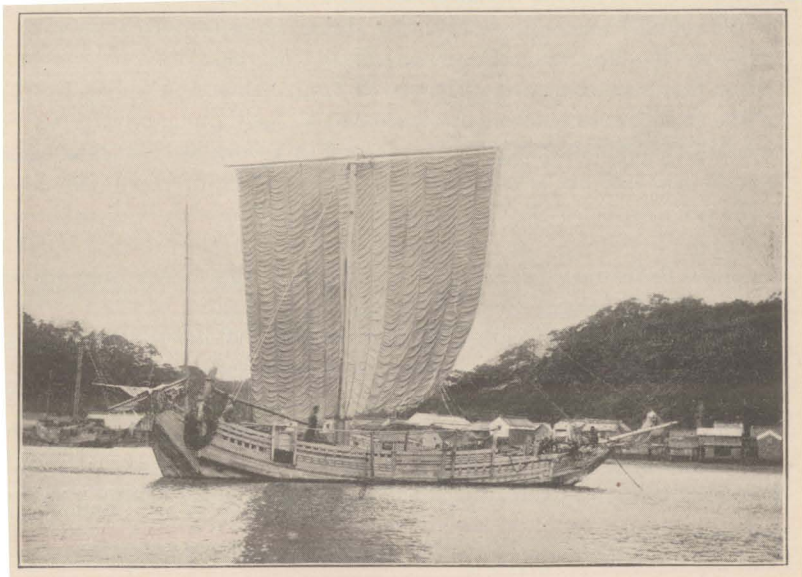
The Japanese Empire is composed of over three thousand islands, many of the larger islands being densely populated, the whole population numbering close upon fifty million souls. Nowhere are these islands seen to greater advantage than in the far-famed Inland Sea of Japan, noted for its exquisite beauty and ever changing charm of scenery. This sea, extending as it does from Kobe, a large city of 290,000 population, at its eastern entrance, to Shimonoseki, another city of over 100,000, at its western entrance, a distance of over three hundred miles, is, at its widest point, about eighty miles, and is bounded by the main island, Hondo, on the northwest, and by Shikoku and Kiu Shiu on the southeast. It contains hundreds of islands, large and small, many of which rise abruptly from the sea, some to a height of two or three thousand feet. Every foot of land capable of cultivation is carefully looked after, and the traveller, as he passes through the sea, can not fail to notice the terraces, many hundreds of feet up the mountain sides. The majority of the islands are very thickly populated; Shozushima, for instance, is said to contain over 60,000 people. It is very difficult to estimate with any degree of accuracy the population of all the islands of the Inland Sea, as they are distributed among the different provinces, or "kens," into which Japan is divided, along its borders. Between 2,000,000 and 3,000,000 would be a very moderate estimate for the number of people who live on these beautiful islands.

The story of the beginning of Gospel work among these islands is a very interesting one, and shows not only how God in His wonderful wisdom opens up the way for the making known of His message of life and peace to all men, but how He marvelously prepares the hearts

* This ship is called the *Fukuin Maru*. The word "Fukuin" means, in Japanese, "Good News," or "Glad Tidings," and the word "Maru," while it has no meaning in this connection, is always attached to names of vessels.

of His own people for the carrying out of His purposes in making it possible, even for those who are cut off in a measure from the great outer world, to hear the blessed news of salvation.

Nineteen years ago the writer was on an extended tour on missionary work which took him all through the southwestern part of Japan. He had occasion to cross the Inland Sea from Imabari to Hiroshima on the main island, a voyage of about sixty or seventy miles. There were not many steamers touching at the islands at that time, and it was not possible to make the trip without going back on his tracks. While considering the matter, a Japanese fisherman offered to take him to his destination in a fishing-junk for a consideration. The offer was accepted,



AN OLD JAPANESE JUNK ON THE INLAND SEA

and he, with his helper and stock of Scriptures, climbed on board. We set sail, expecting to reach our haven in about twelve hours or so, but a severe storm arose, and we were driven many miles off our direct course, and it took us over sixty hours to make land. Even then we were dropped on the beach twenty miles away from the city we were making for, but most thankful were we to be on terra firma once more. As we sailed out and in among these lovely islands, teeming with life, the thought came: "What a wonderful field for Christian effort was here waiting for any one ready to enter upon it!" Many inquiries were made, and it was found that no one had ever attempted to reach these island people with the Gospel. Here, right in the track of the great steamers bringing thousands of tourists, along with the products and influences of the Western civilization which was to so wonderfully

transform the Japanese people, was an untouched field for missionary effort. Why should we not have a mission vessel that would reach these lonely islanders who watched with curiosity and wonderment these great vessels and warships from all nations passing through their beautiful inland sea? Twenty years ago the Christian people of the West had not awakened to the glorious opportunities awaiting them for the winning of the Japanese nation to Christ. Mission work was just beginning, and missionaries were few in number. The idea of a mission vessel for this peculiar work was a new one, and while some on the field saw a great many difficulties in the way, such as heavy expense, dangers from the intricate navigation among the islands, and the possibility of not securing a passport from the government for this work yet the scheme was approved by Dr. Mabie when he visited Japan several years ago, and by others who realized the great possibilities in that field. The task of securing the ten or twelve thousand dollars needed for the building of such a vessel was not an easy one, and the means were not forthcoming for the opening of this work at that time. The thought was laid aside for some years, but not forgotten. It remained in the providence of God for a dear old lady from Scotland, who had laid upon her heart the burden of giving the Gospel to Liu-Chiu islanders, to lend a new impetus to the call of this needy field of the islands of the Inland Sea. Soon after the opening of the Liu-Chiu work Mrs. Allan was called to her reward, but her son took up his mother's interest in this work, and has maintained it ever since.

Ten or eleven years ago the question of providing a vessel for the work in the Inland Sea was laid before Mr. Allan, and, after careful consideration of all the known peculiarities of the field and its needs, he offered to give to the American Baptist Missionary Union a sum of money sufficient to build and properly equip a vessel, provided that society would undertake to carry on the work. This was a very generous offer, especially in view of the fact that Mr. Allan is not a member of the Baptist Church in this country, but was thoroughly interested in the evangelistic work carried on by the Baptist mission in Japan. The executive committee unanimously agreed to accept the offer of Mr. Allan and to carry out the provisions of the gift.

The funds were provided and the support of the vessel assured, and the only need now was a properly equipped man to assume charge of the new enterprise. He must needs be an expert navigator, as the Inland Sea, owing to hidden rocks, swift tides, and counter currents, requires great skill in one who ventures out of the chartered channel of the regular ocean liners. It is practically impossible to secure any charts that can be depended upon, so that there is always an element of danger in work of this kind. He must be a linguist of more than ordinary ability, as his crew will be made up entirely of native sailors, whose ideas of navigation are somewhat crude; and his work among

the islanders will necessitate an intimate knowledge of the vernacular. He should also be a Christian missionary of some experience, for, altho he will have native evangelists on board his ship to help spread the good tidings, yet he must be the organizer and director of the work—the one upon whom the whole responsibility of this island field “among the isles of the sea” rests.

The difficulty of finding these several qualifications united in one man seemed insurmountable for a time, but, believing that God would not so signally have opened the way and furnished the means for this unique work unless He had somewhere in training the man to carry it forward, we waited for his coming. He proved to be Mr. Luke W. Bickel, son of Dr. Phillip Bickel, for many years the head of our Baptist work in Germany. Captain Bickel was admirably adapted to fulfil the requirements of the situation.



CAPTAIN LUKE W. BICKEL

Born in Cincinnati, Ohio, receiving his education partly in this country and partly in Germany, going to sea in early manhood because of weak lungs, he rose to the rank of captain in the British merchant marine. Leaving that service to become a successful missionary in connection with the English Baptist Tract Society, he was thoroughly equipped to become, by natural and acquired qualifications, commander of the “Gospel Ship” in the Master’s service in Japan.

The *Fukuin Maru* was built in Yokohama under the captain’s superintendence, and was launched in September, 1899. She is a trim little craft, built along beautiful lines, nearly eighty feet long, nineteen feet in breadth, and ten feet draft. Her rating at Lloyd’s is “Star A-1” for ten years. She carries no insurance, however, as the dangers of navigation in the Inland Sea are so great that the premiums would cost ten per cent. of her whole value annually. By special favor of the imperial Japanese government permission has been given for her to cruise among the islands of the Inland Sea under the Stars and Stripes of America, and it remained for her captain and his evangelists to prove that her banner was “love” and “peace.”

During the first three months of her cruise, which included the visiting of one hundred and thirteen towns and villages, representing nearly one hundred thousand souls, only one place was found where the Gospel had ever been heard, and this was where a man lived who

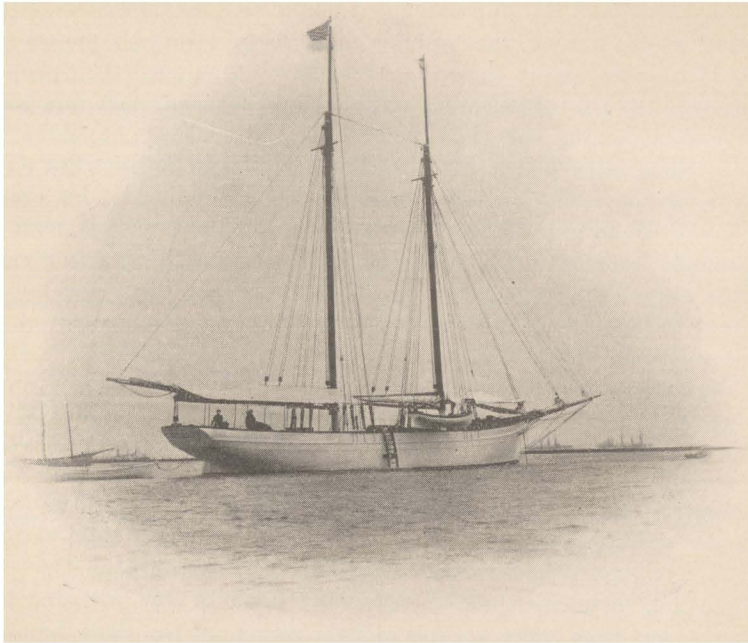
had visited the mainland! This was in itself sufficient to prove the need of the ship for such a neglected field. Since then nearly a hundred islands have been visited and revisited, in some cases three or four times, and many tens of thousands of people have been gathered in meetings and brought within sound of the Gospel message.

When the captain anchors his ship off one of the islands the curiosity of the people is at once aroused, and the children avail themselves of any old sampan in the harbor to scull out to the trim-looking craft to make investigations. The villagers keep a watchful eye upon its movements, and are rewarded by seeing the captain's boat put off for the shore with the captain and an evangelist. They will find a little crowd gathered at the landing-place, and from this group the evangelist will probably find a clue to some desirable place to hold a meeting, while the captain reports his arrival to the proper authorities, and together they will call upon the head man of the town and pay their respects. This will insure polite consideration of their requirements from all the islanders. Often the invitation comes from the head man of the village to use his house for a meeting, which may be accepted if that happens to be large and central. Sometimes the meetings are held in the schoolhouses, in empty warehouses or factories, in village hospitals, and even in temples—often on the beach, in farm yards, by a wayside shrine protected by the shadow of some spreading tree, but wherever held the preachers are sure of an audience.

One does not realize the density of the population until a halt is made, and the people gather from all directions to look on while the captain fastens on the wall or tree or bamboo thicket a brightly colored chart illustrating some Gospel truth which he or the evangelist briefly explains, and thus lay the foundations upon which they mean to build at greater length in the evening meetings when the older people in the village can come. Children are an excellent advertising medium, and they literally seem to rise out of the ground in all directions.

At the larger meetings the types of people represented will be doctors, priests, teachers, farmers, tradespeople, weavers, mechanics, and, lastly, fishermen. There are not nearly so many fishermen as people would imagine on these islands, but they constitute a class by themselves, as also do the "Eta," of which small groups may be found on most of the islands. These people live entirely in village communities, having a peculiar system of local self-government, and dealing with the central government officials through an elected village head man.

The various sects of Buddhism and Shintoism find adherents here as on the mainland, but there was nothing in the way of religious teaching when the captain opened his work. Among these islands, as



THE "FUKUI MARU" (SHIP OF GLAD TIDINGS)

in the Liu-Chiu group, the opening of Christian work stirred the Buddhists up somewhat, but very little opposition was shown to our work. The priests, living indolent, sensual lives, were about as ignorant as the people, and Buddhism was degraded to an incomprehensible maze of superstitions, to which each priest added according to his passing need or fancy, while Shintoism became partly hero-worship, and partly worship of all that was strange or inexplicable to the untutored mind of the islanders. The two systems were inextricably mixed in the minds of the common people. The few intelligent minds were agnostic and hard to reach with Gospel truths. The great majority were ignorant and credulous, and lived in continual superstitious dread of the unknown. The consequence in all cases being a deplorable lack of moral responsibility in life, whether public or private, to such an extent that it is almost impossible for any one living in this country to realize, and if described would not be believed.

More than five years have passed since the Gospel ship first appeared in the Inland Sea, and it has been abundantly proved that she is a heaven-sent evangel to the islanders. From the crowds that gathered first out of curiosity to hear what the white foreigner had to say, many have stayed to listen and to inquire further of the strange new doctrines which profess to be able to change men's lives and give them a new outlook upon the life that now is and that which is to come.

Some have come to the ship and spent hours with the captain in order to learn more; among this number have been Buddhist priests in several instances, and in some cases they have encouraged their people to listen to the Gospel teaching. The captain seems to have rare tact in not antagonizing this class; indeed, on the contrary, he seems to inspire them with a desire for the truth as it is in Jesus. Not only has the captain seen a blessed transformation in the lives of his crew, not one of whom were Christians when he started out, but his heart is continually rejoiced over the frequent invitations he has to revisit islands where the people get tired of waiting their turn, so anxious are they to be built up in the new faith which is going to mean so much to them.

The captain has for the present divided his field up into three groups, and has stationed Japanese evangelists at convenient centers in two of these groups, visiting them in turn, and going with each worker in his rounds among the villages, and thus with every visit gradually extending and reaching out, that other places may be brought within the sound of the Gospel. Returning soldiers and sailors, who have received some knowledge of the truth from the Gospel portions furnished them as they went forth to war, will find encouragement from these workers as they return to the little hamlets where the Gospel was unknown when they left to join the army or navy some years ago. Each year, when the captain gets his permit for sailing among the islands renewed, he meets with fresh courtesy from the Japanese government. After his third year he was surprised to find that word had been sent to all the village officials where most of his work had been put in, and other places where he was likely to go, that he should be treated with every courtesy.

In 1902 a motor launch was sent out by Mr. Allan, that the captain might more easily get about among the islands from some good central anchorage, as oftentimes he was greatly hindered by adverse winds and tides, and time seemed so precious when souls were dying without a knowledge of the Light. One year ago the great possibilities of the work and the encouragement given led the executive committee to authorize the putting of a gasoline engine into the vessel itself. The captain will now be relieved of many of the harassing difficulties of navigation, being in a measure lifted above the limitations of tides and currents, and the usefulness of the *Fukuin Maru* will be more than doubled, as also, we trust, the life and health of the captain. He has a wide and blessed field of usefulness among these islands, helping to bring them out into the light and liberty of the Gospel of Jesus Christ, that these isles may become habitations of light and peace where the Lord shall rule in the hearts of the people.

STEPS TOWARD MISSIONARY UNION IN KOREA

BY REV. S. F. MOORE, SEOUL, KOREA

Missionary to the Presbyterian Board (North)

September, 1905, is destined to be a historic month in Korean missions, as it marks the rise of the General Council of Evangelical Missions in Korea. This council has representatives from the following bodies: the two Methodist missions (North and South) of the United States, and the four Presbyterian missions, Canadian, Australian, and the American (the Presbyterian Church North and South).

On September 11th, at the opening session of the Presbyterian Council, an overture was presented from the Seoul Committee, asking that steps be taken to carry into effect the plans suggested at the meeting in June (see p. 689, September REVIEW). The principal resolutions then offered declared that "the time is ripe for the establishment of one Korean national church, to be called 'The Church of Christ in Korea,'" and proposed a union of the Presbyterian and Methodist forces in educational, medical, and evangelistic work, the union of native church papers under a joint editorship, a union hymn-book, and the establishment of a union publishing house. This overture was referred to a committee, to report on the following afternoon.

A mass-meeting of missionaries was held on Monday evening at the chapel of the Methodist Girls' School, and the commodious room was filled with representatives of the missions. Rev. Horace G. Underwood, D.D., of the Presbyterian Mission, was elected chairman, and Rev. D. A. Bunker, of the Methodist Mission, secretary. "Blest be the tie that binds our hearts in Christian love" was followed by prayer. Resolutions adopted by committees representing the various missions were then read, and the question was thrown open for discussion. The Rev. J. L. Gerdine, of the Methodist Church (South), expressed his conviction that only one question was to be decided: "What is the will of the Lord?" He said that at such a time Satan is not likely to be idle, and one of his wiles to kill such a movement was to lead men to agree to the general plan, but tempt them to object to the terms or details of the agreement. "In this matter of union I believe God wants to make Korea an object-lesson to the world."

Rev. W. L. Swallen, of the Presbyterian Church, said that for a long time he had desired union, but felt that it was impossible. Now he felt differently. Recently he had been praying for the Methodist missionaries the same as for those of his own denomination. If Presbyterians or Methodists wish to unite in this movement as Presbyterians and Methodists there can be no true union. There must be mutually a Christian spirit of willingness to make concessions to magnify the essentials and to minimize the non-essential points of difference. There must be not simply a union of forces in educational and medical work,

but a real union with only *one native church*. The best way to begin seemed to him to establish a council of evangelical missions in Korea, to have advisory powers and such other powers as may be delegated to it by the missions from time to time.

Rev. W. D. Reynolds, of the Southern Presbyterian Mission, said that before coming to Korea the word "union" had been a bugbear. He could not have voted then even for union with the Presbyterian Church (North). But since coming to Korea, thirteen years ago, he had been in a different atmosphere, and desired "one Presbyterian Church for Korea." He believed now in real union of all evangelical denominations, and organic union for the native Church.

Rev. S. F. Moore said that formerly there had seemed to him only two possible paths to union. Either the Presbyterians must be so desirous of union that they would accept the Episcopal form of government, or else the Methodists must be ready for the sake of union to accept the Presbyterian polity. But among the seven Methodist bodies laboring in Japan, some hold to the Episcopal form of government and others are believers in the parity of the ministry. They united on the plan of having all the ministers on a common footing except one, to be chosen President of the Church, and holding that position for eight years. The Presbyterians and Methodists in Korea might come together under some similar arrangement.

Rev. W. B. Scranton, M.D., Superintendent of the Methodist Mission, moved to organize an Evangelical Council of Missions. This motion was carried, and the missionaries present thus constituted themselves the Evangelical Council of Missions in Korea. The chairman and secretary were continued in their respective offices, and a committee representing all the missions was appointed to prepare a constitution and by-laws for the new body.

The Presbyterian Council met on Tuesday afternoon, and adopted the following report from the committee to whom this overture on union had been referred:

We recommend: *First*. That this council (the Presbyterian) approve of the formation of a council of all evangelical missions in Korea, with advisory powers only, and such other powers as the various missions may delegate to it from time to time.

Second. That when all the missions represented in the Presbyterian Council shall indicate to it their desire that the Evangelical Council shall exercise any power previously delegated to this body, the Presbyterian Council shall transfer said power from itself to the Evangelical Council.

Third. That until the Council of Evangelical Missions is ready to form one Evangelical Church in Korea, the Council of Presbyterian Missions, while seeking in every way to encourage and facilitate union, proceed with the organization of the Independent Presbyterian Church of Korea, in accordance with our previously established principles.

Fourth. That this council instruct the hymn-book committee to confer with the Methodist hymn-book committee, granting power to its

committee to act with the others in preparing and publishing a common hymn-book.

On Friday, September 15th, the Evangelical Chapel was again crowded with representatives of the six missions, about one hundred and twenty-five missionaries being present. Rev. G. W. Cram, of the Southern Methodist Mission, read the 17th chapter of John as the Scripture lesson, and the report of the Committee on Constitution was taken up, and the following articles were adopted:

First. The NAME of this conference shall be The General Council of Evangelical Missions in Korea.

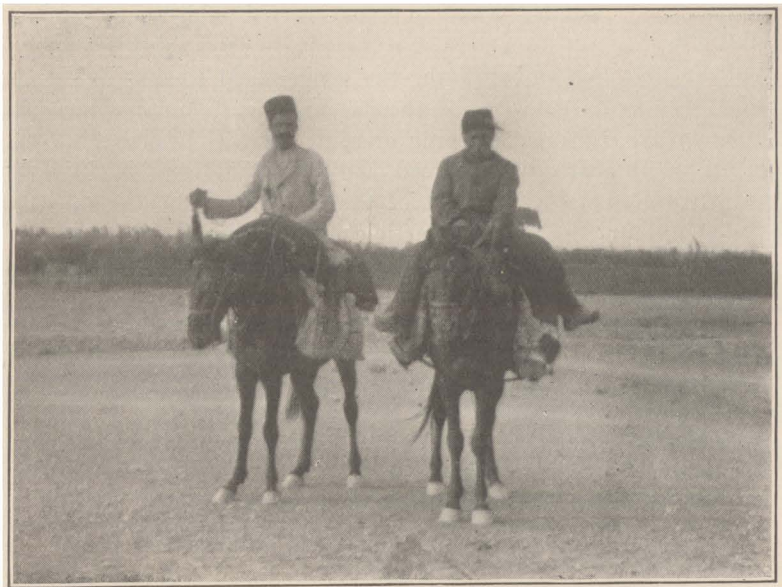
Second. The AIM of this council shall be cooperated in Christian work, and eventually the organization of one Evangelical Church in Korea.

Third. POWERS. The council shall have advisory and such other powers as may be delegated to it by the missions.

Fourth. MEMBERSHIP. Members of all evangelical missions composing the council shall be entitled to membership, provided, however, that only ordained missionaries shall have a right to vote on matters pertaining to Church organization and government.

Officers elected: Dr. H. G. Underwood, chairman; Dr. W. B. Scranton, vice-chairman; D. A. Bunker, secretary-treasurer, and Rev. E. H. Miller, statistician. An Executive Committee consisting of one member from each mission was given power to execute plans approved by the council, and to decide *ad interim* any questions of comity, etc., submitted by the missions. Such decisions have no binding authority, but are to be communicated to the missions concerned for their consideration. The Executive Committee was also asked to take into consideration the question of division of territory, and report to the next annual meeting of the council. To this committee was also referred the suggestion that the words "Presbyterian," "Methodist," and "Bishops" (the name used by the Southern Methodist Church) be dropped, and the term "Christian" be substituted as the name for the native Church. The Hymn-book Committees of the various missions were constituted the Hymn-book Committee of the council, and were given power to prepare and publish a common hymn-book.

It was voted that all the missions unite in publishing a common church newspaper in the Korean language, to be known as the "*Newspaper of the Church of Christ*." The principle of a union publishing house was also approved, and the question was referred to the missions. After the reading of reports on union of medical and educational work in Seoul, and a season of prayer, the council adjourned. One of the committee was instructed to prepare a prayer calendar for the Korean missionaries, so that they could unite daily in intercession for one another. The prayers of those at home are asked that Christian union may not only be consummated in Korea, but throughout the world. Surely none of the boards at home will endeavor to hinder a movement so manifestly inspired by the Spirit of God.



Benjamin

BIBLE SOCIETY COLPORTEURS STARTING OUT IN PERSIA

BIBLE WORK IN PERSIA

BY CHARLES E. G. TISDALL, JULFA, ISPAHAN, PERSIA
Agent of the British and Foreign Bible Society in Persia

Bible work in North Persia is carried on by the American Bible Society, and in South Persia and part of Turkish-Arabia by the British and Foreign Bible Society. In both divisions of the country we find many Biblical and historical names which have an interest not only for students of the Holy Scriptures, but also for readers of the Arabian Nights and Ancient and Modern History. In the north is Hamadan (ancient Ecbatana), where Esther and Mordecai are buried; Teheran, the capital of Persia, and Tabriz, where the Bab was executed. In the west, close to Kermanshah, is Bisitun (or Behistan), the site of the summer residence of the Median nobles and Babylonian Queen or Sassanian dynasties mentioned in the books of Esther, Ezra, and Nehemiah. In the immediate neighborhood of Kermanshah is Tak-i-Bostan, where there are some wonderful rock carvings in bas-relief of the Parthian kings on the mountain side. As we approach the Turkish border we come to Yassin-tappeh, supposed to be the Resin of Genesis. The supposed ruins of Halah and Habor, cities of the Medes, are found by the river Gozan, to which Shalmaneser, King of Assyria, carried the Samaritan captives (II. Kings xvii: 6). This river is now called the Holwan, and farther down on its banks we come to the ruins of Calah of Asshur. By this road Cyrus, Darius Hystaspis, and Alex-

ander led their armies to conquer Babylonia and Assyria. Then in the southwest are the ruins of Shushan in the land of Elam, where Daniel saw the vision of the ram with two horns (Daniel viii: 2), and where Esther was made Queen (Esther ii: 17). Here also is the supposed site of Daniel's tomb. Farther south we come to Mohammerah and Bushire, which were captured by the British in 1857. Shiraz is the birthplace of the Bab and the tombs of the celebrated Persian poets Hafiz and Saadi. Farther north we have the wonderful ruins of Persepolis and the tombs of the kings, and not far away the tomb of Cyrus.

South Persia

Systematic Bible work was first started in Persia by Mr. James Watt for the British and Foreign Bible Society in 1878. He employed a Syrian named Benjamin Badal at Urumia, and sent him to Tiflis to be trained as a colporteur. Then on reaching Isfahan he employed an Armenian, George Mackertich, in 1879, and sent him to Odessa to learn bookkeeping, with a view to his keeping the accounts of the society in Persia. On Mackertich's return from Odessa, in 1880, he accompanied Rev. Robert Bruce, D.D., C. M. S. (the translator of the Bible into Persian), overland to Baghdad by way of Sultanabad and Kermanshah, opening depots at these places *en route*.*

Benjamin Badal, having spent some years working as colporteur about Tiflis, traveled to Baghdad in 1881, and there joined Mackertich, and together these two carried on the work in Baghdad, Busrah, and the surrounding villages.*

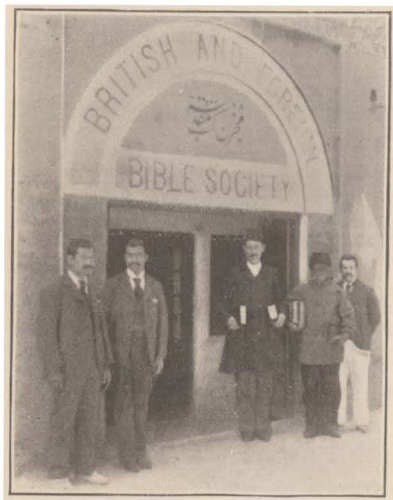
During the first year of the work Benjamin met with great success, especially in Shiraz. The Dâr-ul-Elm, or seat of learning, where the mullahs (priests), thinking to find prophecies concerning Mohammed in the Scriptures, advised the people to buy and read the book, with the result that people purchased eagerly, and Benjamin sold about two thousand copies during his stay there, no less than six hundred of these being sold in one week. On the last day of that particular week his sales amounted to one hundred and twenty copies, all being in Persian.

On his next visit, however, Benjamin found that the mullahs had assumed a very different stand, and were so bitterly opposed to the sale of the Scriptures that they called him, and threatened to imprison

* During 1880 the American Bible Society opened work in the North of Persia by appointing the late Rev. L. Whipple as their agent, and in 1885 the country was divided between the two societies by an imaginary line a little north of parallel 34.

† In 1883 they appointed colporteurs and an Armenian clerk, Jacob Galustian, to keep the accounts, and proceeded to Persia to carry on the work there. The work in Southern Persia was supervised for the British and Foreign Bible Society by Dr. Bruce until 1889, and by 1890 it had assumed such proportions as to warrant the appointment of a separate agent, and Mr. J. A. Douglas was sent out. He was replaced by the Rev. T. R. Hodgson in 1891. Mr. Hodgson had charge of the agency until 1895, when he was transferred to the Constantinople agency, and then, while without an agent for three years, the work was supervised by the Right Rev. Bishop Stuart, D.D., of the C. M. S., till the appointment of the writer in 1899.

and kill him if he offered the books for sale. They even went so far as to post notices on the gates of the bazaars and mosques forbidding the people to buy, and threatening them with fines and various penalties should they do so. Benjamin saw his chance here, and, with his characteristic courage and trust in his Master, altho quite alone, he took his books and sat under one of these notices offering the Scriptures for sale, thus using the prohibitory notice as an advertisement.



THE JULFA BIBLE SHOP

To Benjamin belongs the credit of opening the whole of Southern Persia, Turkish Arabia, and the Arabian ports on the Persian Gulf; this he did in spite of great opposition and bodily suffering. At Muscat, on the Persian Gulf, he was very severely beaten by a mullah—so much so that he hardly escaped with his life.

At Nahâvend he was taken by another mullah and bastinadoed in the regular Persian fashion, his feet being beaten almost to a jelly before he was released. During the beating he swooned twice from agony.

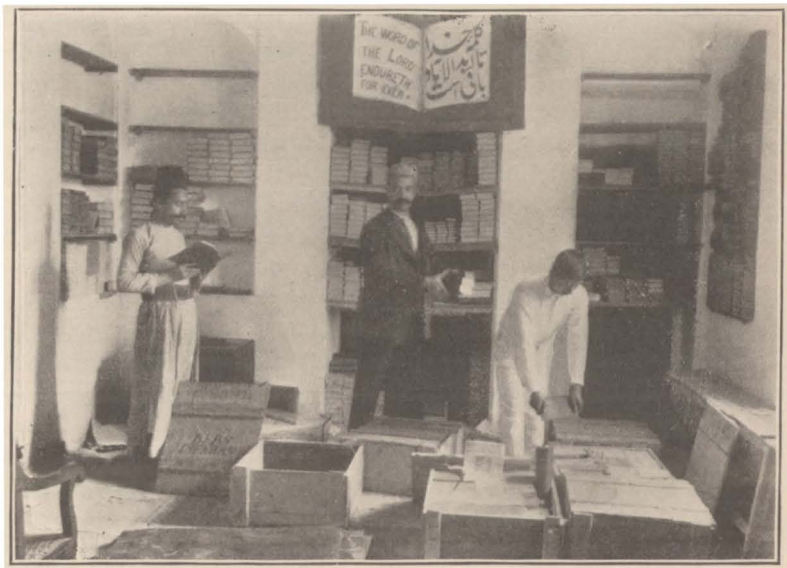
At Lar, the capital of the Laristan province, another colporteur had his books taken and burned, and some years later, when Benjamin visited the same place, his books were treated likewise by the same mullah, while Benjamin himself was mobbed and beaten. Not being satisfied with all this, the mullah himself, at the head of a great crowd, proceeded to the place where Benjamin lodged in order to take and kill; him but the governor, hearing of his intention, sent guards and brought Benjamin to his house before the mullah and his bloodthirsty followers arrived. Since then, owing to this mullah's opposition, it has been impossible to work in Lar. I went there a few years ago, taking Benjamin with me, thinking my presence would protect him to some extent, but I was forbidden to sell a book by the governor, who also warned me that the mullah had recognized Benjamin, and had deputed certain men to kill him if he offered books for sale. I appealed to the governor for protection, but he replied that he was powerless against the mullah, upon whose orders even his own body-guard would turn against him.

Our reception at Farrashband, on the same trip, was quite the other extreme, for here we were met with open arms, and here on Christ-

mas day, 1901, Benjamin sold one hundred and thirty copies of the Scriptures, supplying almost every person who could read.

The work in the Busrah vilayet was handed over to the Arabian mission of the Reformed Church of America, on their starting work there in 1890, and the British and Foreign Bible Society agreed to make them a yearly grant toward the Bible work.*

Mosul was added to the Persia agency of the B. and F. B. S. in 1898 (when the American mission withdrew) by a friendly arrangement with the A. B. S. The work there and in the surrounding dis-



Jacob Galustian

PACKING BOOKS IN THE BIBLE SOCIETY DEPOT IN RUSHIRE

tricts has gone forward exceedingly well, considering the uncivilized state of the country, where robberies and murders by the Kurdish highwaymen are of almost daily occurrence, making the colporteurs' tours very dangerous indeed. For the past twenty-one years (1883 to 1903 inclusive) no less than 110,310 copies of the Holy Word have been issued by the B. and F. B. S. agency alone †—61,305 in Persia and 49,005 in Turkish-Arabia. Our beloved brother Benjamin Badal, who is now our superintendent colporteur, is not merely a bookseller,

* The work on the Arabian coast of the Persian Gulf was also taken over by the Arabian mission, and is at present worked by them from their stations at Bahrein and Muscat, where it is supervised by the Rev. S. M. Zwemer, D.D., and the Rev. James Cantine, and while these devoted servants of Christ are in charge of it, we may rest assured that no effort will be spared in circulating the Word of Life. Here also the B. and F. B. S. supplies all Scriptures used at fifty per cent. discount off selling price, freight paid, while the A. B. S. makes an annual grant of £100 toward the Bible work.

† These figures do not include those sold to the Arabian mission, but only those issued from our own depots and by our own colporteurs.

but an evangelist. He has well deserved the title "Little Paul," by which he is known among his native brethren, for Benjamin, like Paul, rejoices to be counted worthy to suffer shame for the name of Christ. George Mackertich and Jacob Galustian, who are now our sub-agents in Isfahan and Baghdad, deserve great credit for the way they have carried out the duties entrusted to them.

In North Persia

During the fifteen years (1880-1895) that Rev. L. Whipple was agent for the A. B. S. in North Persia, some 60,000 Scriptures were issued in that field. Since his resignation the A. B. S. has had no agent in Persia, its work being supervised by the missionaries of the Presbyterian Board of Foreign Missions. If Bible work in North Persia were once more placed on a systematic basis with regular colporteurs, much good would undoubtedly be accomplished.* Not only are the people in this district more accessible to the colporteur, who can travel and offer his books for sale without the danger of persecution that constantly threatens him in the south, but, owing to the ascendancy of Russian influence in the north, the people are more civilized and a far larger proportion can read. Moreover, the towns in the north are larger than those in the south, and the region is more thickly populated. The mullahs have much less influence and power than in the south, and the circulation of Scriptures could be carried on with far less opposition.

The law by which the Persian government prohibits the importation of Persian Scriptures is still in force and is rigidly carried out, in spite of all the efforts of the British Minister to have it altered or neglected. Thus we are at present unable to import a single copy of our most necessary Book. Will not Christians join us in prayer that all restrictions may be quickly removed, and the Word may have free course, to the extension of Christ's Kingdom in Persia.†

* In 1893 the total output of the A. B. S. in North Persia was more than double that of the B. F. B. S. in the south; whereas, on the other hand, during the three years, 1898-1900, the issues of the latter society exceeded those of the A. B. S. by five to one. In 1901, while the B. F. B. S. circulated 4,435 copies in South Persia, there are no figures at all quoted in the A. B. S. report for the north.

† We hope to be able, in a later number, to present an article on the interests of the American Bible Society in Persia, which has deemed it prudent for some years past to carry on its work through the American Presbyterian missionaries.—EDITORS.

SIDE-LIGHTS FOR STUDIES ON AFRICA**REFERENCES TO BEST ARTICLES, BOOKS, AND LEAFLETS**

BY REV. HENRY OTIS DWIGHT, LL.D.

Secretary of the Bureau of Missions

While a great number of mission study classes are using "Christus Liberator," or "Daybreak in the Dark Continent," questions will be sure to arise that clamor for settlement. One of the first steps which leaders of study classes should take, is to arrange with the public library to have all the desirable books on Africa brought together on an easily visible and accessible shelf. This can always be managed where any topic is attracting the attention of a number of readers. It will prove very helpful wherever the library is well furnished.

A difficulty which can not fail to be met at the outset is the fact that the lessons relate not to one country, but to a continent. Lessons on India, or China, or Japan, give opportunity for study of details, but any series of studies on Africa will barely give one a chance to learn that South Africa and North Africa, or Nigeria and Uganda are as widely different in religion, language, racial characteristics, and social customs as are India and Japan.

For this reason leaders of study classes need to know what they are about—that is, to be alert, and keep in touch with literature which will illuminate the points referred to in the text-books. Some works of a general character should be constantly consulted in order to have before the mind what the continent is as a whole, what it has been in relation to others, and especially what it now contains. Among books of this class are: Beach's "Geography and Atlas of Protestant Missions," Dennis' "Christian Missions and Social Progress," "Report of the Ecumenical Conference on Foreign Missions, 1900," and the "Encyclopedia of Missions, 1904." All of these works throw side-lights on Africa in connection with discussions of the world-wide missionary enterprises. Beach's Atlas is indispensable, with its large maps, its clear emphasis on missionary stations, and its index, that shows any clear eye, at a glance, which societies are established at each station and what they are doing there. "The Blue Book of Missions, 1905," is also valuable for its array of facts and statistics on Africa, and the various countries which compose it. For ready access to missionary facts it is unique.

The histories of the great missionary societies will also help leaders of study classes. Unhappily these are to be found in few public libraries. Of such, we may mention "The History of the Church Missionary Society," "The History of the London Missionary Society," "Two Hundred Years of the S. P. G.," and "The Moravian Missions," by J. Taylor Hamilton (1901). Noble's "Redemption of Africa" is a fine study of the general missionary situation, altho now a little old;

for the situation has changed in six years. Sir Harry Johnston's "History of the Colonization of Africa by Alien Races" gives a good idea of the medley of races found in the Dark Continent. Thornton's "Africa Waiting" is suggestive, tho very brief.

Many good general articles are to be found in the missionary periodicals. Those who have access to files of THE MISSIONARY REVIEW OF THE WORLD will find such articles in Vol. XIII. (1900), p. 417; Vol. XIV. (1901), p. 410; Vol. XV. (1902), p. 403; Vol. XVIII. (1905), pp. 510 and 590. "The Outside of Darkest Africa," in the *Assembly Herald*, 1904, p. 127, is good; so is "Facts About Africa," in the *Missionary* (Presbyterian South), 1903, p. 304, and "Success and Opportunities," in *World-Wide Missions* for November, 1903.

One needs to look a little more deeply than the class-books can do into the religions of Africa, and especially into fetishism. For an admirable interpretation of the fundamental ideas of fetishism, set forth in an entertaining style with abundant incidents of life and custom illustrating these ideas, Nassau's "Fetishism in West Africa" (Scribner, 1904) stands at the front. Articles on fetishism and spirit worship in Africa are found in THE MISSIONARY REVIEW OF THE WORLD, Vol. VIII. (1895), p. 407; Vol. XV. (1902), p. 602; Vol. XVII. (1904), p. 403; also in the *Missionary Herald*, 1903, p. 553, and in the *Baptist Missionary Magazine*, 1903, p. 136; 1905, p. 187.

Mohammedanism, altho an importation from abroad, is firmly rooted as an African religion. The classes should know something definite about it and the points where it differs from fetishism on the one hand and from Christianity on the other. Sell's "The Faith of Islam," and Zwemer's recent book, "The Moslem Doctrine of God," will suggest to leaders how to give the classes some clear notion of the religion that vehemently opposes Christianity throughout the northern half of the Continent.

Biographies of Missionaries and Converts

There is no better door of entrance to the missionary work in Africa with the atmosphere in which it struggles along than biographical sketches of master missionaries. The spirit in which the work is done chiefly impresses one in reading such biographies. Like the books of the Bible, no matter what country they describe as the background of the missionary's life, the motive, hope, and unshaken purpose which appears in all is the same—to give these black people knowledge of Jesus, so that they may be men. Of such biographies a few are: Blaikie's "Personal Life of David Livingstone," J. S. Moffat's "Robert and Mary Moffat," W. D. Mackenzie's "John Mackenzie, South Africa Missionary and Statesman," E. C. Dawson's "Life of James Hannington" (and the lives of two other heroes, "Mackay of Uganda" and "Pilkington of Uganda"); Miss E. J. Whateley's "Life

of Mary L. Whateley" (Egypt), and Grenfell's "Life on the Kongo," which is a life of W. H. Bentley.

Another line of biographical reading need only be suggested—the lives of converts. These show results of the Gospel of Jesus Christ in a light that quickens one's own faith. Among these, Campbell's "Africaner," and the "Life of Samuel Crowther, the Slave Boy who Became Bishop of the Niger," are good examples. An article in *THE MISSIONARY REVIEW OF THE WORLD* (January, 1901) tells the story of "Paul, the Apostle of the Kongo," and there is another of the same class (Vol. VII., 1894, p. 106), describing Khama, the enlightened African chief; or, if more detailed study of this chief's work is desired, "Twenty Years in Khama's Country," by J. D. Hepburn, will be found interesting and informing.

The history of exploration in Africa is intensely interesting, and brings to view details of the life of African pagans in a most vivid manner. One need only suggest the extended writings of Livingstone, Stanley, Speke and Grant, Schweinfurth, Baker, DuChailu, and others. They will be found in almost any public library. But assuming that the object of the study class is primarily to know the characteristics of the various mission fields, care should be taken to guard against emerging from the course of study with much knowledge of African travelers' experiences and little knowledge of how far Jesus Christ influences Africa.

Concerning Southern Africa

British South Africa has been and is the most important of the missionary territories of the continent from the point of view of land actually conquered. It is none the less to be examined because American societies are in a minority there. James Bryce's "Impressions of South Africa" gives a general view of the various provinces and their people. James Stewart's "Dawn in the Dark Continent" tells the story of the great Scotch missions, and gives glimpses of others in the general survey of Christian progress. DuPlessis, in "A Thousand Miles in the Heart of Africa," throws light upon a little-known section of the missionary enterprise—the work of the Dutch Reformed churches of Cape Colony. W. C. Holden, in his "Brief History of Methodism and Methodist Missions in South Africa," emphasizes the work of the Wesleyan Methodists of England. Mackenzie's "Austral Africa" describes the environment of the London Missionary Society's missions. *THE MISSIONARY REVIEW OF THE WORLD* has a number of valuable articles on phases of life in this region. Some of these are in Vol. XV. (1902), pp. 106, 653; Vol. XVIII. (1903), p. 361, and (on the Ethiopian Movement) Vol. XVII. (1904), pp. 434, 583.

Grout's "Zululand," and Tyler's "Forty Years Among the Zulus,"

are books based in the main on life in the American Board's field in Natal. "The Essential Kaffir" (by D. Kidd, London, 1904) is a study from another point of view of the tribes of the eastern part of Cape Colony. For some idea of Basutoland and the work of French missionaries there, "My Life in Basutoland" (Religious Tract Society, London), by E. Casalis, is very good, tho rather old. The Transvaal and Natal may be examined in W. D. Mackenzie's "South Africa: Its History, Heroes, and Wars" (1900), and glimpses of missionary labor there can be found in the leaflet, "The American Board's Zulu Mission," and in THE MISSIONARY REVIEW OF THE WORLD, Vol. XIII. (1900), pp. 18, 48, 758; Vol. XIV. (1901), p. 421; Vol. XVII. (1904), p. 294; and Vol. XVIII. (1905), p. 376. The *Missionary Herald* and *Life and Light* should be consulted also for the American Board's work.

For information on the Bechuanaland Protectorate and Rhodesia, which also fall within the general region known as British South Africa, S. Lloyd's "Three African Chiefs" and Hepburn's "Twenty Years in Khama's Country" should be examined, as well as F. Coillard's "On the Threshold of Central Africa." THE MISSIONARY REVIEW OF THE WORLD describes parts of this great region also in Vol. XI. (1898), p. 801; Vol. XVII. (1904), p. 445. The Methodist Episcopal Mission in Rhodesia (Umtali, etc.) is described in *World-Wide Missions*. The American Board's Mission in Rhodesia (Mt. Silinda, Melsetter) can be examined in the *Missionary Herald* and *Life and Light*.

Eastern and Central Countries

If we go along the East Coast of Africa north of Natal into Portuguese East Africa, the material most easily available for American readers is found in THE MISSIONARY REVIEW OF THE WORLD, Vol. XVIII. (1905), p. 443, 596, and in *World-Wide Missions*. These give interesting details of the Methodist Episcopal missions. Of the American Board's work, there are glimpses in the *Missionary Herald*, 1904, p. 22, and 1905, p. 273.

Of the extensive missionary enterprises in German East Africa little is published in English, and one had best consult Rowley's "Story of the Universities' Mission," Warneck's "History of Protestant Missions," already referred to, and the "History of the Church Missionary Society." In British East Africa one is again within the field of English literature. Sir Charles Eliot's "The East African Protectorate" is full of information about the country and the people. H. S. Newman's "Banani" gives a view of the slavery question in Zanzibar. The Church Missionary Society's mission can best be examined, perhaps, in the "History of the Church Missionary Society." THE MISSIONARY REVIEW OF THE WORLD, Vol. XVII. (1904), p. 587, has

a slight sketch of an American venture in the same region, known as the "Africa Inland Mission."

The Central African Lake Region has a most fascinating series of stories connected with its exploration and evangelization, and, if possible, time should be taken to read these stories of missionary achievement. Respecting the Nyasa region, one should read J. W. Jack's "Daybreak in Livingstonia," W. A. Elmslie's "Among the Wild Ngoni," and R. Young's "Trophies from African Heathenism." Du Plessis' "A Thousand Miles in the Heart of Africa" and E. C. Hore's "Tanganyika" are also useful. As to Uganda, much is contained in the biographies mentioned above. But so great a history of the power of Christ's Gospel should be more closely studied, if possible. "Two Kings of Uganda," by W. P. Ashe, and "The Wonderful Story of Uganda," by J. W. Mullins, will amply repay the time given to them.

West Africa and the Kongo Region

On the West of the Lake region a series of missionary enterprises cluster about the huge Kongo River system in the Kongo Free State, with the French Kongo colony and Kamerun on the north, and with Angola on the south. Respecting Angola, Heli Chatelain's "Folk Tales" give a glimpse of the notions of the people. Baker's "Story of Chisamba" (Toronto, 1904) describes the field of the Canadian missionaries connected with the mission of the American Board. THE MISSIONARY REVIEW OF THE WORLD has articles on missions in Angola in Vol. VI. 1893), pp. 370, 531; Vol. XII. (1899), p. 854, and Vol. XVIII. (1905), p. 599. *Harper's Magazine* began in August a useful series of articles on the new slave-trade in West Africa, which relates largely to this region, and tells about many things besides the slave-trade.

In thinking about the Kongo Free State, one will have to use coercion to escape the notion that by reading of one mission one knows the whole. H. M. Stanley's "Congo, and the Founding of the Free State," gives some idea of the whole huge country. W. H. Bentley's "Pioneering on the Congo," Verner's "Pioneering in Central Africa," Arnot's "Garenganze," and Mrs. Guinness' "New World of Central Africa," each give a glimpse of a different missionary field, and there are others. Verner's book is published by the Presbyterian Committee of Publication at Richmond, and the other three by Revell, New York. The Baptist (Tremont Temple, Boston) leaflets on the Kongo mission are very good—as, for instance, "The Pentecost on the Congo," "Paul, the Apostle of Banza Manteke," "An African Palaver," and "Young Explorers in Africa." The last named is accompanied by a bunch of twenty beautiful pictures. THE MISSIONARY REVIEW OF THE WORLD has articles worth looking up in Vol. XIII. (1900), pp. 817, 920; Vol. XVII. (1904), p. 678; Vol. XV. (1902), p. 212; Vol. XVIII.

(1905), pp. 344, 739. Morel's "King Leopold's Rule in Africa" (London, 1904) deals with the barbarities of the Kongo administration.

Kamerun, lying between the Kongo River system and that of the Niger, has a very important mission of the Basel Society, and a prosperous mission of the German Baptists in Berlin. Both of these are almost ignored in the class books, altho they are several times larger than the American missions in the same region. The facts of the American mission can be found in the *Assembly Herald* and *Woman's Work* (Presbyterian Board, New York). Interesting leaflets from the same source are: "A Day With the Fang," "The Dwarfs at Home," and "What Christ Can Do for Darkest Africa." Secretary Halsey's report of a recent visit to this region is vividly graphic. THE MISSIONARY REVIEW OF THE WORLD has articles on different parts of the colony in Vol. IX. (1896), p. 411; Vol. XV. (1902), p. 376; Vol. XVII. (1904), 454.

The regions belonging to the Niger River system are yet to have great importance in the evangelization of Africa. But literature available for American study classes is meager. Hazzledine's "The White Man in Nigeria" (London, 1904) is worth reading. Hugh Goldie's "Old Calabar and Its Mission" (London, 1890) describes the Scottish missions. The line of missionary approach to the interior of Nigeria has hitherto been by way of Lagos, and the "History of the Church Missionary Society" contains many interesting facts. Miss Tucker's "Abeokuta" is one of the sections of missionary history that has romance in it. J. T. Bowen's "Adventures and Missionary Labors in Several Countries in the Interior of Africa" gives the beginnings of the work of the Southern Baptist Convention in the Lagos Protectorate. THE MISSIONARY REVIEW OF THE WORLD deals with Nigeria in Vol. XIII., p. 352; Vol. XVII. (1904), p. 213. For the Gold Coast Colony and Togoland one has to go to Warneck's history for glimpses of what is a rather important work of the Basel and the North German missionary societies. Hayford's "Gold Coast Native Institutions" is a political and social study of the people. A curious glimpse of what Mohammedans are doing in the colony is given by THE MISSIONARY REVIEW OF THE WORLD, Vol. XVIII. (1905), p. 696.

In the Mohammedan Districts

What missions have accomplished in Mohammedan Africa, as one has to call the northern half of the continent, is a very short story when compared with the vastness of the area involved. Mission work in Morocco and the Barbary States is described in Rutherford and Glenny's "The Gospel in North Africa" (London, 1900) and Dr. R. Kerr's "Pioneering in Morocco." Some informing articles in THE MISSIONARY REVIEW OF THE WORLD are found in Vol. XII. (1899), p. 521; Vol. XIV. (1901), p. 444; Vol. XV. (1902), p. 424. Egypt is

a kind of oasis in this vast region. Read Stanley Lane Poole's "Social Life in Egypt" for a clear view of the kind of people one has to deal with, and Lansing's "Egypt's Princes" and A. Watson's "American Mission in Egypt" for the story of the United Presbyterian Mission. Miss Whateley's books, "Ragged Life in Egypt" and "Among the Huts in Egypt," touch on the work of a devoted missionary of the Church of England, whose biography has already been mentioned. The "History of the Church Missionary Society" should be referred to also for the work of that society in Egypt and the Sudan. Light on the latter region can be found in *THE MISSIONARY REVIEW OF THE WORLD*, Vol. XII. (1899), pp. 8, 401, 851; and Vol. XVIII. (1905), p. 85.

Time must be found also for learning something of three detached missionary fields in what we have generalized as Mohammedan Africa. One of these is Abyssinia—as exclusive toward evangelical missions as if it were Mohammedan. Bent's "The Sacred City of the Ethiopians" (Aksum), published in London, 1893, gives a view of the religious atmosphere. Of the persevering Swedish mission on the borders of the country, English readers can get a hasty glimpse in Warneck's *History*.

Sierra Leone is the second of these detached fields. Bishop Ingham's "Sierra Leone After One Hundred Years," and the "History of the Church Missionary Society," and Flickinger's "Ethiopia: Twenty Years of Missionary Life in Western Africa" (Dayton, Ohio; United Brethren Publishing House, 1877), all give information upon a rather remarkable field. The Christian and Missionary Alliance might be asked for publications on its pioneer work in the interior of the protectorate. The "Appeal from an African Prince" in the *Century Magazine* for April, 1905, also throws light on this region. The situation in Liberia, the third of the isolated fields, can be examined in such books as Durham's "The Lone Star of Liberia" and Stockwell's "Republic of Liberia." *The Spirit of Missions* (Protestant Episcopal) and *World-Wide Missions* may also be searched for information on this rather disappointing country.

We have not felt called to do more in this article than to suggest some of the sources of information least difficult of access to American study classes who really wish to learn about Africa and the progress of its evangelization. We are perfectly aware that no class and no leader can go into such detailed study as this long survey might be taken to demand. One class will wish to look up one field, and another will be more interested in quite a different one. But we would suggest, in conclusion, that Africa is to play a vastly important part in the world before many years, and however much the pains now devoted to studying, it will never be regretted as wasted.

OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—V.

BY TONG KWOH ONN, SHANGHAI, CHINA

Extrinsic Obstacles to China's Evangelization

Coming now to the so-called extrinsic obstacles; as these lie outside the province of the Christian Church, and, therefore, beyond their accountability, it is only necessary for us to give them our brief attention. In some respects these obstacles exert as great, or even a greater, influence in the retardation of the evangelistic movement in China than the intrinsic obstacles, tho their tendency is generally dynamic rather than aggressive.

(1) *The All-pervading Influence of Confucianism.*—Confucianism, if it can be regarded as a religion at all, has been for over twenty centuries the national cult of the Chinese people. Upon its doctrines the principles of government are based, and no other cult can be admitted except as a heterodoxical sect. The reluctance of the government and people to abandon Confucianism for another faith is due to their intense veneration for Confucius and his grand system of ethics, a system which occupies a transcendental position in China. While the philosophers of the West, from Pythagoras to Spencer, are abstract and Utopian, that of the Chinese is popular and practical; it not merely interests thinkers, but directs the life of the masses, and has done so continuously for several thousand years. As a writer has eloquently said: "Confucius (the Master Kung, the Perfect Sage) is the throne-king of twenty-five centuries, and of one-fourth of the human race. No other mere man, Buddha not excepted, has had so extensive an influence as he, nor set such an ineffaceable stamp upon a race."

Since time immemorial the emperors of the successive dynasties have had to go in state semi-annually to worship the "teacher" in the Confucian Temple in Peking. What strikes the Westerner as most remarkable is that, throughout the whole of their authentic history, the wisdom of the ancients has been to the Chinese the very life-blood of their morality—personal, domestic, social, and political.

(2) *The Hostility of the Chinese Government Toward Christianity.*—Whenever any religion requires centuries for its firm establishment among any people, history has shown that the unfavorable attitude of the government has been invariably the most potential obstruction. The experience of Christianity in China has proved no exception to the rule. On the other hand, when leadership in any religion is assumed by the government, it has advanced by leaps and bounds. This is proved in the history of China. When the emperors of the "Six Dynasties" believed in Buddhism, that religion flourished; when the emperors of the Yuen Dynasty favored Mohammedanism, that religion advanced. The reasons for the government's hostility toward

Christianity are, perhaps, rather difficult to define; but it is safe to assume that among the most potent factors are the resentment over the political interference of missionaries; the distrust of the motives of Christian missions; the dread of political usurpation, territorial aggrandizement, and other compensatory demands as the result of riots and massacres; and, finally, the apprehended displacement of the state religion, Confucianism, by Christianity. The antagonistic attitude of the government toward Christianity and religion in general is also due to their firm belief that religion does not come within the scope of practical politics, and hence in all their attempts at reform, religion is either discouraged or ignored. The antipathy of the government toward Christianity is shown in various ways, but perhaps one of the most consequential is the promulgation of the denunciatory "Sacred Edict" of Kang-hsi: "Discountenance and banish strange doctrines, in order to exalt the correct doctrine." This famous edict, which was specially aimed at Buddhism as opposed to Confucianism, is now construed as being directed against the tenets of Christianity, and warning the people against them.

The Literati and Their Antagonism

(3) *The Hatred of the Officials and Literati.*—That the hatred of the officials and *literati* for Christianity is deep-rooted and thoroughly genuine there is unfortunately no room for doubt, but the principal cause for this unreasoning hatred is the result of ignorance. Notwithstanding that over half a century has elapsed since Protestant missionaries made their first appearance in China, the highest officials in the land are still ignorant as to the actual intentions, teachings, and practises of the Christian missions. They still regard missionaries in the interior as political emissaries, whose chief aim in making Chinese converts is to be the facilitation of the foreign invasion of the country. At present the officials only know Christianity as presented in the despatches of foreign ministers and consuls, and as connected with riots and lawsuits. Another cause for their hatred is their intuitive fear lest the hosanna of Christianity should ultimately prove the dirge of Confucianism, to prevent which they will move heaven and earth. A third cause for their antagonism is the barrier afforded by Christianity to Chinese official life. At present no Christian can be a government official; if a Christian official was to entirely eschew the Confucian rites and openly avow Christianity, the days of his officialdom would be numbered. Still another cause is their self-sufficiency and insensate pride. The cry of the educated and enlightened classes nowadays is: "Let us have your intellectual and material civilization, but spare us your Christian civilization," thus displaying the most pitiable ignorance of the laws of cause and effect by believ-

ing that China could have the benefits of the results of Christianity without Christianity itself.

(4) *The Poverty and Ignorance of the People.*—The grinding poverty of the Chinese people is responsible for their intense materialism. Their terrible struggle for their daily rice gives them no time for spiritual thoughts, while their empty stomachs are hardly fit receptacles for spiritual truths. Perhaps among no other people in the world so far advanced in civilization as the Chinese is there so little spirituality and so much of gross materialism. Hence their almost universal sordid spirit, which leads them to seek after the benefits of the present rather than the greater reward of future advantage or gain. A close observer of the Chinese has written:

More millions go to bed hungry each night in China than in any other land; more women suffer from the limitations of their sex in China than in any other heathen nation; more men pay the penalty of their vices there than anywhere else; more brides and daughters-in-law commit suicide, and more parents murder their female offspring than can be found in any other clime, simply because the sweetness of life is gall and existence is unmitigated misery.

The dense ignorance of the masses in matters spiritual as well as temporal is another most powerful factor toward keeping them aloof from Christianity: the popular suspicions, the dread of witchcraft, the belief in secret abominations, the alleged mutilations of the sick or dead, and all the other most absurd stories in connection with Christian missions are still exerting their baneful influence. The Emperor Tao Kwang himself, when issuing an edict of toleration, could not help encouraging the belief that the Christians really picked out the eyes of the sick for therapeutic purposes. The statement is constantly repeated by the ignorant populace, and is encouraged in the belief by the *literati*, that Christianity is a religion for the Westerns and Confucianism for the Chinese—hence, any one forsaking the latter for the former voluntarily denationalizes himself and becomes a social and political outcast. This belief is keeping more of the ignorant masses away from Christianity than any other influence, or possibly than all other influences combined. Many of the people are also holding aloof from Christianity from feelings of pride—they regard themselves only as civilized while all others are barbarians; hence the aphorism: “I have heard that barbarians have been civilized under our influence, but never the reverse.” They say that Confucianism embraces all that is good in Christianity, while the latter contains only the titbits of Confucianism.

(5) *The Humble Social Position of the Native Converts.*—It is an undeniable fact that all native converts, with few rare exceptions, hail from the lowest strata of society, and are men of little or no education. While it is true that Christianity, at the beginning, established itself

first among the masses, and gradually spread to the higher classes, yet, in the light of experience, such an order of proselytizing is neither the most rapid nor the most effective. The humble birth, lack of education, grinding poverty, and low social position of the average native Christian make his influence in a community practically *nil*, while these facts give rise to the taunt of the Pharisaical *literati* that Christianity is a religion exclusively for the low, the poor, the ignorant, and other outcasts of society. It is devoutly to be wished by all friends of Christianity that the time will soon come when a different attitude will be assumed by the higher classes toward that religion, and that, with the removal of their hampering influence, the native Church will advance by leaps and bounds. The Rev. Mr. Kingman once wrote:

In the Christianizing of Great Britain the work uniformly began with the king and nobles, and from them reached downward to the lower classes, instead of leavening first the people and finally reaching the king. This explains the ease with which the profession of Christianity could be made or unmade at the pleasure of the ruling sovereign.

There are still other obstacles of no mean importance which must be briefly mentioned. These are the publication of anti-Christian literature, which, in spite of the more or less genuine efforts of the officials, has not yet been entirely suppressed; the limited circulation of Christian literature; the difficulties arising from the difference of dialects; the lack of facilities of traveling and communication; and finally, the conservative attitude of the present government toward all movements of reform.

How the Obstacles May be Removed

The above formidable array of obstacles might, at first sight, give rise to feelings of despair in the minds of all friends of Christianity and all well-wishers of China; yet, further reflection will show that the removal or abatement of these obstacles may be easily effected if the Church and missionary societies at home will only realize their responsibility and adopt the necessary remedial steps.

Recognizing the fact that China is the Gibraltar of heathenism, its conquest must demand corresponding forces, prayers, and sacrifices. In the attempts to secure possession of this populous territory for the Kingdom of Jesus Christ, the Church can not possibly allow herself to be outvied by earth-powers in the pursuance of their territorial and political schemes. Since the greatest sacrifices must be made for the speedy conquest of this hoary empire, I would advocate the adoption of a bold policy—to wit, a policy of non-resistance, and the abolition of extraterritoriality as far as missionaries are concerned. Let China be put on her honor and on her boasted tenderness to “strangers from afar,” as they always style foreigners in their polite literature. It is

possible that a few might be martyred for their Master's sake, as Stephen was, but such martyrdom would be well worth accepting, if the Chinese could be made to realize the intense earnestness of the Christian Church, and their readiness to sacrifice all for the sake of China's spiritual and moral salvation.

Last year the riots occurring in Kiangsi, resulting in the death of two Catholic priests and several native converts, was partly, if not principally, due to the circulation of eye-picking rumors. In view of this, it has been suggested by a close observer of the missionary question that a good working understanding between missionaries and the Chinese might be secured by placing all the Christian establishments throughout the provinces under official supervision. Personal visitations would have to be made obligatory on the magistrates as part of their official routine, and they would be required to make regular reports to the higher authorities of their respective provinces. In this manner the utmost publicity would be given to missionary operations, and Christianity might thus obtain a fixed status in the country as well as enjoy the official recognition of the government.

It has also been suggested that the experiment might be made of having non-official representation of mission interests in Peking, which would be alike free from the stilted and often domineering manner of the diplomatists, and from the implied ulterior consequences of non-compliance with their demands. Such a "moderator," as he might be called, might render invaluable service to the cause of propaganda in China, by smoothing over asperities, and obtain reasonable adjustment of difficulties in the provinces, independent of all diplomatic red-tape or assistance. Nor would there be any insuperable obstacle to such a scheme, for a precedent has virtually been established in the case of the Catholic missions, which have worked unobtrusively for so many years, and with satisfactory results. In short, if the *greatest* obstacle to Christian missions is to be removed, the efforts of the missionary societies and missionaries should be directed toward separating their cause entirely from all political interests. On the day when intelligent China shall be persuaded that it is possible to be Christian and Chinese at the same time; above all, on the day when she shall see native ecclesiastics at the head of the native Church in China, and foreign missionaries, sinking their foreign identities, share with their converts all the perils and humiliations which are inseparable from the Christian propagandism, Christianity will find its proper place in this great empire, whose conversion will ultimately carry with it that of the Far East.

To dispel the impeditive influence to the spread of Christianity, caused by the dense ignorance of the masses, the greatest efforts of the missionaries and home societies are required. Since the Christian school is the most effective agency in promulgating the Gospel and

Christian instruction is the best preaching, because therein are being trained the future leaders and commanders of China who are to exercise the most powerful influence over their country, the missionary societies of all denominations have done well to have established so many missionary schools all over the land, and the more schools they will establish and maintain the greater will be the progress of Christianity in China.

The Education of Women

The need of female education is no less urgent. The stronghold of heathenism and ignorance is in the minds of women, and for the capture and possession of this stronghold the Church can not too earnestly strive. If the education of women were properly effected, the evangelization of China would proceed by natural methods: the influence of mothers upon children, and of wives upon husbands. Another agency for the more rapid progress of Christianity is the wider circulation of good Christian literature in China. But in order to have literature that will produce satisfactory results, it must not be by mere translation of foreign books, or, at any rate, not of the language. It has been said if China is to be evangelized, it must be by the natives, and it may be added: if it is to have good literature, it must be through the natives, and not foreign missionaries, who, at the best, have only a passing acquaintance with the Chinese literary language. The Church should see to it that the services of some Christian Chinese of real literary ability be secured for the production of high-class Christian literature, entirely free from any foreign origin, except perhaps in the ideas and ideals.

In order to enhance the influence of the missionary and lessen the friction between him and the Chinese, it is imperatively necessary that he should sink more of his foreign identity and natural proclivities, and become among the Chinese what Christ was among the Jews and Paul among the Gentiles. Christianity will not take its proper place in China until the missionaries shall have learned to live on sympathetic terms with the Chinese, and they to regard him not as a danger but as a sincere friend. Let the missionary come to China with a love that is undying for those who might perhaps put him to death; let him come as a manifest servant of God, endued with all those spiritual graces which spring from the Holy Spirit and which are daily renewed in a consecrated closet. Let every gift be laid on the altar, and self sunk in Christlike service. If possible, the missionary should forget his foreign nationality and habits, and come into thorough sympathy with the Chinese—as his brethern in the home lands adapt Christian teaching and methods to Western needs, his task should be to adapt such teaching and methods to Chinese needs.

Having noted in the above the grand results hitherto achieved by

the native evangelists of every class, it is obvious that if their good work is to be maintained and given a wider scope, the Church must at once establish more schools for the special training of young men to fill the ranks of the rapidly expanding native clergy, as well as to become teachers of Christian schools. It is equally obvious that in order to get the best efforts out of the native Christian workers, the missionaries must alter their present policy of distrustfulness and inappreciation to one of genuine sympathy and hearty cooperation. The rates of salary paid to native Christian workers also require extensive revising if good and useful men are to be secured for the Church: \$5.00 gold per month for preacher and \$2.00 gold for Bible woman would only induce the needy and inefficient to accept Christian service. Above all, the missionary must avoid showing any feeling of superiority over his native coworker, or to judge his work from the standard of excellence of an Occidental. It is to be expected that for many more years to come the average Chinese Christian worker will be below his foreign colleague in modern learning and moral attainments, but if we were to judge of his work according to his light and opportunities, it would sometimes be found that his merits even surpass those of his more accomplished Western confrere.

If the parent societies at home and the missionaries in China could see their way to carry into effect the more important measures of reform as indicated above, and if all missionaries were able to give more whole-hearted sympathy to the Chinese, there is no doubt whatever in my mind that the Christian propaganda would receive such an impetus that the next ten years will see greater results than all the previous years together. Were a *modus vivendi* something after the lines suggested above established with the Chinese government, people, and *literati*, the solution of the evangelization problem in China would present many fewer difficulties. From the earliest appearance of foreign religions in the country, the throne has been, as a rule, favorably disposed toward each of them in succession, and except in the few instances where devotion to one creed biassed them against others, the Chinese emperors have been the friends of the struggling religions against the attacks of the official hierarchy. With such a record for our encouragement, and knowing that the light can not be forever excluded, however resolutely men may close their eyes against it, the hope of seeing Christianity soon established as the national faith in China might well stimulate the Church, the missionary societies, the missionaries, the native Christians, and the numerous host of China's friends to renewed efforts and exertions.

A STORY OF THE BUDDHA AND ITS SEQUEL

BY REV. JOHN MCGUIRE, RANGOON, BURMA
Missionary of the American Baptist Missionary Union, 1891-

There is a vast difference between the principles which underlie Buddhist and Christian benevolence. This, perhaps, can not be better illustrated than by the following story of the Buddha. There are five hundred and fifty stories of him in Burmese. These are called "*zats*," each of which has a different incarnation. Of these *zats*, or birth-stories, ten are distinguished from the others by their greater celebrity, and of these ten perhaps the most famous is the Wethandaya, so called from the name of its hero, who, after one birth only intervening, was the next time born as Gotama, the Buddha.

The Wethandaya, if written to-day, would be called a pamphlet on Buddhist charity. Wethandaya is a prince to whom his father makes over the kingdom. His passion for charity is born in him, and is as a consuming fire in his bones. He was no sooner born than he put out his little hand and said to his mother: "Mother, I wish to give something in charity." She replied, "Beloved son, give as you desire," and put into his hand a bag containing a thousand coins. How he distributed this money we are not told. As he grew up the passion for giving grew with him. When he became king he was known far and wide for his benevolence. People resorted to him from every quarter, and whatever they asked for they got. His object in all this giving was to store up merit for himself, and thereby attain to omniscience, which, as Gotama the Buddha, he is supposed to have done.

That which caused his downfall and exile from the kingdom was the giving away of the white elephant. Some Brahmans came from a distant land and asked for it, in the superstitious hope that its presence would bring rain, for there was a great drought and famine. Wethandaya dismounted and gave it away at once, with all its costly trappings. This was too much. The people felt that the land had lost its glory, that prosperity and peace would forsake them, and in their indignation they arose *en masse* and decreed the exile of the king. Accordingly, Wethandaya, accompanied by the chief queen and their two children, departed. His destination was the Himalaya Mountains, and his intention to live the life of an ascetic, or monk. At the beginning he was well provided for the journey, but before going far he had given away everything, and he himself was carrying one child and his wife the other.

At length, after many hardships, they reached the end of the journey, and took up their abode in a lodge miraculously provided for them by the *nats*. Here the queen hunted roots, herbs, wild berries, and fruits for their living, while the king devoted himself to meditation and the practise of "piety." It is here where the story which I

wish to relate begins, the story of the giving away by the king of his two children into slavery.

A toothless and wrinkled old man had a young wife, and the women of the village rallied her on the age of her husband. They teased her so much when she went to the well to draw water that she declared she would go no more, and that if he did not get her a slave for this and other purposes she would leave him. The old man was perplexed, and bethought himself what to do. He finally hit upon the plan of going to Wethandaya and boldly asking for his children to be given to him as slaves. He was sure that Wethandaya would do even this, so great was the reputation of the king for charity. So he set off for Wethandaya's retreat. After many adventures he arrived at length within a day's journey of the place.

That night the queen had a bad dream which she told to the king, and he understood its meaning, but said nothing about that to her. On the morrow he would, through the sacrifice of his children, gain for himself vast merit. It was with an anxious heart, and only after many cautions to the children, that the queen set out that morning on her daily task of gathering roots and herbs. In order to make her return as late as possible, the *nats*, under various disguises, constantly hindered her during the day, and the stars were out and the moon was up when she got back to the lodge. In the meantime the toothless, wrinkled old man had come and gone, and with him as slaves had gone the children.

The story is given at length in the Burmese version, and made as touching as possible, in order that the Buddhist virtues of Wethandaya may shine out all the brighter on the dark background of cruelty and greed. No sooner had his anxious queen departed on her daily quest for roots and herbs than he came outside the lodge, and, like a golden idol, sat solitary, awaiting the advent of the visitor, of whose coming he knew from the dream. The prospect quickened him: he was about to have the opportunity once more of indulging his passion for charity. He felt like a hot and thirsty man refreshed by cooling water. Soon the old man, disguised as a mendicant, appeared. Wethandaya called his little boy Zali, and pointed him out. The child said: "He is our guest; I will go and meet him." He did so, but was rudely brushed aside by the old man, who pushed on toward his father. Wethandaya received him kindly, took him into the lodge, gave him water for his feet, and sat food before him. Then, after he had eaten, he inquired about his mission. The old man said: "Your charity, great king, is like the waters of the five rivers which men may drink to their fill, but which they can not exhaust. I have come to ask for your two children, to be given to me as slaves." Wethandaya heard these words with great joy, and at once replied: "My son and my daughter I give to you as slaves. Take them with authority as

your own possession." The forest and surrounding mountains thrilled as these words were uttered. They were taken up and echoed from forest to forest and from mountain to mountain. When the children heard the old man's request and the answer of their father, they were horrified with fear. They ran hither and thither, and finally to a large pond near the house, into which they entered and lay trembling beneath the water-lilies which covered its surface. When the old man could not find them he railed at the father, and accused him of hiding the children. But the spirit of Wethandaya was not ruffled; he came quietly forth from the lodge, went and stood by the pond, and said: "Come, dear son and daughter, and complete the merit of your father. Your father wishes by this act of merit to cross the ocean of existence and reach the rest of Nirvana." Then the trembling and terrified children came forth, and gave themselves up to their father's will. Weeping, he went through the ceremony of pouring water, by which the children were formally made over as a religious offering. Then the whole earth trembled, and the Myinmo Mountain bowed toward the place where this deed was done. The old man took possession of the children at once, and beat them so cruelly with rods that the blood came and they fell helpless on the earth. Wethandaya had now regained his composure, and with true Buddhist imperturbability he witnessed this outrage unmoved. The children were tied together with bark from the woods, and marched off by their owner. But they had not gone very far when the bark broke, and, frightened by their tormentor, they turned and fled for refuge to their father. They besought him to protect and save them, but he remained stolidly indifferent to all their cries for help. The author assures us that Wethandaya loved his children, and he adds: "But more than he loved them, a thousand—yea, ten thousand times more—he loved omniscience and Nirvana." Soon the old man again appears, and, after cruelly beating the children, drives them off, bound together as before. This is repeated two or three times, in order to bring out the self-control of Wethandaya.

This story, because of the classic Burmese in which it is written, is taught to seventh standard (grammar grade) pupils in all the schools of Burma. By the great mass of the people it is believed to be not mere myth or fiction, but actual history. It is called by the uncritical Buddhist "*paya-saka*," because he regards it as an inspired or Divine utterance. Buddhist people do not thus give away their children, but, barring this, the story is an excellent illustration of the motive by which Buddhists are inspired to acts of charity. How far it is from Christian ground becomes evident upon a moment's reflection. It is, in fact, the very opposite of the Christian position. In every act of charity or deed of kindness done, that which the Buddhist always has in mind is *self*. Buddhist charity is never inspired by love to God

(the Buddhist knows no God) nor by love to man, for love is contrary to the system; it does not even have regard to utility in the gifts and offerings made. First, last, and all the time, it is selfish, and that only.

The kings of Burma were as unpractical as Wethandaya. Their chief business, when not engaged in war, was the erection of monasteries and pagodas, which, among Buddhists, are works of great merit. A pagoda is in theory a sacred depository, and it is this idea which has led to the association of merit with the erection of pagodas; but, in fact, it is a depository in which nothing is kept, and, looked at from the view-point of utility, it is as valueless as any structure of which the imagination can conceive. And yet the whole country in and about Mandalay, and to a lesser extent all Burma, is covered with these conical piles, made at an enormous expenditure of labor, but valuable for nothing save the merit which they are supposed to give hereafter.

The other day I was at Yandoon, a Buddhist town of about sixteen thousand people, sixty miles up the river from Rangoon. Monasteries and pagodas abound on every hand. Many of the monasteries are empty, or have as occupants only one or two monks. From a practical point of view one would say that there was surely no reason for adding to the number of sacred buildings. Yet, for the sake of the reputation here and the merit supposed to be gained thereby hereafter, another was built last year, on which, judging from its size, the *kyauṅdaga*, or donor, must have spent thousands of rupees. And yet the governing body of this same town, which had only one Anglo-vernacular school with properly qualified teachers, closed that school two years ago, on the plea that they were financially unable to maintain it.

In Rangoon, the capital of Burma, there are more than eighty thousand Buddhists and only two Anglo-vernacular Buddhist schools. One of these is for girls (reflex influence of Christianity), and is held in a building belonging to the city, for which they pay a small annual rental. The school for boys has hitherto been almost utterly lacking in accommodation, but is soon to have a new building, which, however, is to cost only about eighteen thousand rupees, or six thousand dollars. At the same time, within the last year or two, Buddhists have spent seven hundred thousand rupees in regilding the Shwedagon padoga. What might be accomplished with such a sum had it been wisely used for the founding of an educational plant! But that would be of no value to the donor; it would bring no merit. The bright side to this is that the Christian missions have the schools, and are educating the children of these Buddhist parents.

The conviction grows upon the missionary that, apart from Christ, there is no hope for the people. But His reign is ever extending.

ALEXANDER H. MONCUR—LOVER OF MEN

When ex-Provost Alexander H. Moncur, of Dundee, Scotland, died on August 5th his native land and city sustained an irreparable loss. His life-work illustrates how much one man can do who devotes money to public and private charity, and interweaves *himself* with his gifts by the delicate threads of loving sympathy.

He was born in 1830, and had nearly completed seventy-five years. At twenty-four he was a partner with his father's firm, and already exhibited the financial and business qualities which made him a leader in trade. He made prudent investments in other directions besides the cloth and jute market, and as he grew in wealth grew in liberality. He identified himself with civic affairs, and promoted good laws and honest rule, and in 1873 was raised to the magistracy, which he filled for two terms, much to the satisfaction of his fellow citizens, and then in 1881 was elected provost.

He gave himself unreservedly to labor in behalf of the suffering and impoverished. For example, thirteen years ago he bought Baunatyne House, and there made a Home of Rest for jaded working girls. Five years later he gave £1,000 for extension of the building. He gave his aid in instituting the Sailors' Home, led in the Curr Night Refuge, which is not only a home for thousands of the homeless, but the center of a wide philanthropic work.

In 1899 he gave £10,000 more for a sanatorium for consumptives, afterward adding £15,000 more. These and other forms of beneficence which we need not mention show the wide and varied branchings of his charity. To orphans, the sick (giving over £6,500 to the cancer wards of the hospital), to prison aid societies, and the mission for the outdoor blind; to the associations that promote total abstinence, and especially to all efforts to spread the pure Gospel, he could be always counted on to contribute money and personal help.

Of course, he was foremost in church-work, himself an elder of the McCheyne Memorial Church, but always rising above all denominationalism to promote church union. The Young Men's Christian Association, Sunday-school Teachers' Union, Bible Society, and all kindred causes had his lifelong sympathy.

Surely a man needs not to go to foreign lands to be a missionary. For so long a resident of one city, his personal activity and benefactions made his Christian character and influence as wide as the nation and affected the world. Every department of home and foreign service will feel more or less the death of Alexander H. Moncur as a disaster that is not easily repaired. To have such men multiplied, to have such stewards of God abounding in church life, would do much to solve the problems of both Church and State, and promote the Kingdom whose triumph is the victory of righteousness.

THE KIND OF MEN NEEDED FOR MISSIONARIES*

BY THE LATE CANON G. B. BLENKIN, VICAR OF BOSTON, 1887

1. *None but He who made the world can make a true missionary of Jesus Christ.*—Nature can not do it. Education can not do it. It can give teaching to the mind, but can not touch the heart. Mere theological training can not do it, however carefully imparted, however diligently received; it can make the divine, the theologian, the scribe instructed into the Kingdom, but can do no more. The Church herself can not do it, with all her authority to ordain and set apart; she gives the commission and puts men in the great succession, so that the validity of their orders shall be questioned by none; hitherto her agencies can come, but no further. The true missionary cometh not of blood, nor of the will of flesh, nor of the will of man, but of God. He alone who commanded the light to shine out of darkness must shine into his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. If this creation of God by the power of the Holy Spirit be lacking to any man, however well qualified otherwise, the Master will say of such an one as He said of some similarly unbidden in the days of old: "I sent them not, nor commanded them; therefore they shall not profit this people at all." The true motive is that one great impelling force—"The love of Christ constraineth us," and this will act like the large Nasmyth hammer which can shiver the granite rock in pieces, and yet fall so gently and so true that it can break the tiniest nutshell beneath it. It is like the force of gravitation, mighty to hold a planet in its orbit and yet bind down the sand grain and dust mote in its place.

2. *Some of the needful attributes of the man, as stated by the Master Himself and illustrated in His own Mission of the Seventy.*

(1) He must count the cost before he begins to build, and calculate the toil before he puts his hand to the plow. "Behold! I send you forth as sheep among wolves."

(2) He must be a man of sanctified common sense, knowing the right thing to be done and the right word to be said at any given time and in any given place. Wise as the serpent, and yet harmless as the dove.

(3) He must be of an unworldly spirit, and an unselfish aim; not regardless indeed of temporal advantage so far as is consistent with his character and helpful to his work, but still showing to the world that he seeks not theirs, but them; abstaining even from the appearance of worldly gain by carrying with him neither purse nor scrip, shod indeed with sandals, the absolutely needful protection of the foot, but laying aside as a mark of ease the large and luxurious shoe.

(4) He must be thoroughly intent on his work—a man of one business and one idea—not indeed so deficient in the courtesies of life as literally and actually to "salute no man by the way," but never allowing himself to be wasting his time by empty conventionalities or mere worldly talk—not entangling himself too much with the affairs of this life, still less being a busybody in other men's matters.

(5) He must be a man of peace, and peace must be the spirit of all his intercourse with those around him. "Peace be to this house!" is the password of his admission, not simply the ordinary salutation of friendship, tho this must not be lacking, but in his mouth meaning far more—

* Condensed from the *Church Missionary Intelligencer*.

the peace of God—an authoritative benediction which his commission entitles him to pronounce, and which, where there is a prepared heart as the necessary condition of receptivity, shall not be spoken in vain.

(6) He must be of simple habits and plain comforts, not going from house to house, as if hard to please with lodging and fare, but content with such things as are set before him, eating his bread in singleness of heart, making good recompense for the kindness shown to him by ministering to the needs of the sick and suffering. The Ark of God, as in the days of Obed Edom, pays good wages for its entertainment—the house of such as reverently receive it are blessed of God for its sake.

3. *The true missionary should be moulded after Barnabas.*

(1) “A good man,” in the Scriptural sense of the term “good”; not simply amiable, generous, large-hearted, and loving, but a partaker of the Spirit of God. “One whom God delights in, and in whom He dwells.”

(2) “A man full of the Holy Ghost”—i.e., endued with the manifold gifts of the Spirit as distinct from His graces. Mere personal goodness will not suffice without some of those diversities of administrations, physical and mental, patent and palpable, which the Holy Ghost imparted extraordinarily of old time to the Church, and of which he never has yet left her destitute. Such gifts of mind, and speech, and reason have too often been deemed needless for a missionary. The world cries: Pity to waste upon savages and heathen powers what might be useful to Church and State at home. Any dullard, it says, is good enough for such work. But it is not so. The man who would successfully meet the arguments of learned pundits, and ably commend the faith of Christ to Buddhist and to Brahman priests, must have a keen intellect, a cultivated mind, and reasoning powers above the common average, yet all sanctified and made meet for the Master's use by the power of the Holy Ghost.

(3) He must be a man of faith in addition to ministerial gifts—“Full of the Holy Ghost and of faith.” Faith in the message which he has to deliver; faith in his commission and authority to deliver it; faith in the promise and presence of his Master; faith in the certainty of ultimate success. When these conditions are fulfilled, then shall it be said, as it was of Barnabas, “Much people were added to the Lord.” “My word . . . shall not return to me void, but . . . shall prosper in the thing whereto I sent it.” Augustine's triple qualification of a minister is specially true of a missionary—*docere, de lectare, flectere*—the power to teach, to attract, to bend.

4. *The divinely appointed way to get the true missionary is the exercise of constant and believing prayer on the part of the Church of God.*—When the Lord would evangelize the multitudes in His day, He laid this burden upon His disciples, “Pray ye the Lord of the harvest to send forth laborers into His harvest”; and the power which brings the man is the same which sustains him in his work. “Brethren, pray for us, that the Word of the Lord may have free course and be glorified.” Such prayer must be combined with practise and corresponding effort. There must be a diligent seeking out of fit persons, and withall a careful discouragement of all who are otherwise. Where motives are questionable or gifts are lacking—above all, where the root of the matter is evidently not in the candidate—it is better to risk the charge of unkindness and severity than bring into the service mere cumberers of the ground. The records of every missionary society are fruitful in instances of painful mistakes in this respect, and in consequent disappointment and barren-

ness as the result. If prayer may be called the breath of faith, then practise is its hands and feet. Prayer without practise is like Rachel—beautiful but barren. Practise without prayer is sheer presumption and impertinence. Our brothers and sisters in heathen lands are naked and destitute in the saddest sense. It is but mockery before God if we ask Him to fill them and yet give not ourselves such things as we can.

5. *Prayer for Missions, it has been well said, should ever follow the footsteps of God.*—Has He opened a door? Pray for laborers to enter it. Has He sent laborers anywhere? Pray that they may be upheld and strengthened in their work. Has He given converts to be made and the Church to be planted? Pray that they may be kept steadfast and cleave unto the Lord. Has persecution been permitted to arise for the Word's sake? Pray that it may turn out to the furtherance of the Gospel, and that the hearts of the persecutors may be turned. As it was with St. Paul and St. Silas of old time, so there is always now some intimation of the Divine Will, which the men who watch for it are sure to receive, forbidding them to preach the Gospel in some region until the set time is come appointed by God. Had these apostles persisted in their endeavor to go into Bithynia, when the Holy Ghost was manifestly not suffering them so to do, the introduction of the Gospel to the shores of Europe might have been indefinitely delayed; but listening to the fainter revelations given in Mysia, they receive more light as to the destined path by the cleared and fuller communications at Troas, until the way was made so plain before their face, that without doubt or misgiving they set sail for Macedonia. "He that believeth shall not make haste." "Blessed are all they that wait for Him."

6. *Effectual Prayer for Missions can only be based on definite information.*—Where there is little knowledge of actual facts, there will be little sense of sympathy and desire. Vague generalities and meaningless commonplaces will bring no satisfaction to him who offers them, nor effectually prevail before Him to whom they are offered. We must *know* what we want before we can ask as we ought; we must realize the needs of each particular case before we can express them intelligently at the Throne of Grace. The "everything" must be clear to the mind of the suppliant before he can make it known as a want to the Lord by prayer and supplication. The efficacy of intercessory prayer as a sustaining power to the missionary is abundantly proved by the deep sense of its value, manifested by St. Paul and his brother apostles. With almost pathetic earnestness, and with constant reiteration, they crave the loving prayers of the Church of God in their behalf. Tho possessed of every possible credential of the truth of their mission, and endowed with miraculous gifts to confirm their words, yet on none of them did they rely for real success, valuable tho they were in their proper proportion. . . . Prayers for missions must be prayers of patience. "Go again seven times!" is the history of many a successful prayer, tho for six times there may have been naught, yet at the seventh time (the mystic number of completion) the answer has come. There has been abundance of rain!

7. *The Master, in bringing out men for His work, is pleased not infrequently to use very humble means.*—"He hangs great weights on very slender wires." A casual remark from a Christian friend—an incidental allusion at a missionary meeting—a word fitly spoken—a sentence deftly written—have been chief factors in decisions for such service, and some-

times the injection of even the first idea of it. "You little thought that the remark which you made to me that day when we met at the Basle College was one of the causes of my taking this step." So said a fellow of his college and one of Oxford's ablest sons—afterward a bishop—on his first offering himself as a missionary—to a friend whose acquaintance he had just made in Switzerland, and who had incidently remarked in their visit to the Basle institution some manifest signs of a call from God, and had told him so. Of another missionary, also a fellow of his college, a like tale may also be told. When a speaker at an anniversary meeting at Cambridge had been answering the question "Why should I go?" and giving various reasons why men should—it was brought home to this hearer with the demonstration of the spirit and with power, only in somewhat different form. "Why should I *not* go? This was the way in which the question presented itself to me," said Thomas Ragland in speaking of it afterward, the absence of hindrances in his case being the determining thought that brought him to decide. In the month of November, in the year 1881, James Hannington, then an unknown clergyman, with little knowledge of mission work and no special interest in it, was at an Eastbourne meeting hearing the addresses of the appointed deputation. In November, 1886, the whole Christian world was honoring his name and mourning his loss. In that short interval he had become a missionary, a bishop, a martyr.

LIFE STORY OF HESSEL LEVINSOHN*

MISSIONARY IN THE EAST LONDON MISSION TO THE JEWS

My sole purpose in giving this brief sketch of my life is to magnify the wisdom and grace of Him whose loving hand so marvelously led me to the tree of life by way of the cross of the suffering Messiah.

I was born in Kovno. My parents being exceedingly pious orthodox Jews, and my father a profound Talmudist, a descendent of Rabbi Joshua Hessel, great desire was naturally manifested by them that their two sons should follow in their steps. Not infrequently did they quote a most striking New Testament expression, "The light of the body is the eye," but they affirmed that the light the soul receives is through Kadeshim (sons who offer prayer for deceased parents, by means of which they are delivered from the fire of Gehenna). They deemed it necessary, therefore, that their sons should be enlightened in the wisdom of the Torah, and hence devoted and God-fearing rabbis were provided to instruct us in the Holy Law. I manifested in my early days great love for the Word of God, and perused every morning thirty-one chapters in Hebrew, finishing by the end of the month the entire Old Testament.

In due time, to my father's delight, I was admitted to the Rabbinical Seminary at Slabodka, and later to the great Rabbinical Academy at Valodzin. There I became deeply attached to the son of a German rabbi, who confided to me that he was secretly reading a criticism against the Talmud, by Eisenmanger. He persuaded me to read with him, and I did so at first from curiosity, but my interest grew with earnest application, the result being that ere long my whole love and zeal for the Talmud became completely shaken. I therefore determined to enter into a wider

* Condensed from *The Jewish Missionary Herald*.

arena of knowledge, and, returning to Kovno, I entered the gymnasium, and afterward continued my studies at Grodno. I subsequently became a teacher.

One morning I read in the Hebrew newspaper, *The Hamagid*, a letter by the Rabbi Dynove, of London, warning the Russian-Polish Jews against missionaries who were visiting Russia for the purpose of spreading the Gospel. This news caused no little excitement among the Hebrews, especially when a few weeks later a report spread that forbidden literature was being disseminated by foreigners in our neighborhood. I accompanied a *gendarme* and other officers, who drove to the spot visited by the missionaries, with the intention of arresting them.

Arriving at the synagog, we noticed the rabbi, surrounded by a crowd of Jews outside, in the act of burning New Testaments, which had been distributed by the missionaries, who were by this time nowhere to be seen. Suddenly a lad appeared shouting words of derision, and holding aloft a New Testament, which he intended to cast into the fire, but which the *gendarme* took from him, and, at my request, gave to me for investigation.

Arriving home, a Rabbi came to make inquiries concerning the missionaries. I showed him the New Testament, and he desired me to lend it to him, which I did, the result being that not only did he read it with great curiosity and interest, but he and his son and grandson became believers in Christ. When the Rabbi returned the Book, I inquired what he thought of its teachings. His reply was: "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. xxx:14). "Knock and ask," he continued, "and it shall be opened and given unto you." I was stimulated thus the more to study the New Testament, the teachings and doctrines of which excited my deepest admiration; but as yet, in regard to the claims of Christ, many doubts beclouded my mind, and my soul was deaf to the voice of Him who said: "Come unto me, and I will give you rest" (Matt. xi:28).

God's Word is called in the Hebrew "Paam," or "Paamone," a Hammer, or Bell; and I can not but reflect with wonder upon the means our Heavenly Father used to trouble and awaken my dormant soul. It came about in this wise. One morning I received a letter from my father, summoning me immediately to Kovno on a matter of great importance. On my arrival I beheld my parents and sisters sitting on the ground weeping bitterly. My father approached me, his coat cut in token of grief and bereavement, his voice choked with sobs, and, falling on my neck, we stood together as two marble statues. When at last my father sat down again on the ground, a deep silence reigned, as in Job ii:13. The news of my brother's baptism was then read to me, after which I was requested to go to London and bring my brother back to the Jewish faith and to his parents.

Reaching London, my brother received me with true kindness and brotherly love. I related to him the object of my visit, and remonstrated with him for his grave conduct in bringing disgrace upon our family; whereupon he assured me that he would return, on condition that I would point out to him his error in believing in Christ as the Messiah. Accordingly we entered into the consideration of the Incarnation of God in Christ.

I now applied myself with zest to the study of the Divine Word. My knowledge of the Bible as a Jew was as the light of the aurora shining in

darkness, but, when the sun rises, the lesser light is absorbed into the greater. Thus, in course of time, by the grace of God, all doubts and difficulties were removed. As the hand of nature opens all the buds of the flowers in the early morning, unfolds its petals and distils heavenly dew into its heart, and, when the sun rises, the flowers bathe in its glorious light, so in the night of ignorance my heart was opened to receive the dew of God's grace to become enlightened by the brightness of the Sun of Righteousness. I was baptized by my brother in the Rev. William Cuff's Tabernacle, Shoreditch, on Sunday, February 11, 1888, in the presence of a large congregation of Jews and Gentiles, thus making a public confession of faith in the name of the Father, Son, and Holy Spirit.

The news of my baptism was spread rapidly by my brethren who witnessed it, and very soon brought me a measure of persecution. In families where I had been esteemed and beloved, the feeling toward me became entirely changed, and intolerance soon manifested itself. My school for Hebrew and Syriac became quite broken up; but the Lord was on my side, and I had but one pupil, a Congregational minister, left. Through his kind influence I obtained some Gentile pupils, and my position greatly improved. I continued, however, to visit my Jewish friends, and, as opportunity offered, it gave me great joy to testify for Jesus.

On one occasion, after giving my testimony, a learned Jew, who was a diamond-cutter, questioned me as to the apparent want of harmony between the genealogy of Christ as recorded in Matthew and Luke, and concluded that Christ was not the son of David, nor the son of God, but a false Messiah. I asked him whether, as a diamond-cutter, he could distinguish a valuable diamond from a common jewel. And he answered, "The real jewel flashes rays of blue and white, which brilliance is produced by its own dust polishing it on the revolving wheel." "In the same manner," I said, "we Christians recognize Christ, by the spotlessness of His character, to be the son of David and 'the Light of the world' according to Moses and the prophets, and even the dust of criticism for the last nineteen centuries has enhanced His glory in the sight of the nations who believe in Him." The Jew accepted my testimony.

Soon after this incident our late secretary asked me whether I would like to go to college and receive a training for mission work among my people. As a result, on May 1, 1888, I was sent to Rev. C. H. Spurgeon's "Pastor's College," where I spent two and a half profitable years. The sweet spiritual influences of the noble band of tutors and students will ever be to me a fragrant memory. On September 20, 1890, I received a request from the committee of "the British Society" to take up work in Manchester, where in visitation, distribution of tracts, preaching, and Bible classes, I received many tokens of the Divine blessing. At the same time I continued for a while a course of study in the Baptist College, Manchester. On April 8, 1895, the committee transferred me to London, since which time it has been my privilege to work in the East End Mission. My heart overflowed with gratitude to God that at the same hall in which I received my spiritual blessing, I should now be permitted to preach to my brethren "the unsearchable riches of Christ."

EDITORIALS

WORLD-WIDE REVIVING

God is clearly working in many lands at once. We have already referred to the marvelous working of the Spirit of God in the Philippines, Korea, Madagascar, Africa, and India. From the slopes of the Himalayas there are further tidings, as also from the Bengal district. Dr. Griffith John writes from China that there is a general spirit of prayer in the central provinces, and an expectation of some great work. Similar reports come from Norway and Sweden, as well as from sundry parts of our own country, widely separated, and hence making impossible any contact.

The *London Quarterly Review* tells of the rift in Norwegian Lutherism. "The theological controversies, in which the whole press of the country participated, have led people back to the Bible, and a revival of religion is now taking place almost unparalleled in the experience even of the oldest preachers in the country. The revival is associated with the name of Albert Lunde, a Lutheran Baptist layman. For months the largest Hall in Christiania, with a sitting accommodation of five thousand, has been crowded nightly. Multitudes have been converted. The evangelical ministers of the city and the Secretary of State for the Church have attended the gatherings and taken part in them." From many other parts of the world come reports of similar awakenings. The Lord is doing great things everywhere.

MONEY FOR MISSIONS

There has been much popular discussion during the last few months upon this subject, questions arising of not little ethical importance; as, for example, whether money, proffered for benevolent purposes, should be accepted or declined when it is known, or believed, that the way in which it was earned, or amassed, is open to grave objection as to its honesty and legitimacy. After keeping close track of the trend of this discussion, we have seen few articles, written upon the subject, which seem to us to go to the root of the matter.

It has been said, for example, that we can not always trace money to its source, and especially the methods by which it has been gotten; that this would oblige us even to go back of donations and legacies in a microscopic search as to the conditions of trade or business methods connected with the gift. Various kindred arguments have been adduced to justify accepting all gifts without injury.

In our view, the matter of offerings concerns not only the *donors* but the *receivers* and *disbursers*. For the Church, the fundamental question is one of spiritual methods, both in the obtaining and the using of money. The Word of God holds up a high standard upon this subject. It represents God as sitting over against the treasury, noting what is put into it and by whom, and teaches that the ungodly and rebellious can not give acceptable offerings to the Lord; that, when any man or woman casts God's words behind them and disobey His commands, such disobedient frame *vitiates the gifts*. Psalm 50 contains a great lesson upon this subject, and God there challenges those who are accustomed to offer sacrifices to gather together unto Him as for judgment. He says His reproof is not on account of *lack of offerings*, but on account of the *lack*

of a right spirit and disposition in the offerer, who gives as tho he were putting God under obligation, while he hates instruction and is partaker with other rebellious souls. God there announces a great fundamental principle: that those who would make acceptable offerings to Him must *first be in accord with Him*, and not consider that He is such an one as themselves, ready to be bribed with a gift or placated in His holy anger against sin by mere offerings.

In the New Testament it seems to be taken for granted, from first to last, that those who make offerings to God, like the Macedonian Christians, first *give themselves unto the Lord*, and then to the aid of benevolent work. In the whole Word of God, where is any justification found for the Church's *making appeals to the ungodly* for help in the Lord's work? Declension from New Testament standards is markedly seen in the miscellaneous character of appeals for money, the Church not only willing to accept, but seeking to get by direct appeal, money from those who are living out of fellowship with God, and do not even profess to be disciples!

There is still a deeper question, if possible, that concerns this whole matter—namely, the question of *how money should be obtained* for purposes which are Christian and benevolent in character. Not only do we see the Church unhesitatingly resorting to miscellaneous appeals, but employing all manner of worldly devices—feasts, fairs, and festivals—as the current ways of obtaining money. Oftentimes there is a ludicrous side to these methods, because the cause of conducting them is absurdly out of proportion to the amount obtained. A little self-denial would secure oftentimes far more than is gotten by schemes which involve a great deal of labor and no small expense besides. We knew of a case in which no less than fifty women were united in a church banquet, and where not less than \$250 were spent for provisions, preparations, and help necessary, but where not more than \$400 were the entire proceeds. Utterly worldly, and sometimes godless, methods are used in which to raise money in church gatherings, and this is appalling, and the evil is growing. For example, a church, which it would be invidious to name, attempted to raise money for home missions by a so-called “paper festival,” in which even the *clothing* of those who attended was to be made of paper—paper collars and paper cuffs, paper dresses and paper coats—and it was pronounced a great success! In another instance, at a Sunday-school festival, a “Punch and Judy” show was brought in from the street, with all its accompaniments of jest and even profanity! If these are thought to be extreme cases, what shall we say of the recent festival in one of the native mission churches of Ceylon, where there was a raffle advertised at one dollar a ticket for a “horse and trap,” and, after hundreds of tickets had been sold, it was found that *the horse was a clothes-horse* and the *trap a mouse-trap*! So great was the indignation aroused when this discovery was made, that the originators of the scheme were obliged to get a genuine horse and trap, but the quality of both was such as was unmarketable, and the whole project ended in disgrace. Whence come such fashions in mission lands, except from the imitation of methods instituted by the Church at home?

We feel deeply persuaded that, not until the Church rises to a far higher plane on the subject of both giving and disbursing funds, will God's blessing fully rest upon the financial methods pursued by His people. And we are glad of this whole discussion, if only to call attention

to the fact that to obtain large sums of money is not to be the great end, but to obtain it *from disciples, in proper scriptural methods*, by faith and prayer and with a deep sense of the sacredness of giving to the Lord.

It is very obvious that there is no lack of funds if they were only consecrated. There are nearly four thousand American millionaires, many of them professed disciples. The *New York Herald* estimates that there are 3,828 millionaires in the United States, and presents a detailed list of their names, classified according to the States in which they live. It says:

“One two-hundredth part of one per cent. of the population of the United States, or one person out of every 20,000, controls about one-fifth of the nation's wealth; that is, 3,828 millionaires out of a population little in excess of 76,000,000 own \$16,000,000,000 of the \$81,750,000,000 at which our entire property is fairly valued.”

INADEQUATE SUPPORT OF MISSIONARY WORK

It is somewhat unsatisfactory to find that, in spite of missionary progress at home and abroad, the tendency toward inadequate income is rather increasing than diminishing. The Church Missionary Society, with an income of over \$1,600,000, reports a deficit of \$220,000; the London Missionary Society, an income of \$865,000, a deficit of \$130,000. The Berlin Missionary Society is nearly \$125,000 in debt, and other boards in proportion. Many of the American societies face similar situations. A very important feature of the increased expenses and consequent deficiency is to be found in the fact that it is largely due to the increased demand for teachers, preachers, and medical missionaries. No wonder that the secretaries of missionary boards are sorely perplexed. The Secretary of the Paris Missionary Society asks what becomes of the missionary society that ceases to send forth laborers? For what else is it organized? The Church has a great responsibility, and we feel that she by no means lives up to her opportunities.

THE ILL-ADVISEDNESS OF MISSIONARIES

That word “ill-advised” is too often applied to missionaries by a certain class of people. It is most convenient for their purpose. It carries implications, first, that the one so designated is not much of a man, needing advice to keep him from going wrong; second, that the advice which he gets is of bad quality, so that he goes wrong anyhow; and, third, that under these circumstances his usual conduct must evidently be injurious. At the same time it contains nothing definite which might become, for instance, ground for a libel suit, or might expose the man who uses it to obloquy as cross-grained and captious. Yet in the soul of the one to whom it is applied it rankles like an invisible sliver under a finger nail. It is a most convenient instrument for disposing of an inconvenient person like a missionary.

Friends of missions are sometimes disturbed through the application to missionaries of this deliciously vague epithet by men who claim a right to pass final judgment. We would suggest that they ought not to give way to anxiety, but simply keep cool and insist that the rhetorician come down from the place where he is working the red fire and explain his meaning in detail.

An illustration of the advantages of this method has lately attracted some attention in England. Speaking before a Peace Congress at Bristol on the 28th of June, Mr. F——, a prominent champion of the natural rights of natives of British colonial possessions, declared with tremendous effect that he could give “hundreds of instances” of little wars having been more or less brought about by the action of ill-advised missionaries. The speaker then went on to mention one instance, which, so far as appears, was the only one of the “hundreds” which he was really ready to give.

He said that a missionary of the Church Missionary Society in 1892 went to Jebu Ode, in the Lagos Protectorate, West Africa, and insisted on entering the town after sunset—a time when local laws forbid the admission of strangers. Afterward a British expedition was sent against Jebu Ode, and seven hundred of the natives were shot down. Christianity, he added, is nowhere in that part of Africa to-day. Moreover, the same missionary (who was easily identified by the audience as Bishop Tugwell) got into trouble afterward by a proposal to Sir F. Lugard to suppress Mohammedanism in that district by force.

Such a statement was appalling. The case was clear, with place, date, reference to a prominent government official, and a promise of hundreds of similar instances where a messenger of the Gospel of peace becomes an instrument of war and destruction to alienate those whom he was sent to win!

A gentleman in the audience, however, Sir Matthew Dodsworth, immediately challenged these statements, declaring them incredible.

Explanations followed. It then came out that the second charge, alleging that the same missionary appealed to Sir F. Lugard to suppress Mohammedanism in that district by force, included several mistakes: First, it was not Mr. Tugwell (now bishop) who made the appeal, but Rev. Mr. Aitken, also of the C. M. S. Second, it was not Sir F. Lugard to whom the appeal was made, but Mr. A. Upward. Third, the right names being found, it transpired that no appeal was made to suppress Mohammedanism or anything else. In the presence of these facts, Mr. F—— frankly withdrew his second grave charge.

Respecting the first of Mr. F——’s charges, the *Church Missionary Intelligencer* promptly showed that the alleged result of Mr. Tugwell’s action—that “Christianity is nowhere in that part of Africa”—is without foundation, Jebu Ode and the field of which it is the center “having presented since 1892 a field of unique opportunity and singular success.” In fact, the last published statistics of the Jebu Ode district (C. M. S. Report, 1905) show four thousand professing Christians there, of whom nine hundred are communicants, and whose free-will offerings for church work in 1904 amounted to a little over £274.

Furthermore, it was shown that while the British Governor did send a punitive expedition to Jebu Ode in 1892, the man whose repulse by the people of the town led to the expedition was Captain Stanley, a British official, and not Mr. Tugwell.

To finish out the list of facts, the *Church Missionary Intelligencer* for September contains Bishop Tugwell’s statement of his own adventures. He did go to Jebu Ode in 1892, arriving there *by day* and not “after sunset.” He was well received and courteously treated by the king, altho his request to be allowed to see some natives who had been in his employ was refused, and he was the next day requested to return

to Lagos, which he did. Thus the facts leave Mr. F——'s blood-curdling story afloat like a mirage in a tropical atmosphere.

A man who does not believe in missions can hardly avoid becoming possessed by a general impression that missionaries—men actuated by motives which he can not understand, and doing a work which he deems futile—must be weak-minded, short-sighted, and dangerously foolish. This is the reason why such a man eagerly welcomes bits of corner gossip as great facts proving ill-advisedness. It clears the air and provides a useful tonic for the skeptical critic to emphasize the moral of this little story. When a general piece of vagueness like "ill-advisedness" is alleged against a missionary, always answer mildly, but firmly: "Kindly mention a few instances."

OBSTACLES TO MISSIONS IN CHINA

The series of papers by Tong Kwoh Onn, discussing some "Obstacles to Christian Missions in China," as might have been expected, have called forth many criticisms and objections from missionaries and friends of missions. Some of these fail to recognize either the purpose or the standpoint of these articles. Mr. Tong was not asked to write on the success or causes of success in missionary work, but on the *obstacles*. He did not always differentiate between Protestant and Roman Catholic missions, or between various degrees of efficiency in individuals. His statements and opinions are, however, from the standpoint of a friend of missionary work—not merely by a carping critic. He writes not as a missionary or transient visitor, but as a Christian Chinese. He may be in error in some of his statements and in more of his conclusions. Generalizations are not usually justified when based on scattered instances. To the Chinese mind, however, there are these obstacles in the way of Christian work in China. Nothing will be gained by merely denying their existence or importance. The true spirit in which to treat them would seem to be to ask ourselves: How much truth is there in the statements made by the writer? How far are these obstacles remediable, and what should be done to "make straight the way of the Lord" in China?

We have asked a missionary in China—one thoroughly familiar with the situation—to write of these "obstacles" from a missionary standpoint. His article may be expected in an early number of the *REVIEW*.

LOOKING FORWARD—OUR PROSPECTUS AND OFFER

The editors need not give reasons to the readers of the *REVIEW* as to why they should renew their subscriptions for the coming year, but we would call their attention to the prospectus printed in the advertising pages. This gives a brief outline of the plans for 1906, and we believe that they are such that no other inducements need be offered. We ask, however, the cooperation of our readers in extending the circle of our subscribers in order that we may improve the *REVIEW* and extend its influence. The advantages of this may be learned through our *special offers*, published in the advertising pages.

FOR THE MISSIONARY LIBRARY

THE ORIGINAL SOURCES OF THE QURAN. By Rev. W. St. Clair Tisdall, M.A., D.D. 12mo, 287 pp. 8s. S. P. C. K., London. (New York, E. S. Gorham.) 1905.

This book, to use an Oriental phrase, is small in size but of great importance. It is offered to the missionary and to the student of comparative religions as the result of many years of thorough and original study on the part of the author in most of the Oriental religions, ancient and modern. Dr. Tisdall is a careful scholar and a linguist of no mean ability. His earlier books on Buddhism, Hinduism, and Islam are considered classics. Much could, therefore, be expected from him in his study of the sources of the Koran; nor will any one be disappointed in this little book of less than three hundred pages, so packed with close reasoning, vivid illustration, and new ideas.

The Introduction shows how, with almost perfect certainty of the *text* of the Koran, we may proceed to study the book as to its origin. In the next chapter ancient Arabian beliefs are proved to have exerted a strong influence on the character of Islam. Mohammed adapted, or adopted, many of the ancient habits and religious rites of the pagan Arabs, and was, perhaps, even guilty of plagiarism from their poetry.

The third chapter, as the writer acknowledges, is partly based on the work of Rabbi Geiger. It tells of the Sabian and Jewish ideas and practises that form the warp and woof of so much in the Koran. The author, without sufficient reason, we think, seems to doubt the identity of the Sabians and the Mandeans, or Star-worshippers, of Mesopotamia. When the hitherto unpublished sacred books of the latter (recently discovered and purchased by the Rev. John Van Ess

on his missionary journey) are edited, this question may be settled. The whole chapter is of the greatest interest and importance to the student of Islam, and is an unanswerable argument against many loose and broad theories current regarding the great Arabian. It lays bare the real origin of this crude and syncretic religion, which has so little originality. In regard to the common story that Mohammed, an illiterate Arab, must have had the genius of Divine inspiration to compose a book like the Koran, the author well says: "There is absolutely no proof that Mohammed was ignorant of reading and writing, tho we are not compelled to infer, as some have fancied, that the polished style of the Koran is a proof that he wrote out much of it carefully . . . this latter might have been attained without ability to write."

In the fourth chapter the author, treating of the influence of Christianity and Christian apocryphal books on the Koran, and following the opinion of Muir and Weil, states that Mohammed had no correct idea of the Holy Trinity, but received wrong impressions from idolatrous Christian sects, and from the expression used by the orthodox: "Mary, the Mother of God." Koelle and Hirschfeld have conclusively shown that Mohammed could not have been ignorant of the true doctrine of the Trinity, and that the Koran statements on this subject are wilful misrepresentations.

The fifth and sixth chapters open up an entirely new subject, and show, in a very striking way, how Zoroastrian elements were taken up in the maelstrom of Mohammed's ideas and in the Moslem traditions.

Such a scholarly production is a good antidote to much of the popular and incorrect presentation of

Islam in magazine articles and encyclopedias. Schlegel's opinion of this faith, given in his "Philosophy of History," will yet stand as final: "A Prophet without miracles; a faith without mysteries; and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality."

STUDIES IN THE QURAN. No. 1. The Bible Characters and Sages. By Rev. Ahmad Shah. 12mo. 133 pp. Cawnpore, India.

This brief manual is prepared by a Moslem convert of the S. P. G. in India, and designed to facilitate the study of the Koran in Moslem controversy. As an index to the contents of the Koran, this manual has considerable value. But it is not carefully prepared, and the use of Sale's English text, instead of Palmer's, which is far more accurate, is unfortunate. As a handbook of ready reference to the incoherent and jumbled stories of Old Testament saints, found in Mohammed's rhapsodies, the book has a place in the mission student's library. The price is 42 cents, *net*, in American money.

THE MOSLEM DOCTRINE OF GOD. An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition. By Samuel M. Zwemer, author of "Arabia, the Cradle of Islam," "Raymund Lull," etc. 120 pp. 50 cents. American Tract Society, New York. 1905.

It is often said that Mohammedanism has no theology. The ground of such a sweeping statement may be the fact that this religion tolerates no theological speculation. It comes to men with a complete system of doctrine, each sentence of which is preceded by a "Thus, saith the Lord," and the rejection of which entails punishment, bitter and extreme, in this world and the next. It is for this reason that Moslem theologians declare their doctrines more than they discuss them. So it comes to pass that one sometimes finds difficulty in defining the Moslem theological system,

except by the method of analysis and comparison of different, and perhaps fragmentary, utterances. Such an analysis and comparison Dr. Zwemer has undertaken, in order to discover what the Moslem doctrine really is concerning the character and attributes of the God whose unity it so hotly proclaims. He has amply succeeded in defining the Moslem idea of God. The result will be a surprise to many who are accustomed to inject Christian notions into the juiceless Moslem creed. It will also be of great value, especially for those who wish to know the religion of Mecca for themselves, or to discuss Christianity with its adherents. The Moslem idea of God, once understood, must shatter the dreams of those who fancy a compromise possible between Islam and Christianity. The Bible says: "God is Love"; the Koran says that God is Self-love, with certain lofty condescensions of pity toward weak men. There is no possible compromise between these two ideas. Opposition between must continue until falsehood gives place to truth.

THE MUSLIM CONTROVERSY: Being a Review of Christian Literature Written in the Urdu Language for the Propagation of the Christian Religion and the Refutation of Islam. By Rev. E. M. Wherry, M.A., D.D. 12mo. 135 pp. London, Madras, and Colombo. 1905.

The sub-title is a fair description of the contents, and the author's name assures scholarship and sympathy in the treatment of the subject. Here is a pharmacopœia for the cure of Moslem souls in India, where they number over 62,000,000! From Pfander's writings in 1824-1866 to the recent works of Dr. Rouse and G. L. Thaker Dass, all important controversial books are carefully catalogued and described. The history of the conflict in India proves the need of such weapons, and of many of these books and tracts it is true "that they have already received the imprimatur

of the Holy Spirit in being used for the conversion of Muslim readers." But not all the drugs in the pharmacopœia are safe in the hands of amateur physicians. Some of the books are wisely out of print, and others should be out of reach. Nothing proves so clearly the coming victory over Islam as its disintegration, and the abandonment of their old-time fortifications to take refuge behind the sand-banks of rationalism. It is unfortunate that there is a lack of system and carelessness in the transliteration of Urdu and Arabic words, perhaps due to the proof-reader (see pp. 26, 42, 112, *e.g.*) For the missionary in India the book is *indispensable*; the general reader can learn much of the real nature of the Moslem problem by its perusal. "If ever a missionary needs the guidance of the Holy Spirit, it is when he selects a book for a Muslim reader."

YOUNG JAPAN. By James A. B. Scherer. Ph.D. 12mo. \$1.50. J. B. Lippincott, Philadelphia. 1905.

This is a scholarly book which shows much painstaking research, as well as an accurate personal knowledge of Japan and its people.

The volume is a brief account of the development of the Japanese nation, and has three general divisions:

(1) *Early Culture*.—This period covers the time from the dawn of Japanese history in myth and legend up to the introduction of Chinese civilization about the middle of the sixth century.

(2) *The Period of Adolescence*.—In this section is noted the development of the race under the influence of Chinese ideals until the opening of Japan to Western influences, 50 years ago.

(3) *Modern School-days*.—This division records the progress made under Occidental tutorship, bringing the history up to the middle of the recent war with Russia.

In tracing this, the evolution of the Japanese as a nation, the author deals with a great variety of subjects—mythology, language, war, religion, the influence of foreign countries and that of Christianity, music, poetry, painting, ceramics, education, ethics, etc.

The most valuable and suggestive part of the volume is the last 8 or 9 pages, in which the moral and spiritual needs of this enlightened people are set forth with startling vividness and truth.

Dr. Scherer says that there are "two cancers at the core of the Japanese character—deep-seated dishonesty and abandoned impurity; either would be sufficient to wreck the life of any nation.

"For every inhabitant of Japan who is influenced by Christian standards of conduct, there are 999 whose highest ideals center in devotion to the emperor, and have no radius whatever."

Count Okuma, altho not himself a follower of the Christian faith, has recently issued the following striking statement:

It is a question whether as a people we have not lost fiber as a result of the many new influences to which we have been subjected. Development has been intellectual and not moral. The efforts that Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. . . . The noble life which the Bible holds holds up to admiration is 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 crisis.

The author adds: "The present is a crisis in the life of this sturdy young nation. Shall Okuma's advice prevail or Ito's, who looks to 'culture as a sufficient religion'? Upon the answer to this question depends the future manhood of Japan."

The Missionary Magazines

The *Church Missionary Intelligencer* gives the first place to an article by G. H. Hole on "Bushido," which is a generous but discriminating discussion of this much-vaunted system of morals. It is worth reading, for the sake of realizing that Japan needs Jesus Christ, because Bushido is merely a philosophy and not a life, and because Christ only can teach the masses, who are both ignorant and careless of the Samurai code, principles that will control them when Bushido has been trampled under their heavy feet. The *Church Missionary Intelligencer* has also a careful study of the question, what the Hindu worships when he bows before an idol. The conclusion seems to be that he worships a fetish, in which he believes a powerful spirit to be resident for a time or permanently. As Paul would say, the Hindu simply worships devils.

The October number of *The Foreign Field* is a survey of the whole field of the Wesleyan Missionary Society, finely illustrated, and so arranged as to read as a graphic story rather than a report. The section on China, by Dr. W. C. T. A. Barber, is especially able and fascinatingly interesting.

"The Spiritual Needs of Earnest Mohammedans," in *Mission Field* (S. P. G.), is a most interesting description, by one who knows, of the fear and ceaseless anxiety of the Mohammedan, who finds his life speeding to its close and knows not how to prepare to meet his God—the Almighty Taskmaster, who tells no man whether his sins have yet been worked off or not.

The Mosquito Coast of Nicaragua, altho so near, is less known in some respects than South Africa. An article in *The Bible in the World*, by Rev. G. O. Heath, entitled "On the Mosquito Coast," explains in

an interesting way some peculiarities of the Mosquito language.

The *Baptist Home Mission Monthly*, in an editorial on "Nation Building," suggests several thoughts that tend to crystalize into useful form. "The Creation Myth of the Crow Indians" is a valuable contribution to folk-lore. This magazine also has articles on work in Cuba and Porto Rico.

The Home Mission section of the *Assembly Herald* begins with a Thanksgiving proclamation by Dr. Thompson which ought to set some to valuing Thanksgiving Day for something other than assault and battery in football.

"The Boys and Girls of New Mexico" is the leading article, too, of the *Home Missionary*. One does not easily remember until one reads some such bits of description that a part of our own land is completely a foreign land.

Korea occupies the Foreign Mission section of the *Assembly Herald*, and the whole of *Woman's Work*. In the former, "Medical Work in Taiku" will help many Endeavorers who wish to look up Medical Missions.

An important article in the *Spirit of Missions* for October is an address by Dr. Jeffreys on native medical practise in China. Its title, "Freely Ye Have Received," it is needless to say, does not appear in the Index; perhaps a second article may explain it. The pictures add much to the article. "Notes from West Africa" give pleasant ideas of the stony field of Liberia.

The *Missionary Herald* gives a foretaste of the centenary of China missions in an article by Dr. A. H. Smith, entitled "A Century of Protestant Missions in China." He forcibly characterizes the political situation of the country in the remark that the empire "has been and is a ship of state with a timid and frightened crew, who would be glad enough to desert and go ashore if there were any shore."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

America as an Evangelizer What Christian resident in the United States will

not heartily respond to this exhortation from Secretary C. H. Patton, of the American Board? "Let England, if she will, be the great commercial power of the world, let Germany be the war power, let France stand for science, and Italy for Art; but let us supremely stand before the world as the great missionary power!"

The Universal Week of Prayer The Evangelical Alliance has again

sent out a call to all Christians to join in a week of special prayer in the interest of God's Kingdom, January 7-14, 1906. The call was sent out in many languages, signed by 457 representatives in more than 50 different countries in all parts of the world. The topics suggested are:

Sunday, January 7th.—"Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain."—Philippians i: 20, 21. Also suggested: Acts i: 6-11; ii: 14-21; Heb. x: 11-14, xiii: 5-8.

Monday, January 8th.—Thanksgiving and Humiliation. Prayer for this new year may see the far-spreading power of God the Holy Ghost, reviving the Churches, awakening the slumbering, quickening the spiritually dead, saving the lost, making the Church ready for the Lord's return. Ps. c. xcv; Isa. xii; Heb. xiii: 15; I. Chron. xvi: 28-36; Dan. ix: 8-10, 17-23; Ps. li, xvii.

Tuesday, January 9th.—The Church Universal: Prayer and Praise for the "One Body," of which Christ is the head. Eph. i: 10, iv: 3-13; John xvii: 11-21; Col. i: 17-19, iii: 12-17.

Wednesday, January 10th.—Nations and their Rulers. I. Tim. ii: 1-4; I. Kings iii: 7-10; Jer. v: 20-29; II. Sam. xxiii: 1-5; Rom. xiii: 1-8.

Thursday, January 11th.—Foreign Missions. Ps. ii: lxvii, lxxii: 8-11; Acts x: 34-48; Rom. xvi: 25-27.

Friday, January 12th.—Educational Work. Deut. vi: 4-9, xxxi: 12-13; Gen. xviii: 17-19; Matt. xviii: 1-6, 13-15; Eph. vi: 1-4.

Saturday, January 13th.—Home Missions. Zech. x: 9-10, xiv: 20-21; Mal. iii: 1-6; Rom. x: 1, 2, 11; Acts xv: 13-18, xvii: 22.

Sunday, January 14th.—"Even so, come, Lord Jesus."—Rev. xxii: 20-21.

What Some Women Are Doing

As evidence that the women of our churches have become a potent financial

factor in missionary work, these figures are conclusive: To the Methodist Episcopal Board they contribute annually \$675,000; to the American Board, \$441,000; to the Protestant Episcopal, \$350,000; the Baptist, \$317,000; Baptist (South), \$230,000; and the Methodist Episcopal (South), \$213,000.

Methodist Reinforcements to the Front The Methodist Episcopal Church (North) has sent out

this year men and women to the number of 89; the Presbyterian Church (North), 66; the Baptist Church (North), 29; Protestant Episcopal, 24; Congregational, 22; and the Reformed (Dutch), 6—a total of 236.

A Record Year for Episcopalians

The Protestant Episcopal Board reports a total of receipts amounting to \$810,484, of which sum \$346,801 was from congregations, \$127,220 from individuals, \$122,385 from Sunday-schools, and \$100,020 from women's auxiliaries.

Baptist Gains of the Year

Most missionary societies have cheering reports from their foreign fields. A Baptist paper, in speaking of the work of the past year, says: "The work has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of 10,500. When we recall the fact that, at the end of fifty years of missionary labor, converts

enrolled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound thanksgiving and confidence is revealed."

Methodist Gains Says *World-Wide in Receipts Missions*: "As we go to press the indications are that the income of the missionary society for the year closing October 31, 1905, will exceed that of the previous year by a considerable sum, and will mark the highest point ever reached in the history of the society. It is interesting to note that since the open door emergency campaign was entered upon, there has been a steady increase from year to year, as the following table clearly sets forth:

Year	Income
1900	\$1,143,268
1901	1,184,638
1902	1,281,722
1903	1,405,945
1904	1,451,689

"The above is income by collections only, and does not include bequests and annuities."

Harlan P. Beach Yale University Goes to Yale has recognized the dignity and worth of the foreign missionary movement by electing Dr. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement, to the professorship of the theory and practise of foreign missions. He will be instructor and lecturer in the divinity school, and will have oversight of Yale's work on the foreign field. The university already has one of the best foreign missionary libraries on this continent. President Hadley and leading members of the faculty, as well as prominent alumni, are heartily sympathetic, and Dr. Beach himself is popular with the student fraternity.

Foreign Work The foreign work of the Y. M. C. A. has been growing in breadth and power. The method and aim of this department is to start and strengthen associations at strategic student and city centers in foreign mission lands. Strong college men are sent out as secretaries, and there are now 46 on the field, of whom 13 have been sent out during the past year. These are working in Japan, Korea, China, Hongkong, India, Ceylon, Mexico, Cuba, Brazil, and Argentine. Thirteen new secretaries are under appointment and will sail this fall. A \$14,000 building is being erected in Nagasaki, Japan, while a \$25,000 building has been completed in Colombo, Ceylon. Hon. John Wanamaker has offered \$100,000 to erect buildings at Peking, Seoul, and Kyoto on condition that the people of these cities provide satisfactory lots free of debt. A flourishing association has been organized in Havana with over 500 members; the new association in Seoul, Korea, has a membership of over 600, including the most influential men of the Korean capital; while a promising branch for Mexican young men has been formed in Mexico City. The associations in Tientsin, Shanghai, Hongkong, and Buenos Aires, as well as at other points, continue to make striking progress. Work among the Japanese soldiers in Manchuria has been conducted on a large scale with splendid spiritual results.

The Mohonk Conference Mohonk stands for peace, Christian brotherhood, and hospitality. At the recent "Indian Conference" the affairs of the dependent peoples—Indians, Hawaiians, Porto Ricans, and Filipinos—were ably and earnestly discussed. The platform adopted expressed gratification at the progress made

in doing away with Indian agencies and reservations, and recommended to Congress some provisions for the continuance of schools in the Indian Territory. Pleasure was also expressed because of the educational work in the Philippines, and the attention of Congress was called to the need of giving special heed to recommendations of men in charge of insular affairs.

How the Within forty years
Negro Forges of only partial op-
Forward portunity, while
playing as it were

in the back yard of civilization, the American negro has cut down his illiteracy by over 50 per cent.; has produced a professional class some 50,000 strong, including ministers, teachers, doctors, lawyers, editors, authors, architects, engineers, and all higher lines of listed pursuits in which white men are engaged; some 3,000 negroes have taken collegiate degrees, over 300 being from the best institutions in the North and West, established for the most favored white youth; there is scarcely a first-class institution in America, excepting some three or four in the South, that is without colored students who pursue their studies generally with success, and sometimes with distinction; negro inventors have taken out 400 patents as a contribution to the mechanical genius of America.

KELLY MILLER

What the South In 1900 the States
is Doing south of the Poto-
for Her Children mac contained, in
round numbers, 16,-
400,000 people. In these States
there are 3,981,000 white and 2,420,-
000 colored children of school age—
a total of 6,401,000. The important
question is, *What is the South do-
ing* for these children? In 1900
only 60 per cent. of them were en-
rolled in the schools, over 2,500,000
of them being out of school. In

that year the average attendance was only 70 per cent. of those enrolled. Only 42 per cent. are actually at school. *One-half of the negroes get no schooling whatever.* One white child in five in left wholly illiterate. Careful analysis of the reports of the State Superintendents, showing the attendance by grades, indicates *that the average child, whites and blacks together, who attends school at all stops at the third grade.*

This is the way we are educating these citizens of the Republic, the voters who will have to determine the destinies not only of this people, but millions of others beyond the seas.

PRESIDENT DABNER,
Cincinnati University.

A New A number of
Venture of wealthy men in
the Volunteers Chicago, New
York, and Boston

have undertaken to assist Ballington Booth, the commander of the Volunteers, in a proposition to purchase 192,000 acres of land somewhere in the South and colonize it with workmen from the large cities. The work of the local organizations of Volunteers in the cities will make it easy for them to select worthy families who wish to get out of the grind of the city, and get their children into the country, where they can raise them to be better men and women than they can under the conditions in which they must necessarily live now.

"Missionary Bishop Reeve, of
Luxury" the C. M. S., who is
in Canada in charge of the
two dioceses of
Mackenzie River and Athabasca,
made a tour of some of the missions
in the latter diocese last winter.
The journey of 540 miles occupied
nearly five weeks. The bishop
writes:

The mode of travel was in strik-

ing contrast to my previous experiences. Instead of trudging wearily and painfully on snow-shoes behind a train of dogs, I sat in a sleigh, was well wrapped up in furs, a good team of horses, and a skilful driver. Instead, too, of having to sleep in the snow under the open canopy of heaven, we had a tent large enough for the party (7) and a cooking-stove. Instead of unpalatable dried meat, washed down by unsweetened tea, our food consisted of "fish, flesh, and fowl," and nearly all the adjuncts found on an ordinary table, and for Christmas Day roast turkey and plum pudding. Ah! I hear some one remark: "Those missionaries live and travel in the greatest luxury!" Let me, then, hasten to say that I was traveling with the Indian Treaty Commission, the head of which kindly invited me to do so, and to be his guest.

Luxury! Here is a specimen or two of what I saw. Pelican Portage: the Rev. and Mrs. H. Robinson and three children living in a rough, one-roomed shanty. Wapuskau: the Rev. and Mrs. C. R. Weaver and three children in a small log building, about 12 feet square, containing 2 rooms, one over the other, and a "lean-to," recently added, scarcely big enough in which to swing a cat, where the cooking was done. Is it surprising that Mrs. Robinson has just been taken to hospital seriously ill of rheumatic fever, or that Mr. Weaver writes: "We both feel physically unfit to stand it much longer"?

Progress in Little more than
Porto Rico five years ago the
Methodist Episcopal Church began operations in Porto Rico. The Rev. Benjamin S. Haywood, the superintendent of Porto Rico Mission, after a ten days' trip through the interior of the island, where he found hundreds of people who never before had heard the Gospel message or seen a printed page, reports that there are now 76 different preaching-places and 25 Sunday-schools, besides 17 organized churches, on the island. The missionaries are assisted in this work by 26 native workers, 14 of whom receive no

financial compensation for their services. These workers labor hard all the week and direct from two to four services on the Sabbath. More than 550 have been received as candidates for probation since the annual meeting of the mission, which was held in February.

A Church Fair Not long since a in Costa Rica fair was held at a San José church, dedicated to the "Virgin of Mercy." To these fairs the people bring contributions of their produce, stock, etc., to be sold or raffled for the benefit of the church. Eating, drinking, and music are features of the occasion, held on a Sunday afternoon in the open space in front or about the church. The following is a translation of the notice which appeared in the shop windows during the week preceding the fair:

A Great Fair at the Church of Mercy. Glory to God in the highest and to the Virgin of Mercy. Peace on earth to all who contribute to the fair. Everybody come and have a good time and see what you draw besides the favor of the Virgin of Mercy reserved for you in heaven.

Comment is unnecessary, but this notice furnishes food for thought as to the need for Christian work in Roman Catholic countries.

EUROPE

The Bible Society's Report The One Hundred and First Annual Report of the British and Foreign Bible Society is, in point of interest and the amount of work done, easily among the first. During its one hundred and first year the society's issue reached the total of 5,857,645, making a grand total of 192,537,746 of Bibles, Testaments, and portions of Scripture issued since the foundation of the society. Twelve new languages were made

the bearers of the printed Gospel during the year, and among them was a portion of Scripture in Tafasao, a New Hebrides tongue, the work of the missionary hero, John G. Paton. An inhabitant of Tibet can this year read Genesis and Exodus, a "naked Dinka from Fashoda" could read the Gospel of St. Mark, and "two Lithuanians, one of whom could only read Gothic characters and the other only Roman, would each find a book of the Psalms that he could understand." The colporteurs of the society number 950, and last year sold 2,250,000 copies of the Scriptures—far more than in any preceding year.

A Splendid Centenary Fund It was a sublime act of faith which the **Secured** British and Foreign Bible Society performed when, at the end of its first hundred years of service, a special call was issued for a gift of £250,000 (\$1,250,000) to enable it to enter upon a second century with greatly increased vigor. Now the news comes that the centenary is all subscribed. Great is the rejoicing and the thanksgiving.

The Greatest Missionary Society The honor of bearing this name belongs to the Church Missionary Society, with its income of almost \$2,000,000; its 1,356 missionaries occupying 548 stations scattered the whole world over; 8,850 native helpers; 130,239 in its schools; 88,889 communicants, and 307,902 adherents; 12,591 adults added by baptism last year; with 20,013 in-patients, and 860,000 out-patients cared for.

The Student Christian Movement The organization which does in the British Isles a work corresponding to that of the Student Volunteers in America, will no longer be known as the "British College Christian

Union," but by its new name of the "Student Christian Movement of Great Britain and Ireland," which, in common usage, will be reduced to simply the "Student Christian Movement." This change was effected at the Conishead Conference as the result of a proposition made by the executive and discussed in two sessions of the conference.

English Presbyterian Missions In December, 1855, the congregations of the foreign missions of the Presbyterian Church of England numbered only 6. The communicants were only 25. Twenty-five years later the congregations had increased to 79, and the communicants to 2,342. In October, 1904, these had become 291 and 8,848 respectively. In 1855 there were no native preachers and no native pastorates. By October, 1904, there were 177 and 34. The work is mainly confined to China, altho attempts are also made in Bengal and in Formosa. The medical missionaries have been very successful. More than 40,000 patients are reported as having been dealt with at 10 of the 14 hospitals of this mission. In China and Formosa a large proportion of the candidates for baptism continue year by year to ascribe the first dawning of their faith in Christ to the spiritual teaching which they received at the mission hospitals.

Dr. Barnardo's Successor William Baker, M.A., LL.B., has been chosen director to succeed Dr. Thomas Barnardo as head of the National Waifs' Association of London. Mr. Baker has been a member of the council for eighteen years, and is everywhere recognized as preeminently the man for the place. He is esteemed by the friends of the association and beloved by the children in the homes.

The Sermons of C. H. Spurgeon We are told that those who die in the Lord are blessed, and that their works follow them. This is finely illustrated in the continued publication and circulation of Charles H. Spurgeon's sermons, which have appeared week by week for forty-six years, and the publishers have still enough unprinted manuscript to continue the issues for years longer. It is estimated that over a hundred million copies have been sold already. A set of them now comprises 46 volumes, with nearly 3,000 separate discourses. They have been extensively translated. They have already appeared in Arabic, Armenian, Bengali, Bulgarian, Castilian (for the Argentine Republic), Chinese, Kongo, Czech, Danish, Dutch, Estonian, French, Gaelic, German, Hindi, Hungarian, Italian, Japanese, Kaffir, Karen, Lettish, Maori, Norwegian, Polish, Russian, Servian, Spanish, Swedish, Syriac, Tamil, Teluga, Urdu, and Welsh, with a few sermons in Moon's and Braille type for the blind, "making," as the autobiography says, "with the dear preacher's mother-tongue, nearly forty languages in which he continues, from the printed page, to proclaim the unsearchable riches of Christ."

United Free Church Missions At the recent meeting of the General Assembly of the United Free Church of Scotland, the foreign mission report stated that Bible societies were the first drawing together of aggressive believers; then came foreign missions distinctively—of these the first stage was preaching; the second was teaching, including the work of women; the third was medical work; the fourth was industrial; and to-day their fifth stage was literary. The Church conducts work on 15 foreign fields,

having a staff of 314 European agents and 4,188 native agents. The native communicants number 44,089, and the income amounted to \$584,015—somewhat less than in 1903, owing to fewer legacies.

The Basel Society The Basel Evangelical Mission has now 25 stations in India, with 25 missionaries. There are 568 Indian helpers in the 25 stations and 102 outstations. One out of every 30 of the church-members represents a mission worker, which is regarded as a good average. There were, in 1904, 111 trained catechists, besides 14 assistant catechists. The greater part of these men accompany the missionaries or evangelists on their preaching-tours. In the schools 267 Christian teachers and 74 mistresses are employed. The Bible-women number 42, and colporteurs 22. The oldest of the mission fields is in South Canara, where, at Mangalore, is a congregation of 2,958 Christians. Most of these are employed in the industrial establishments. There are 2 Y. M. C. A.'s, which are spoken of as very useful institutions, and as helping to check frivolity and worldliness in the younger members. Strong missions are also sustained in China, and in Africa both on the Gold Coast and in Kamerun. The total number of adherents is 49,784, and of communicants, 27,103.

The Upheaval in Russia At last a "Charter of Liberty" has been granted by the Czar to his 130,000,000 subjects. This constitution, signed on October 30th, grants to all the people of Russia "inviolability of person, freedom of conscience, speech, union, and association." It also gives electoral rights to the people in general, and makes the State Duma the real legislative body of the empire. These promises, while

not entirely satisfactory to radical reformers, are great with possibilities for the progress of civilization and Christian truth in Russia. Other concessions of universal suffrage, etc., have since been made, but these, wrung from the Czar by the upheavals among the people have come too late to avert bloodshed and disaster. These rights should have been granted long ago, not only in the direst extremity. The Russians distrust and hate the aristocracy, and will have none of them. The hated Trepoff, chief of police, has been removed from office at the demand of the people. The state Church, which has held all classes in a grip of iron, must also lose power and prestige. Already the chief procurator of the Holy Synod, Pobledonostzeoff, has resigned, since he can not hope to maintain his autocratic rule under a parliamentary government. He has won the unenviable title of "the best hated man in Russia"—not an appropriate epithet for one who claims to be the representative of Christ. But he is only one among many, and the end is not yet. Many fear a bloody revolution, and the murder of 5,000 (mostly Jews) by a mob in Odessa was incited by the Church and other reactionaries, and was permitted by the soldiers and police. We hope that out of this turmoil may come peace and progress, with opportunities to extend the Kingdom of God.

Is Spain Awakening? The work of the American Board in Spain has been forwarded by the opening of a new Memorial Hall in Madrid in connection with the International Institute for Girls. The school has an attendance of 55 pupils, 46 of whom are boarders. The mission has church-members in 17 different places in the kingdom, and in each place a special school is conducted.

It has other schools in 8 different cities, with 1,771 under instruction. During the year Protestant Christianity has achieved some of its greatest victories. The liberal party in Spain is becoming more and more restless under the intellectual restraints of the Roman Catholic Church, and is ready to welcome a movement which permits religious freedom. There is no limit to what might be done in Spain were resources sufficient to enter every open door and preach the Gospel of Christ wherever the opportunity offers.

The Rev. Fernando Cabrera, son of Bishop Cabrera, of the Portuguese Reformed Church, and curate of the Church of the Redeemer, Madrid, recently called on the Civil Governor of Madrid and told him that he thought the time had come for the opening of the front door of the church. For more than ten years worshipers, owing to priestly opposition, have been compelled to enter the church by a side door, passing first through a courtyard and a vestry. To his surprise the governor gave his permission, and on the following day the Madrid press announced the opening. The church was full of worshipers, and a new era of progress seems to have been inaugurated.

ASIA

Two Girls' Schools in Turkey Miss Patrick, president of the American College for Girls at Constantinople, reports 142 students, including 89 boarders—a larger number of boarders than ever before. The work of the Christian Association has been enthusiastic with effort to full membership something such a stand for personal character as joining a church would be. The Sunday evening meetings have been conducted by the different classes with a missionary meeting the first

Sunday of every month, and the money given has gone to the support of a pupil in a school in Japan, and another sum, usually one Turkish pound (\$1.40) to as many alumnæ as possible who are engaged in any form of philanthropic work.

Miss Blakely, of the Central Turkey Girls' College at Marash, reported that of 90 pupils enrolled, 88 completed the year and 27 were boarders, representing 11 towns and cities. The noteworthy event of the year was the occupation of the new building long waited for and sorely needed. The Foreign Missionary Society organized 10 mission study classes, using the lessons on China prepared by the W. B. M. An audience of 2,500 gathered in the yard of the Second Church to listen to the baccalaureate sermon.

C. M. S. Hospitals in Persia

The Church Missionary Society has medical missionaries and hospitals at 3 of its 4 stations in Persia—namely, Julfa, a suburb of Ispahan, and indeed in Ispahan itself; Kerman, 425 miles from Ispahan; and at Yezd, a city about half-way distant between Ispahan and Kerman. The Rev. C. H. Stileman and Mrs. Stileman cycled these distances more than once in the course of the year, besides the farther distance of 248 out of the 370 miles from Kerman to Shiraz. A large share of the influence which the mission has gradually won during the past few years in the land of the Shah, and of the kindness with which it is slowly coming to be regarded by those in authority, and also of the spiritual blessing, the conversions and baptisms, are traceable to this agency. Bishop Stuart, who writes from Ispahan, where he resides with his daughter, at the beginning of 1904 had the privilege of baptizing, in the presence of a goodly gathering of Persian converts, 5

adult women; one of them was the mother of Sekinah, whose story is so well known. Besides these, 15 others were added to the Church during the year.—*C. M. S. Intelligence*.

The Home Mission Movements in India

One outcome of the Methodist Conference at Bangalore, in South India, is the organization of the "Woman's Home Missionary Society of India." This is another step in the right direction, and is taken by women whom the Hindus have held to be without souls and only to be degraded by education. In order to accomplish the object for which this society has been organized, it will enlist, train, supply, and, as far as possible, support when necessary, workers for the already existing missions. In the meantime it will keep in view the aim of eventually sending out its own workers. All women of the Eurasian and Anglo-Indian community in sympathy with the object of the society are eligible for membership on payment of two rupees (65 cents) per year. Children under sixteen may become junior members.

A still wider movement in this direction has been started under the name of the "National Missionary Society of India"—an interdenominational organization to evangelize the country by native Christians.

Immense Harvest from a Tiny Seed

The Arcot Mission of the Dutch Reformed Church has counted among its missionaries 30 members of the Scudder family. Taken together, this family has given to India 529 years of service. And the first one, a young physician, was led to enter upon this work by reading a leaflet which lay on the table in a room where he sat waiting to see a pa-

tient. The tract read by Dr. Scudder was: "The Claims of 600,000,000, and the Ability and Duty of the Churches Respecting Them," written by one of the first band sent out by the American Board.

Can Moslems be Converted? In nearly all lands where Mohammedanism is professed, those who leave the

faith of Islam for faith in Christ do so at the peril of their lives. For this reason little public mention is made of individual cases, but our readers ought to know that their prayers in behalf of the Mohammedan world are not in vain. The English Church Missionary Society reports that of 8,000 native Christians connected with its work in Bengal, 6,000 are of Mohammedan extraction. Three of its schools, one of which is affiliated with the Calcutta University, have upward of 500 Mohammedan boys now under daily Christian influence and instruction.

A Heathen Funeral in India Missionary Pohl, of the Breklum Missionary Society, gives a touching description of a heathen funeral among the Telugus, which reveals the deep misery of heathen disconsolation. He says: "In front of the house of mourning a woman is dancing, accompanied by the beating of a drum, while she holds in her hands a basin filled with water. Soon the corpse, whose face is painted red, is carried out, and women with disheveled hair, dirty clothing, and bloated faces follow after. They howl and cry, they roll in the dust, they pull each other, as if they are possessed of devils. More and more rapidly the drums beat, and the movements and motions of the mourning women grow more and more horrible. The bier is lifted amidst awful howls of the assembled crowd.

Like wild beasts the women run hither and thither—the loosened hair flies around their heads, in streams the sweat begins to run. Amid beating of drums and mournful lamentations, the cortege proceeds to the place of cremation. But that which happens there before the body is cremated is too horrible to be told the Christian reader."

The Revival in Burma Miss Putnam writes as follows in *Helping Hand*: "You

will rejoice with us that God is pouring out blessing upon Burma. The Ko San Ye movement continues among the Karens, and in the Henzada district alone about 2,000 converts have come in during the year, and a new church of over 1,000 members has just joined the association. Many of them were bigoted Buddhists, harder to reach because they had once changed their religion. The Rangoon field has probably received as many converts. From Kengtung, the frontier station on the northeast, near the border of China, comes the news of a great awakening among the hill tribes. Five months ago not one of them was a Christian, now 439 of the Musos and kindred tribes have been baptized, and multitudes more are coming, even from beyond the Chinese border. They are allied to the Karens and have similar traditions, tho a different language. We who are praying for and expecting a revival among the Burmans see these signs of promise and take courage.

The Bible in Siam and Laos The circulation of the Bible in Siam and Laos has been beyond that of any previous year. The opening of an important railroad is said to mean more than can be told in enlarged opportunity.

In order to put the whole of the

New Testament into the hands of the Laos as soon as possible, the mission has requested the American Bible Society to approve of the plan of transliterating some of the books from Siamese into Laos letters. This is advisable, as the Laos is a dialect of the Siamese which is quite well understood, when put into their characters, by large numbers of the Laos. There have been printed 40,241 portions of the Scriptures during the year, containing 1,239,918 pages, for the enlightenment of these people in the theme of salvation set forth in the Bible.

These books have gone into all sorts of places—Christian homes, Christian schools, public schools, markets, railroad cars, railroad stations, street cars, boats, steamers, streets, alleys, opium dens, gambling houses and worse places, temples, and the homes of the people along the canals and rivers, in villages, towns, and cities. The society's workers have carried the Scriptures during the year to some twenty towns and cities whose inhabitants number from 1,000 to 20,000, and in Bangkok, estimated to contain 500,000 souls. These books have been sold to believers and unbelievers. Many women and children have purchased them. Very rarely has evidence of their destruction been seen.

More Missionaries Murdered in China The sad intelligence was received on November 2 that 5 American missionaries of the Presbyterian Board (North) were killed by a Chinese mob at Lienchow, 250 miles from Canton, South China. The martyrs who have thus been called upon to lay down their lives for Christ are: Dr. Eleanor Chestnut, who was at the head of the Woman's Hospital; Rev. and Mrs. John Rogers Peale, who went out

only last August; and Mrs. E. C. Mackle and her daughter Amy, who went from Philadelphia in September, 1899. The immediate occasion for the crime seems to have been a heathen festival at which a mob gathered, and where fanatics stirred them up against missionaries. In the Boxer uprising this mission was not molested, but recently there has been some unfriendly feeling toward America on account of the Exclusion Bill. Nearly all the Chinese in the United States come from this part of China. The mission work has prospered there, and only last year Dr. Chestnut treated 5,479 women patients and Dr. Mackle 7,577 men. Two missionaries of the station, Dr. Mackle and Mrs. Patterson, escaped.

"Look at the Foreign Ladies!" Mrs. Claxton, of Chungking, writes thus in the *Chronicle*:

China is no longer asleep. Only the other day I was reading a pamphlet that is just now being widely distributed. It says a good deal about the condition of women in China. For instance: "What can we expect from our children when their mothers have their feet bound, their minds are dark, they can not read or write? If the fathers are away from home, the children, in most cases, can learn nothing from their mothers, who ought to be able to exert the greatest influence on their young minds." Further on it says: "Look at the foreign ladies; they can walk quickly, they are strong, they can read books and preach on them, can heal sickness, while our women can do none of these things. Let us wake up, and see to it that our daughters' feet are not bound, and that schools are started in which our daughters can be taught."

Phenomenal Growth in China The growth of Christianity in China hitherto has been almost phenomenal. What may we not expect when suspicion, hatred, and

open persecution are changed to an open welcome! Sixty years ago the Chinese Christians in China could all be numbered upon the fingers of a man's two hands. In 1877 there were 13,000; in 1890 there were 37,000; in 1898 this number became 81,000; and in 1900, the year of the Boxer uprising, there were 113,000 communicants in Protestant Christian churches in the empire. This is but a mere handful compared with China's millions. and yet when we consider that every added Christian increases the active force for extending Christianity, and when we realize that the general attitude of the higher classes is rapidly changing and the superstitious fear and hatred of the lower classes is passing away, we catch glimpses of the vast possibilities that lie before the Christian missions of China.—*Missionary Herald*.

Many Baptisms in China *The Foreign Mission Journal* (Wesleyan M. S.) prints

a letter from W. H. Gears, Shantung, in which he says: "Yesterday 23 were baptized. We have had 138 this year; 4 have been received by letter; 102 baptisms were reported in 1902. We are already 36 ahead of any past year. There are several others awaiting baptism. Among the number baptized Sunday was a man 70 years old and his grandson, 11. They had walked 25 miles to be baptized. Another man 64 years old and his two grandsons, each 12 years old, were added to our number."

Medical Missions in China An Episcopal missionary writes in the *Spirit of Missions*: "And how

about China? There are already 250 or more mission hospitals and dispensaries, over 300 foreign physicians, some 5,000 trained native assistants, and we treat over 2,000,-

000 patients a year. I know a native in Wusih, practising good scientific medicine, charging small fees and making \$5,000 a year. Last winter, in St. Luke's Hospital, Shanghai, in my surgical wards, several months went by without our having an empty bed over night. Sixty years from now, if we do our duty, we shall look for the old empirical practise in the Chinese empire, and shall not find it with a Lick telescope.

"To become a physician a Chinaman states to his friends and neighbors, 'I am a physician.' This is the limit of required preparation. His diploma is the more or less handsome sign-board which announces his determination to the neighborhood. It is a fine start for a man if his father was a physician before him, not, however, because of supposed inherited professional gifts, unless his father's prescribing manual be considered in this class; and as for a grandfather and two books of prescriptions, that is unspeakable riches if not wisdom."

Conversions in Korea Eugene Bell writes in the *Central Presbyterian*: "From

all over Korea come reports of great in-gatherings. This year will show many more conversions than any previous year of all the successful work in Korea. At those out-stations where I have charge I have recently received and baptized 70, making a total of 85 baptized since Christmas, which more than quadruples the membership. There were a still larger number examined and received into the catechumen class. Four new out-stations and 2 church buildings have recently been added to the list. Have just sold 50 New Testaments and 70 hymn-books to a new group. Three new congregations are planning enlargements or new buildings to accommodate the increased num-

bers in attendance. The native leaders, who give large parts of their time to the work without remuneration, are proving themselves to be very efficient. There is a decided growth in grace and liberality, and the work is self-supporting in every way.

Riots and Religion in Tokyo The riots in Tokyo, which followed the Treaty of Peace with Russia, had no special bearing on missionary work, except in so far as mission property suffered from mob violence. This was not due to a marked unfriendly feeling toward Christianity or foreigners, but to a desire to command the attention of the government. Ten Christian churches in Tokyo were damaged, including St. John's Episcopal Church, the Gospel Mission, 3 Methodist churches, a Salvation Army mission, 2 Presbyterian churches, 2 missions of the Scandinavian Alliance, and 1 Roman Catholic school and mission house. The Asakusa district was the storm center, and it is said that the keepers of brothels there were responsible for the damage to churches in revenge for rescue work carried on by Christians.

A Remarkable Buddhist Tribute A remarkable statement appeared recently in the *Kyo Kuai Tiji*, a Buddhist journal, and was translated and printed in the *Japan Mail*. It is a strong testimony from a Buddhist source, as to the superiority of Christianity over Buddhism. The quotation is as follows: "Numerically speaking, Buddhism far outranks Christianity; but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining

ground. Buddhist customs and rites are becoming more alien to the interests of society, and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests. On the other hand, the quarters of the Christians are regarded as a paradise for the soldier, and they are welcome everywhere. The work of the Christians has attained such success that it has reached the emperor's ear, while that of the Buddhists is always attended by debts and disturbances."

AFRICA

A Presbyterian Mission to the Dwarfs The Lolodorf Sabbath-school numbers 300; at a recent church service

there were 550 present, making it necessary to hold the meeting out-of-doors. On March 19 the church was organized, with 10 men and 4 women as charter members. The bright, shining eyes of the people, many of whom had walked weary miles to be present, showed their joy and their earnestness. The school at Lolodorf opened March 13, with 111 pupils, which increased to over 200 within a week. The pupils were asked to bring at least 10 cents a month. Almost all brought food which aggregated that amount. The school at Elat has more than 300 pupils, over 50 being turned away for lack of accommodations. Education at Elat includes training of the boys in farming; of the 235 acres of land, one-half is cleared. Plantains (15 acres), pineapples, and mahobas (similar to yams) are in cultivation, and many acres of oil-palms, para, and rubber trees have lately been transplanted. Part of the land has been fenced in for grazing sheep, goats, and cattle. Such work is an education in itself; and training in various handicrafts will follow as

the funds for implements, etc., are forthcoming. A class in carpentry is soon to be started.

The Church The Rev. Dr. A. W. Halsey, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church (North), has recently returned from a visit to its West Africa missions, and gives this incident from his many novel experiences :

It was my privilege to be at Elat on Foreign Mission Sunday, a day long to be remembered. At six o'clock in the morning the great drum sounded out the "first call" for church. The African drum is a unique feature of African life. The Elat drum is placed on a platform some twenty feet from the ground. When properly beaten it can be heard for twenty miles. The drum is the wireless telegraphy of Africa. By means of it the African communicates all sorts of intelligence to distant places, and keeps in touch with events far removed from his own town. The drum formerly used in war, now by leaders of caravans, consists of two metal tubes joined together by a firm handle. The drum Sunday morning simply said, "All people come to worship at Elat." The sound was repeated at seven, at eight, and at nine o'clock. Every native who heard the drum for miles around knew the sound as accurately as if a trusty messenger brought the word. By nine o'clock every seat in the Elat schoolhouse (the church was blown down a few months ago) was taken, and willing hands brought planks to place outside, where the worshipers could sit and hear and see the preacher. At nine-thirty 1,531 persons were present.

Bibles for the Some years ago Mr. George Aitken, a member of the Livingstonia staff working at Bandawe, taught a blind lad, Bartimeyu Lisempenge, to read by the Braille system. This lad, in turn, became a teacher of the blind, and, under Mr. Aitken's direction,

wrote out copies of the Gospels in Nyanja for himself and his pupils. To-day there is a second teacher, Solomon Marinyitam, trained by Bartimeyu. For some time these two have been teaching the blind in Bandawe district, and now there are nearly a dozen men and women who are able to read and write more or less in the Braille. Mr. Aitken has been occupying his leisure moments in writing out for the blind a copy of the Tonga hymn-book. He further brought the claims of the Livingstonia blind before the authorities of the Craig-millar Blind Asylum, with the result that the inmates have prepared Mark's Gospel in Tonga.

Bläck In 1850 the Wesley-
Methodists in ans had a church-
South Africa membership in Cape Colony of 4,365, English and natives together. When the conference was organized in 1882 the membership was 29,886. At the end of 1904 there were 9,454 English and 113,059 native members, including probationers. Adding to these those connected with the W. M. S. in Transvaal and Rhodesia, the full-blooded Africans in the Methodist Church of South Africa will be found to number about 120,000.

Boer Prisoners At the time of the
Become Boer War there was
Missionaries a remarkable outburst of missionary zeal among the Boer prisoners. Shortly before this the number of the Dutch Reformed missionaries had unfortunately been reduced by fever and various other causes, and Dr. Andrew Murray urged that these losses should be made a special subject of prayer. One hundred more missionaries were wanted, as many of the stations were burned, and the converts were scattered. When, therefore, 170 offers came from captive Boer prisoners

to become missionaries, it seemed a remarkable answer to prayer. There are now 59 mission stations and 111 missionaries. All, except two, are supported by the Dutch Reformed congregations of Cape Colony. Since the opening of the training-college at Wellington, 70 young men have left for the field. Different congregations have subscribed no less than \$20,000 toward a preparatory college at Worcester, and at Umtata there is a very useful training-school for Zulu evangelists.

Paris Missionary Society in Madagascar The report of the French Protestant mission in Madagascar gives the following statistics of its work for 1904: There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average attendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 22,913.

ISLANDS OF THE SEA

The Preacher and King of the Caroline Island Leka, the King of Nukuor, after a year spent in study with the American Board missionaries on Kusaie, returned to his people prepared to help forward the cause of Christ. Tho Leka is king, he is also minister and teacher. The people have gathered to his support in a loyal way. His training while at Kusaie was in the Gilbert language, so that he must study his Bible in the Gilbert, and then give it to his people in their native tongue. He has taken hold of his task with true purpose, and the people on their part are industrious in learning their lessons. The

church at Nukuor was built by the islanders and is the wonder of all these islands. The walls are built of coral rock, plastered with the white lime made from the coral. The heavy timbers were sawed or hewn from the breadfruit trees. The wood is red, and when planed and carved is very beautiful. The plank flooring of this same wood was all sawed and planed by hand. The roof is of thatch. The workmanship shows the greatest care on the part of the people, and in every way is very acceptable. The design is their own, and remarkably suitable for the climate. This Nukuor work will appear the more remarkable when it is known how few able-bodied workingmen there are on the island. Many are so large and fleshy that it is almost impossible for them to work.

Harvest-time in Sumatra From Sumatra the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 27 of them being ordained clergymen.

The Martyr Memorial on Erromanga The Presbyterian Synod of the New Hebrides Mission convened this year on martyr soil—the Island of Erromanga, where John Williams fell under the club of savages. No island in the group has such hallowed and pathetic associations; nowhere else in the south seas has it cost such martyrdom to sustain the standard of Christ. Five mis-

sionaries have reddened these shores with their blood. First, John Williams' tragic death (in December, 1839) was undoubtedly due to the misconception of the natives, who mistook their greatest friend for one of their foes—the white traders. Then the Rev. G. N. Gordon and his wife, who succeeded to the work begun by Williams, fell after four years' service. When his brother, J. D. Gordon, heard the intelligence of their death he at once offered himself as their successor, and in 1877 himself fell a martyr on the same shores.

History has, in the hands of God, its method of revenge. While the synod was in session, a commodious church was dedicated in memory of these martyrs, and, at the opening service, the son of the murderer of John Williams took part, exactly sixty-six years after his father's death. The large congregation of native Christians present proves that the blood of the martyrs is the seed of the Church, and great is the harvest of five surrendered lives.

Christian Union In these islands is
in the to be seen a striking
New Hebrides illustration of
Christian union.

No fewer than 7 missionary bodies are combined in the effort to raise up a native church. Besides 2 missionaries in Aneityum and Futuna and South Santo, there are 8 in connection with the Presbyterian Church of Victoria, 5 supported by the John G. Paton Mission Fund Committee, 6 in connection with the Presbyterian Church of New Zealand, 3 from the Presbyterian Church of Canada, 1 from the Presbyterian Church of New South Wales, and 1 from the Presbyterian Church of South Australia. These all meet annually in the synod, which meets in the various islands in turn.

American Nothing in the whole
Schools history of our six
in the years' sojourn in the
Philippines archipelago is more
encouraging than the

warm welcome accorded to the American school teachers, followed by the recent rapid growth of the insular school system. The importance of the work that is being done in the islands by American school officers and organizers is very imperfectly understood in this country. The fact that more than half a million children and youths are now enrolled in the Philippine public schools can only be appreciated in its true significance when we remember that instruction in English is required in all grades, that a great part of the teaching is done altogether in English, and that attendance at the schools is entirely voluntary.—*Review of Reviews*.

Gasoline Launch The name chosen
as a Helper for the thirty-
eight-foot gaso-

line launch which has been provided for our missionaries at Laguna, Philippine Islands, is *Mabuting Balita*. While at home, Mr. Snook received from numbers of friends funds for the express purpose of building this trim and serviceable mission boat. He will thus be able quickly and effectively to reach all points on the two hundred miles of coast-line of Laguna de Bay, and to ascend the Pasig River. This parish contains over 400,000 Filipinos; and our prayers should accompany the workers in their journeyings by water and by land. The launch is as complete in its appointments as a larger vessel, and will give the missionary a floating home in that land so lacking in hotel or other accommodations. The boat was built at Michigan City, Indiana.—*Assembly Herald*.

MISCELLANEOUS

**Protestant
Statistics**

Professor Kattenbusch, of Göttingen, informs us that there are 180,000,000 Protestants. Of this number, 56,000,000 are Lutherans, 20,000,000 Anglicans, while about 100,000,000 belong to churches that range more or less closely with Calvinism. As compared with the two other branches of Christendom, Protestantism falls short of Roman Catholicism, with its 250,000,000, and outnumbers the Orthodox Church, with its 110,000,000 adherents.

In the ranks of Protestantism, the United States leads with about 66,000,000 out of a population of 79,000,000. Great Britain makes a good second, with 37,000,000 out of 41,000,000. The third place goes to Germany, with 35,000,000 out of 56,000,000. Then follows, in the order named, Sweden and Norway, Russia, Hungary, Holland, Denmark, Switzerland, France, and Austria. British colonies and mission stations throughout the world are credited with 14,000,000.

**A Revival
Needed to
Help Missions**

We are all praying to-day for a great revival, but assuredly no cause has so much to gain from a great revival as the missionary cause. Missionary fervor has always followed in the wake of revivals. The rise of the Jesuits, the birth of the Franciscan order, the work of Wesley, the success of the Salvation Army, each is followed in turn by the organization of immense enterprises for the conversion of the heathen. And it is with that lesson in mind that I say that the true crux of the missionary problem to-day is the condition of life and thought in our churches. It is in the inquiry rooms of Boston and Chicago and San Francisco that India and China will be won for

Christ. The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land. A converted America means nothing less than a converted world.

REV. W. J. DAWSON.

DEATHS

Sir George Williams, of London On November 6th, at London, England, Sir George Williams, the founder and father of the Y. M. C. A., passed away at the age of 84. For years he had been growing feebler, and when he presided at the last anniversary of the parent London association, it was felt that it would probably prove his last official act. Seldom does any man live, as he did, to celebrate the *sixty-first* anniversary of the work he himself founded. This unique privilege was given to him. He was greatly beloved. His face, always radiant, was a sermon and a benediction. He was greatly cheered by seeing the Y. M. C. A., first founded in 1844, covering the globe. Queen Victoria knighted him on her own seventy-fifth birthday for his distinguished services to humanity. We note his death now, but more ample space will be given hereafter to the history of the movement he originated.

A. T. P.

John Mackenzie, of Madras Rev. John Mackenzie, M.A., died of heart disease at Madras, on August 22, 1905. The loss will be keenly felt by the Madras Christian College and Mission. When Mr. Mackenzie joined the staff in 1899, he was a man of greater age and of more experience than a new recruit to the mission field ordinarily is. His scholastic attainments were very high, and he had read widely. He undertook the work, believing that by so doing an avenue was opened to him whereby he could gain access to the young men of India.