



**SOME ATTRACTIVE MISSIONARY LEAFLETS**

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## GOD'S CHOSEN VESSELS

BY THE EDITOR-IN-CHIEF

"He is a chosen vessel unto Me, to bear My name" (Acts ix: 15). The words of God concerning the apostle Paul are significant. The word translated, "vessel," is used some eighteen times in the New Testament, and, in nearly every case, it means *that in which something is contained or conveyed*, or, as in this instance, both; for the obvious sense here is that God had made, of the converted blaphemer and persecutor, an elect vessel, first to be a *receptacle* to contain, and then a *vehicle* to convey, His name—"the excellency of His power," as the apostle himself explains and interprets the figure (II. Cor. iv: 7).

Thus understood, the expression, "chosen vessel," is one of the most instructive in the Word of God. The single word "vessel" affords an almost limitless field of suggestion as to the secrets of service, and teaches some lessons of special importance at this present time, when revival flames are being simultaneously kindled in widely separated localities, and devout souls are inquiring as to the laws and principles which control the Spirit's operations, and the conditions of a far wider supernatural work of God.

It is possible that there is a common misapprehension as to the chosen modes and methods of the Spirit's highest activity in the believer and the Church, and through believers upon a dying world. If this is true, then by correcting and removing wrong conceptions we may open the way for intelligent and efficient cooperation with the Spirit in the work of conversion. All missions, at home and abroad, may be awaiting such new impulse and impetus to assure their highest results. More than this, a new era of power and progress may be even now dawning, and we need to be on the alert to catch God's signals and follow them.

Our attention has been called to this matter so emphatically as to lead to an entirely new examination of the whole subject by a careful study of the conditions of the Welsh Revival, in which no feature has been more noticeable than the fact that, whenever the disciples have been filled with the Spirit, converts have multiplied; and, whenever the Church has been thoroughly awakened, cleansed, and harmonized, remarkable results have then followed in the world. The main appeal

of the chosen leaders in this movement has not been so much to sinners as to saints—to children of God, to get right with God, to gather out the stones, to study to please God, to pray earnestly and prevailingly and wait on God for enduement. And when disciples have thus got into true touch with God, converts have multiplied, hardened sinners and even blasphemers have been converted, and often without one word of direct appeal. It seems that as soon as God's chosen channels in His saints become clean and clear of obstacles, so that He can work unhindered, the Spirit of God is ready at once to work in an obviously supernatural way upon souls outside the Church who have hitherto apparently been unreachable.

We have been wont to lay great stress on organized work for the unsaved, to multiply agencies for evangelization, to associate effective results in conversion with a thorough system of appeal to the unconverted by sermons, tracts, after meetings, and individual personal agency and urgency. But, whatever be the reason, in this exceptional Welsh revival all these conditions have been largely lacking. There has been no organization, and but little method. A few humble disciples first sought and found a baptism of spiritual power, and then urged fellow disciples to seek the same blessing. They counseled them to allow no quarrels with brethren to remain unreconciled, no wrongs unrepaired, no sins unrepented of, no duties undone, and especially to give themselves to prayer unceasingly.

In many cases an assembly of believers has met with no such existing conditions of power as yet realized, and, after a few pointed words of searching rebuke, have begun, then and there, to put away sins and hindrances to the Spirit's work, continuing in confession and supplication until every condition was changed; and, before the meeting broke up, sinners, on the spot, began to cry for mercy and turn to God. A more comprehensive fact is abundantly attested—that throughout the field of this amazing quickening, not a Church nor a community of believers has ever thus got into a right posture, Godward and manward, without converts multiplying, so that, at this time, they number upward of one hundred thousand.

Now, what does all this mean but that the all-important matter is *the condition of the vessel*, and its fitness to contain and convey the excellency of the power which is of God and not of us? As we look into the New Testament for guidance, we note several marked facts that confirm this position.

For example, in our Lord's intercessory prayer, His petitions are *confined to saints*. He distinctly limits His supplication to believers. "*I pray not for the world, but for them which Thou hast given me.*" There is, indeed, an *indirect* prayer for the world—that believers may be so one in the Father and the Son "that the world may believe"; but, otherwise, there is no mention of the world as the subject and

object of this sublimely comprehensive prayer. Our Lord's example of prayer, therefore, teaches us that there is comparatively no need to pray for the world if disciples are led to an unworldly life of separation, a positive life of sanctification, and a true experience of that unification which are found only in a true identity with the Father, Son, and Holy Spirit.

Then we observe our Lord's last admonition, that disciples should tarry for enduement with power from on high, and wait for the promise of the Father, before attempting even to bear witness to the world. They were not to hurry into activity, tho men were dying then as now with fearful rapidity, but delay their work of witness till they had, in themselves, the Divine preparation and qualification for witness. And the experience of Pentecost illustrates this principle. The hundred and twenty were all disciples. They met for ten days of prayer, and seem to have had no thought of *converting* anybody. They were absorbed in seeking a strange blessing promised from above. But when it came upon them the rumor of it drew the unsaved, and men were pricked in their hearts and cried out for salvation, and more converts were born to God in one hour than ever since—twenty-five times as many in number as the whole body of praying saints! And again we learn that the main thing is for Christians to get right with God themselves, and when the vessel is ready the excellency of the power will always be conveyed and manifested.

Again it is very significant that all through the Epistle the stress is upon the right conditions in the believer and the assembly of believers. In fact, it is assumed that the assembly will ordinarily be composed of believers only, and that, if any unbeliever strays in among them, it will be unlooked for and exceptional. For example:

If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or *unbelievers*, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth (I. Cor. xiv : 23-25).

These are remarkable words. They indicate that some conditions in the assembly may repel, and others attract and convict and convert unbelievers, turning them into worshipers; and that some conditions of church life have the effect of "making manifest the secrets" of sinners' "hearts," as tho, in such an assembly, there is developed a spiritual search-light that exposes to the sinner himself his secret sin, guilt, and need!

It was some such course of study as this that led the late Dr. A. J. Gordon to the conviction that, during this present dispensation, the Spirit's method is to teach the unsaved, not by directly working on



their hearts, but always through the *believer* as His chosen *vessel*—the medium of communication.

There are glimpses of a wider and more general work of grace in the coming millennial era. There has been already two dispensations: first, before the Holy Spirit was given, when He was outpoured only on certain *classes*—kings, priests, and prophets. Then the body of believers were not missionaries, but guardians and repositories of truth as represented in the Ark of Testimony; and, as the work of world-wide witness was not laid upon them as yet, there was no need for the whole body of believers to receive power from on high. But when the work of witness was enlarged to include the whole assembly, there was a corresponding enlargement of the Spirit's enduement, and all believers were baptized with the Spirit. During this dispensation the Holy Spirit generally, if not uniformly, works on unbelievers *only through saints*. The whole history of missions may be challenged to produce one instance of any large blessing coming to a community of lost souls, unless the good tidings had been borne to them through believers—it might be only a colporteur, a Bible or tract distributor, a chance visitor. The Spirit waits for a chosen and prepared vessel before He conveys to dying souls His grace. If so, how vast the importance of looking with most prayerful self-scrutiny to the condition of the vessel, to use the utmost circumspection to make absolutely sure that in us no hindrance exists to the mighty and speedy working of His power and grace!

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## THE APOSTLE JOHN OF CHINA

### THE MISSIONARY JUBILEE OF THE REV. GRIFFITH JOHN, D.D.

BY REV. JOSEPH S. ADAMS, HANYANG, CHINA  
Missionary of the American Baptist Missionary Union

Dr. Griffith John celebrates his missionary jubilee on September 24th of this year, having arrived in Shanghai on that date fifty years ago. Moses on Mount Pisgah had a glorious outlook of the Promised Land, but it was with the consciousness of work finished, and the joy of Pisgah was toned with sadness. Dr. John's retrospect over fifty years is full of thanksgiving over work accomplished, and there is joy in the prospect of years to come, for "his eye is not dim or his natural force abated." His spiritual vision is likewise clear, and his spiritual force is in its prime. We rejoice that his jubilee finds him a vital power in the work of God in China.

"Great Faith" John was born at Swansea, Glamorganshire, South Wales, on the 14th of December, 1831. His parents were the kind of people for whom good sons thank God. They were pious, hard working, and of unblemished name. At the early age of eight he gave himself to the Lord, and his first public prayer was a plea for forgive-

ness: "O Lord, pardon my sins, through Jesus Christ. Amen!" The first church home of the young lad was the Ebenezer Congregational Chapel, Swansea. At fourteen he first essayed to preach the Gospel, and his message was heard with acceptance. For two years he declined to occupy pulpits away from Onllwyn, but at sixteen he was called upon to preach in places far away from home.

An amusing story is told of this period. Young Griffith John's fame as a preacher had spread far and wide. The deacons of a certain church sent for "the boy preacher" to take an evening service for them. It was his first visit to an outside church, and his reception was anything but kind. John was small and thin, and his youthful appearance was not very promising. The deacons decided not to allow him to preach. It caused the lad some sadness, and the deacons were in a

fix. Who could they secure as a substitute? Just then a local preacher came in to hear Mr. John, and he was immediately called into the vestry. They were so glad to see him, they wanted a preacher. The "local" declined the honor. He had come to hear the "boy." An agreement was reached by which the "boy" was allowed to read the lesson, give out the hymn, and lead in the first prayer. Then the "local" was to take the rest of the service. The chapel was crowded with people, who patiently waited for the service to begin. After the chapter and hymn the young preacher led in prayer. He threw his whole soul into the prayer, feeling keenly the discourtesy with which he had been treated, and longing for a blessing on the people to whom he was denied the right of speaking. During the prayer the congregation was deeply moved, and a "howl," or religious fervor, seized them. "Yes, thank God!" "Gogoniant" (Glory) "bless him!" was heard on all sides. The prayer finished, John essayed to leave the pulpit. The deacons rushed up to prevent, while the congregation called for him in great excitement. John then consented to preach if his friend, the "local," were allowed a turn. The sermon was from Romans viii:18: "For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed." By the time the sermon was fin-

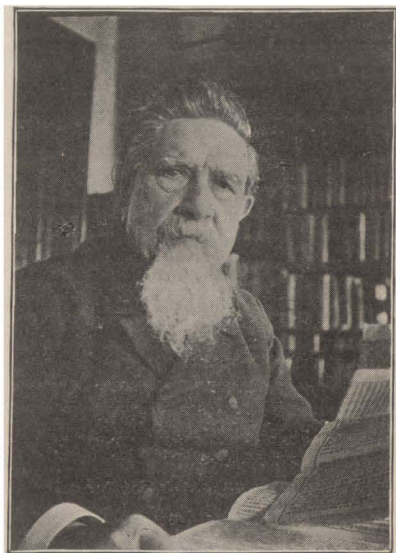


Photo by Arthur S. Adams

GRIFFITH JOHN IN HIS SEVENTY-FOURTH YEAR

ished, men, women, and children were all on their feet, shouting "Gogoniant!"

This was the young preacher's first experience away from home. The result was an engagement to preach once a month. People were delighted to hear the messages God was giving His servant, and many were the kind prophecies of his future usefulness.

At eighteen years of age Griffith John entered Brecon College, where he won a high place by his diligence, earnestness, and true spirituality of mind. What he was as a student he has been all through his missionary life—prayerful, pure minded, devoted to study, always putting first things first; in the busiest moment yet taking time to be holy, helpful to his brethren; wise in counsel, in everything well fitted to be a leader and teacher of men. One of the duties of the Brecon College men was to visit the churches of Wales once a year in the interests of the colleges raising funds for the Alma Mater. During these tours John became well known among the Welsh churches.

At this time his desire was to be an honored and useful minister at home. At Brecon he heard the call to the mission field. Wales, beloved as it was, had many to preach the Gospel, but he felt impelled to reach out to the millions of people in the dark regions of the earth, to whom the Gospel had not yet been preached. In March, 1853, he offered himself to the directors of the London Missionary Society, and, with Mrs. John, sailed for China two months later. Mrs. John was the daughter of the Rev. David Griffiths, a Madagascar missionary.

They reached Shanghai on September 24, 1855, and there met Dr. Medhurst, who was a colleague of Morrison. Thus three generations of missionaries cover the first century of China's Protestant missions.

I. The first period of Dr. John's life in China begins with the early studies and experiences in Shanghai and the cities of the Kiang Nan Plain. The same characteristics are found in the student of Chinese as in the scholar of Brecon. He put faithful work into the language, and the harvest of usefulness has been great. His desire was to preach; and as soon as he was able to make himself understood, he began little journeys into inland cities and towns preaching the Gospel, and distributing tracts and books, Testaments, and portions of Scripture. Mr. John wrote about this time:

It is no tiresome work to me to study Chinese. Its difficulty only intensifies my desire to grapple with it. Who would find it a burdensome task to learn a language which is, through the Providence of God, intended to be a channel through which Divine truth, like a life-giving stream, is to flow into four hundred millions of thirsty but immortal souls? The glory of God in the salvation of souls is the noblest work under heaven.

During this period of apprenticeship Griffith John was brought into contact with the Tai-Ping rebels. His visits to their camps and

strongholds, and the influence he exerted on their leaders, testify of his courage, discretion, and ability. He possessed the pioneer's courage, contempt of danger, and enterprise in mission work. The same qualities would have made him shine in Africa, in New Guinea, or in any place or circumstance where the leader's qualities are required.

### Laying Foundations

II. The second period, from 1861 to 1870, includes the founding of the Hankow Mission, Hupei Province, six hundred and fifty miles from the sea, a center destined to be the commercial metropolis of the empire. The Han River here joins the Yangtze, and many thousands of river craft from all parts of China exchange their cargoes. In the tea season great steamers load their precious freight. The largest battleships of England and France have visited the port. Three cities, Wuchang, Hanyang, and Hankow, group together on the banks of the river, and the new railway trunk lines of the country focus at this center. The population is rapidly increasing, and does not fall far short of two millions.

Griffith John first came to Hankow in a steamer which took fourteen days from Shanghai. The journey is now accomplished in four days. His home was a small native house, and his cathedral the tiny guest-room of his own humble abode.

To a man afire with the desire to preach the Gospel this was a glorious opportunity, and Mr. John made full use of it. The mission stations in Wuchang and Hankow were commenced, converts were gathered, and when he went for his first furlough, after fifteen years of work, central stations had been opened in the three cities, outstations had been opened, native workers called together, many had been baptized, and the work was well established. All around multitudes had been reached with the Gospel message, altho the believers were as yet but few. A medical mission had been established, largely by funds given in China by European friends of the mission.

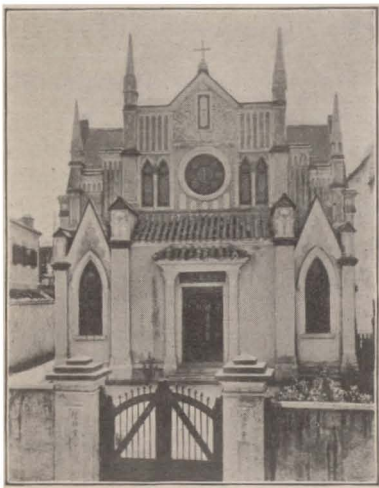
During this period missionary journeys to the unexplored and unevangelized provinces westward and northward were undertaken. One of these notable expeditions in 1868 was undertaken in company of Mr. Wylie, of the British and Foreign Bible Society. The distance covered by boat, or chair, or afoot was over three thousand miles, and occupied over five months.

After a lengthened furlough, caused by the illness of Mrs. John, they returned to China in February, 1873, but, on the way, Mrs. John was taken to her rest, and was buried in the beautiful Island of Singapore.

III. The third period of Dr. John's career, from 1873 to 1890, was marked by literary activities of a high order. The evangelistic work was continued side by side with the pastoral. The medical work was

extended, and became increasingly useful. The daily preaching was supplemented by the publication of books and tracts, which have circulated wherever Chinese are found. The style of writing is easily understood by men of ordinary education, and yet is admired by the literati. Some of his works, in the classical style, are often praised by scholars.\*

Dr. John's chief literary work has been connected with the preparation of commentaries and the translation of the New Testament, in both Mandarin and Wen li (the literary language). This latter work was undertaken by request of the National Bible Society of Scotland. The Old Testament is still in hand, and approaches completion. Nearly a million portions and Testaments of Dr. John's translation were sold in 1904 alone. These books and tracts are printed at the Mission Press, Hankow.



THE CHURCH IN HANKOW, WHERE DR. JOHN PREACHES

In 1888 Mr. John was elected, by a practically unanimous vote, Chairman of the Congregational Union of England and Wales, but, feeling the importance of the

work in China, he declined the honor. In 1889 the University of Edinburgh bestowed upon Mr. John the degree of Doctor of Divinity. Surely never was this distinction better deserved.

For several years the literati of Hunan, Sze-chuan, and other provinces had been alarmed by the power of the Christian press. An official named "Chou Han" began a crusade against Christianity by means of books and placards of the vilest character. The result was riots in various places, and missionaries had to fly for their lives; converts were murdered, missions looted and destroyed. Largely owing to the efforts of Dr. John, the viper press was destroyed, and the whole moral tone of the native publications has been improved.

IV. The fourth period includes the years 1890-1900. Dr. John considers the opening of the long-closed Province of Hunan to be an epoch in his missionary career. For years Hunan had been on his heart. In company with others he had made perilous journeys into Hunan, with ever varying experiences. In this effort Dr. John has

\* The titles of the works are indications of their aim: "The Gate of Wisdom and Virtue," "Leading the Family Into the Truth," "The Guide to Heaven," "Eight Chapters of Truth," "Exhortations to Abandon Opium," "Catechism of Christian Doctrine." These, with many others, have been sold literally by millions.

had the earnest help of Mr. Peng, a native of Hunan, who seems to have been raised up specially for this work. The records of these journeys appealed so strongly to the Christian world that missionaries have poured into Hunan from all parts. To-day there are twenty societies represented in the capital, which, ten years ago, refused to open its gates to a foreigner. Each important section of the province has now been provided with missionaries, and the evangelization of China's last closed province marches on apace.

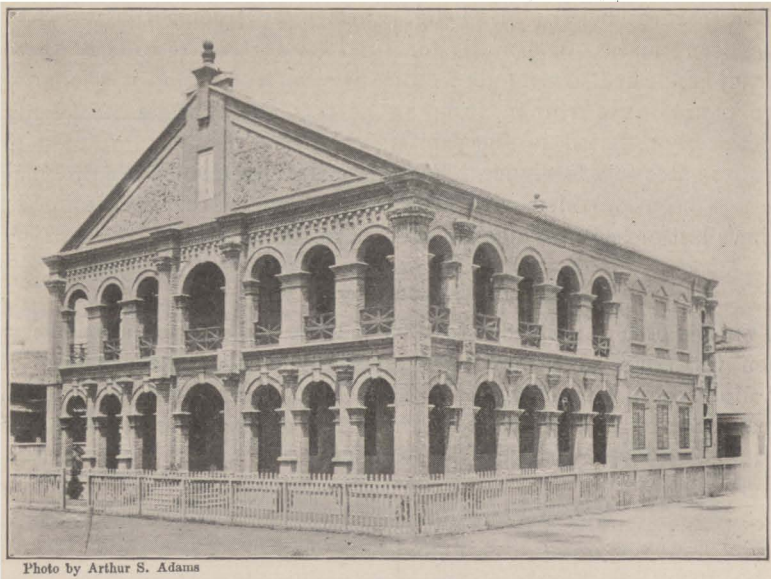
#### **Educational and Literary Work**

V. The fifth period, 1898 to 1905, may be looked upon as the years when Christian education more especially engaged the attention of Dr. John and his colleagues. The events following the war with Japan aroused the Chinese to a knowledge of their own needs, and a demand for Western education was made. For many years the mission day schools for boys and girls had done good service. The new demand created new responsibilities. The high school, under Rev. A. MacFarlane, has begun a very successful career. The normal school, under Rev. C. G. Sparham, has been, and is, full of promise. The theological institution, for training native pastors and evangelists, was established in 1899, and is doing a great work. The theological college is the joy of Dr. John's heart, and in training these men he feels that he is multiplying himself a hundredfold. A beautiful building to accommodate the divinity school, built as the self-sacrificing gift of Dr. Griffith John, and presented by him to the London Missionary Society, was opened in 1904. The hospitals for men, under Drs. Gillison and McAll, and for women, under Miss Dr. Cousins, have had many years of useful work. There is now a new development. This is the establishment of a medical training college for Chinese. Here future physicians, surgeons, and nurses for China are to be trained. A most important work.

Dr. John's first wife shared the toils and sufferings of the early days, and nobly bore her part of the burden. She loved the Chinese, and they were not slow to recognize it and requite her love with deep affection. Her husband often speaks of her as one of the bravest and most unselfish women the world has ever known. The second Mrs. John was also beloved and honored for her saintly life and consecration to the work.

Dr. John has been singularly happy in his influence on the native Christians and the workers who have been found among them. Every missionary owes much to his native assistants. Dr. John is no exception to the rule. Time fails to tell of the men whose names, grotesque and queer to many, are yet written in the Lamb's Book of Life. All honor to them. They have passed through the fires of persecution and temptation, and have been proven to be pure gold.





THE LONDON MISSIONARY SOCIETY DIVINITY SCHOOL AT HANKOW  
This was opened in 1904, and was the gift of Dr. Griffith John

The statistics of the work in the two provinces of Hupeh and Hunan for 1904 give evidence of gratifying progress:

*Missionaries*—Men, 18; wives, 12; unmarried women, 4. TOTAL 34.

*Chinese Helpers*—Preachers, 58; Colporteurs, 50; Bible women, 4.

*Chinese Teachers*—High school and college, 9; Day school, 15.

*Chapels*—140; *Baptized Members*, 10,300.

*Contributions*—Educational fees, \$5,983 (Mexican); Church, \$4,487.

The Central China Religious Tract Society, of which Dr. John is founder and president, was formed twenty-nine years ago for the publication and sale of Chinese Christian books and tracts. The executive committee is composed of representatives of the several missionary societies working in the provinces. The circulation in 1904 was two million, five hundred and three thousand (2,503,000) publications. The society proposes to celebrate the jubilee of its president by building the "Griffith John Jubilee Buildings." These are to be the property of the society, and consist of a book depot, with a shop for the sale of pure literature in English and Chinese, a committee room for the meetings of the society, offices for the use of the agent, rooms for packing and storage of books—a home for the society work. The cost, with the land, will be \$30,000. The salary of the agent is guaranteed for three years if the building is secured. The London Missionary Society, of which Dr. John is a member, will celebrate the jubilee in its own way, but the effort to secure the memorial buildings

is one in which all sections of the Church may well unite in the recognition of what Dr. John has done for China and for the world.

No one can be long in the company of Dr. John without feeling that he is a man of prayer, and one who enjoys the constant sense of the presence of the Holy Spirit. As some men grow old the trials and disappointments inseparable from arduous work harden and sour them; caution degenerates into suspicion, justice into harshness, love grows cold and is replaced by cynical intolerance. The man who has lost touch with the human has lost touch with the Divine. There is an end to usefulness when there is an end to love and faith. In Dr. John the graces of the Spirit have been nourished by prayer and faithful study of the Word of God. His mellowness and sweetness of spirit is a contrast to the peevish pugnacity, harshness, or obstinacy of some who are out of touch with the source of spiritual blessing.

The care of the churches rests heavily on the heart of Dr. John, and his trials and sorrows have been many, but he has not allowed these experiences to overburden his heart or weaken his hands. They have but served to draw out his love and sympathy for all who sin, suffer, and sorrow. He expresses his mind and heart in these words:

My hope for China rests upon the people. Elevate the people and you elevate China. Neglect the people and China will never rise. During these fifty years my energies have been devoted mainly to the uplifting of the people of China, and my constant prayer has been: "When wilt Thou save this people? O God of Mercy, when?"

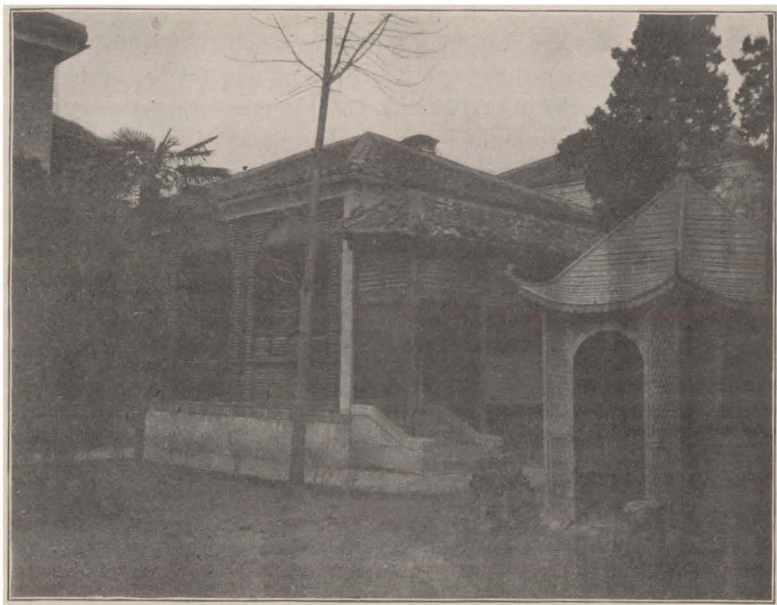


Photo by Arthur S. Adams

DR. JOHN'S STUDY IN THE MISSION GARDEN AT HANKOW



## GOD'S CALLS AND MEN'S ANSWERS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Holding the Ropes," "All About Japan," "Fifty Missionary Programs," etc.

The Scriptures of both the Old and New Testaments tell us how God, at divers times and in sundry manners, called men into special lines of service for Him. Some of these may be taken as typical of a large number, and represent ways in which men respond to God's calls to-day.

I. Jonah was a prophet who heard the Divine call to leave his country and become a foreign missionary, but disobeyed it until affliction brought him back into line with God's will. When the summons came to Jonah, telling him to go to Nineveh and cry against it, he raised no objection, tho it was a most unwelcome mission, but quietly made preparations to go in the opposite direction, hoping to escape "from the presence of Jehovah." It was a sore experience that brought him to his senses, and taught him the folly of trying to run away from God. In the humble and contrite prayer offered while a captive in his strange prison-house, we find him drawing near to God and promising to pay that which he had vowed, and when the word of the Lord came to him a second time he arose and "went unto Nineveh according to the word of the Lord."

II. Moses, the great lawgiver, was unmistakably called of God, but was at first very reluctant to undertake the great work. He proved himself a masterhand at making excuses and raising objections. Forty years before God appeared to him in the burning bush, Moses had aspired to be the deliverer of his people, yet when God called him to that very work he seemed strangely unwilling. He did not absolutely refuse, but in a lengthy interview with the Almighty raised one objection after another, and sought in vain to be released from the responsibility. Very patiently did God deal with him, and meet his objections with promises of grace and strength for times of need.

When Moses first pleaded his personal unfitness, God's answer was a promise of His abiding presence, like that of Christ in giving the Great Commission. Moses' second and third objections concerned his credentials, and the unbelief of those to whom he was sent to deliver. In response, God gave to Moses His great name, "I AM"—the name which asserts the self-existence and the eternity of the Deity, and He delegated to Moses His wonder-working power. Still unsatisfied, Moses raised another objection of personal inability, and with a patience seemingly inexhaustible God again promised to be with his mouth and teach him what to say.

Surely we would expect Moses to yield, after the omnipotent God had promised him His abiding presence, entrusted him with His great name, endowed him with miracle-working power, and imbued him with wisdom of speech; but, alas! Moses now boldly says: "O my

Lord, send, I pray Thee, by the hand of him whom Thou wilt send." Then the anger of the Lord was kindled against Moses. Yet the love of God is shown in that the unwilling servant was not rejected, but was given Aaron for a mouthpiece. Not till then did he finally enter upon his great mission. Many a time must he have wished that he had not made it necessary for God to give him a helper who often proved a hindrance.

III. Samuel heard God's call as a child before he had learned to recognize the voice of God. His teacher, Eli, taught him to know that voice, and when at last he understood, his obedience was prompt, full, and unquestioning. The task laid upon the child was not an easy one, yet he made no complaint and raised no objection, but performed a painful duty without flinching.

IV. Jeremiah has given us a beautiful example of a young and timid disciple accepting a call to difficult service laid upon him by his Lord. When not more than twenty years of age the retiring, sensitive lad received the first intimation of the high office he was to fill. Then he learned that even before his birth he had been sanctified and ordained to be a prophet to the nations. In those days the office of prophet was no sinecure, and naturally the young man cried out in dismay: "Ah, Lord Jehovah! behold, I know not how to speak, for I am a child." There is no refusal in the words, simply an overwhelming sense of insufficiency, and the Lord dealt tenderly with it, and encouraged him with promises like those he had given to Moses. Jehovah also touched his mouth, saying: "Behold, I have put my words in thy mouth; see, I have this day set thee over the nations and over the kingdoms." Then Jeremiah no longer resisted the call or sought to evade its duties. He at once took up the burdens laid upon him, and became courageous and unflinching in filling his difficult position.

V. Isaiah is the volunteer missionary of the Bible. He received his call to service in one of the most sublime scenes recorded in the Scriptures. It was preceded by a vision that changed his life and prepared him to be a great force for righteousness, not only in his own day, but on down through the ages. Isaiah saw a vision of the Lord in His glory, and heard the praise of His holiness. The effect was overpowering, for in the light of God's holiness Isaiah caught a glimpse of his own sinfulness, and cried out in despair at his own imperfection. Then, as now, confession of sin was the sure way to cleansing and pardon. The Lord purified him, and so prepared him for service. Then he heard the call for volunteers, and immediately responded in the words which have ever since voiced the readiness of willing hearts: "Here am I; send me." The young volunteer was accepted, and at once entered upon the sublime and effective, tho often difficult and discouraging, mission.

Thus God is still calling men to positions of trust in His service, and men are answering these calls very much as did the men of old. Some yield only after being trained in the school of adversity, like Jonah; others raise many objections, like Moses; some, like Samuel, do not at first recognize the call; some are timid young disciples, like Jeremiah, and shrink from the tasks assigned, while others see their own unfitness, but when the Lord redeems and cleanses them, are eager, like Isaiah, to respond to His call for volunteers.

Has God's call come to you? If so, what is your response?

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## AN EXPERIMENT IN MISSIONARY CALLS

BY A MISSIONARY SECRETARY

In pressing the claims of the mission field upon the lives of men the answer most frequently given is, "I don't feel called to the foreign field. These claims are not specifically upon me." Often the missionary boards are told that if only they could address to young men personal, definite calls to the foreign field, a larger number would go. Home churches pick out the men they need for pastors and address special calls to them. The foreign field should do the same. If it did, the men who are ready to respond to the definite call of duty, and who have never had any such call to the foreign field, would go.

Altho disbelieving this view, one of the missionary boards recently made some experiments to test it. It may be of interest to record a few of these and the result.

I. A capable young man was needed for work in the Philippines. It was a most attractive field. The islands had just come into the possession of the United States. Manila had thousands of soldiers and civilians needing spiritual care. Some one was wanted who had had a few years' experience in the ministry at home. Definite invitations to undertake the work were sent to six young ministers. Every one declined.

II. A doctor was needed for a station in another field. The need was urgent, for the nearest male medical missionary was a week's journey away. The influence and usefulness of the position were almost unlimited. From the governor down to the humblest laborer the people respected and trusted a good man in the place. There was opportunity to train young natives and send them out to care for their own people. Ten young physicians just beginning practise at home were one by one definitely called to the work. Every one declined.

III. A missionary at home on furlough was sent to visit all the theological seminaries of the Church, where he addressed the students and talked with them individually. When they urged that they did not "feel called," that the more general need did not constitute an

adequate call to them, but claimed that they would honestly consider a definite personal call, he reported their names to the Board, and such calls were sent. They may have received honest consideration, but not one of them was accepted.

IV. Another missionary at home on furlough was anxious to find two men—one a doctor, one an ordained man—who would return with him as reinforcements. He was authorized to secure these men if possible, and in that effort he wrote to young men of whose qualifications he had reason to feel somewhat assured. The result was utterly discouraging to him. After he went back to his field he sent home the letters which he had received in reply to his appeals.

### Some Replies to Personal Calls

One doctor wrote, after inquiring about the salary: "Is there any way by which a doctor could make more money than the salary proposed? I believe that it is not the rule for a missionary to think anything about the money part of it, but we do. While in our hearts we have a great desire to lift up and proclaim the goodness of salvation to those who know it not, yet we feel that such a sacrifice should be fully recompensed by those who are willing to send but not to go."

Another doctor replied from a place where the church was able, and it was hoped would support him as its representative: "My delay in answering was due to my being unable to say yea or nay to your proposition. Of course, my reason for going would be, one; my excuses for not going, many. But as some of these excuses seem reasonable to me, I could not decide to go without more time to investigate, and probably with fuller knowledge I shall have better judgment. Now, as to our people here sending us—*i.e.*, bearing our expenses, or any considerable part of it, that offer is not worth par." In a later letter he continued: "I have thought over the work a good deal; can't see how I can go. Even if I could, I would not think it wise to go into a new field. A man who had the language and an extensive experience in the medical work here would be very much more profitable to you; in fact, I would think these qualifications indispensable. These and other reasons compel me to decline the work." How soon would the world be evangelized if only those were to go who already knew the language?

A third doctor wrote: "Am sorry that I can not answer such an invitation more favorably, but I have never considered myself worthy and able enough to answer such a call; and then I have recently made preparation for accepting a fairly good opening for the practise of my profession. Of course, this last is not sufficient excuse, but present circumstances as a whole would hardly make it possible for me to entertain the invitation further."

A fourth confessed that he was not making the best use of his life,

but did not feel that he had the Divine warrant for making any better use, and the particular call that was addressed to him never touched him—"I feel that my life is counting for little here as compared to what it might count for upon the foreign field, but as yet the call seems to be to stay."

A more tangible sort of difficulties were mentioned in the response of others. A young pastor who had once expected to be a missionary, writes: "I have thought over this matter prayerfully, and were it not for some circumstances I might look upon it more favorably as the leading of God for me. I can not answer until I may have the opportunity to confer personally with the girl who is soon to be my wife. I shall hold the matter under prayerful consideration till that time, and shall let you hear again from me about August 15th." At the promised date he wrote in reply to a second strong appeal:

Your strong, logical claims for the field that lies close to your heart has led me to an even deeper consideration of the possibility of my going. Your letter with its Christlike call brought tears to my eyes (now don't say they were crocodile tears), but I do not believe it God's will, so far as I have been able to interpret it, for me to go. My way at the present is hedged about. I have surmounted almost impassable barriers in reaching the ministry of Christ, and I'm not afraid of what might stand in the way, if fully convinced of its being the Master's plan for my life. I shall be very frank with you, and trust you never to speak my name in connection with the circumstance. What from the first has turned me from the field beyond is still in the way—viz., the condition of my health. I do not think it (and I'm honest about it) wise for me to attempt that change now. And, again, if I go it will be the breaking of ties that I believe brought about by God. The girl whom I love as my own soul, and to whom I'm soon to be married, can not go. You will quote to me, "Whosoever forsaketh not friends, wife, etc., is not worthy of me." If that were the only thing, the Lord would show me my duty in that. When I asked her to be mine, it was with the promise that my purpose for the foreign field was changed. To make such a change now, just before we are to be married, would be a serious thing. I regret to say anything about this feature, for both myself and wife to be are very much reserved about private affairs. And what I have said is only a hint of some things which seem to close our way. My heart is in those fields, and many times I long to be away and engaged in what I had long cherished as a life work.

There were other cases of home ties. One young minister replied:

All things taken into consideration, I can not conscientiously go. Mrs. ——— can not, for one thing, make up her mind to go so far away and leave her mother. I appreciate my wife's feelings, and so do not urge the matter. As far as I myself am concerned, I think I could go gladly. But I would not have Mrs. ——— go until she is willing, for I think that would be a calamity. However, I am contemplating the step next to it. I have been writing to-day to Dr. ———, synodical missionary of ———, for a place in his jurisdiction.

Another, after receiving the call, says:

Of course, I wrote to my parents, and they refuse the request. My mother, however, in her last letter did say that, "if she were convinced that it were God's will, she should say, 'Go.'" Later than that I have not heard. But as the matter now stands I do not feel that it would be right to make application to the Board. I do not believe that it would be right to go without their consent. I would have no certainty that I was doing right, and a fear that it was all wrong, and that afterward I would regret the opposition so as to impair my usefulness anywhere. . . . I do not think that, "He that loveth father or mother more than me" necessarily applies to the choice of field, not until one has a conviction that it would be wrong for him to do anything else but the one thing. Such a conviction I do not have. The conviction is rather growing the other way. I only hope it is not selfishness; I have tried and prayed to be free from wishes of ease and ambition. Besides the consent of my parents, there are some other things, proper considerations, which seem to point toward remaining at home. These are secondary and indecisive in themselves, yet when taken together and added to the other, do have some weight. . . . I would not lag in duty, nor is it safe to get in too much of a hurry and run before Him.

As some felt too inexperienced to go, so others who had gained experience felt that it would be wasting their experience to leave home. "After spending twelve years here," said one, "and so arranging my work as to prepare myself for greater usefulness on the home field, I do not feel that it would be best for me to change my plans, and begin the study of a new language at the present time."

But the chief obstacle apparently is "I do not feel called." One minister wrote:

I do not feel that I am called into the work. I can not undertake it until I am sure I would feel contented and happy in the work. This could not be unless the Spirit actually had laid hold of me in a call that can not be denied. I invite your prayers. It may be that God will make it clear that I am to go. At present, however, I feel it my duty to remain at home. I have looked over the matter in all its lights, and have had the cause of missions brought to me forcibly before. I have had missionary labor in view as a possibility in my life for a long time. No amount or quality of argument or persuasion will influence me in any way. I await the Spirit's call. Indeed, it is over-persuasion that I fear. It might lead me into the work for wrong reasons, and ruin my life and work. There is a place for each of us in the plan of God, and when we are led aright we find the place; any misplacing resulting from following wrong counsel or from pursuing wrong ends is a crime. I must see clearly that I am called to the foreign field before I can go, and I look to God to make it clear.

To a second and third letter, asking whether the feeling had not come at last, the call having been given as clearly as it was possible for any messenger of God to express it, the terse answer was returned:

I am no nearer a feeling that I ought to go the mission field. I do

not feel called to it. I must, therefore, regretfully say "No" to your question.

Another graduate of a seminary, suggested by one of its professors, replied: "I have never given much thought to the foreign field, and therefore could not say upon the moment whether it would appeal to me or not. Would you kindly let me know who gave you my name for the work?" The missionary wrote to the seminary from which the student had been graduated, saying that he wanted to know who had suggested his name. The missionary felt some surprise that a student could have been three years in the seminary "and have never given much thought to the foreign field." It was explained to him that the student "had lived a mile from the seminary, and thus perhaps escaped some of the influences that are strong on the campus." He had attended classes, however, and taken the regular course in its entirety.

*Not one* of all those to whom the missionary sent his earnest call responded, save two who had already offered themselves to the missionary board of their church.

#### Some Lessons and Conclusions

1. Men to whom such direct and specific calls come, give them troubled consideration. Their letters show a real interest in the appeal.
2. Men demand, as a condition of their going as foreign missionaries, a type or quality of "call," or evidence of duty, altogether different from that which satisfies them in staying at home.
3. Men do not look at missions and the mission call with much of a soldier spirit.
4. Men easily use phrases which they do not analyze. "I do not feel called." What does that mean? It does not mean any physical or psychological feeling. It means "I am not convinced that it is my duty." But has a man a right to stay at home without such a conviction of duty? One man thinks he ought not to go unless "the Spirit actually laid hold of him in a call that can not be denied." But he can not say that the Spirit has thus laid hold of him to stay at home. But why not? If such a violence is necessary to warrant his going where there are millions without the Gospel, a far greater violence would seem to be needed to warrant his staying here.
5. Men can go through our theological seminaries without ever having their consciences stirred as to their personal missionary duty.
6. Men who do not feel like being missionaries will not feel called to go.
7. And, finally, experiences like these enumerated, and many others of a similar character which might be added, would seem to indicate that only those will hear a specific, definite call who have already

heard the general call sounded forth in the last command of Christ and the sigh of the burdened world. It is as Christ said it would be in the matter of Christian faith. If men didn't believe on the evidence that they had, they wouldn't believe if some one rose from the dead. So in missions, if men don't hear the call with the light already given, they are not likely to hear, even tho a missionary needing help came directly to them, or tho Christ Himself were to be here calling again, *not for conscripts, but for volunteers.*

The idea of a special call, of its necessity and its potency, is a good deal of a fallacy. All any man needs to know is what his duty is. There is no more reason for special revelation of missionary duty than for special revelation of the common duties of daily life, or the duty of Christian service at home. How do we determine where we will work at home? On the basis of need and usefulness. Oceans do not disrupt the universality of these principles. Need and use are the basis of life, and no geography is exempt from their application.

"To know the need should prompt the deed," said Mary Lyon. That is the only call that any man should require.

## HOW SOME MISSIONARIES HAVE BEEN CALLED

BY DELAVAN L. PIERSON

The decision of the question, "Am I called to be a foreign missionary?" has meant wakeful nights and anxious days to many conscientious young Christians. Even where the will is surrendered to God, the problem is not always easily settled. All can not agree with Keith-Falconer, that all are called to go who can not show conclusive reasons for remaining at home. On the other hand, the quality, if not the quantity, of missionary candidates would, no doubt, be improved if the opposite principle, voiced by D. L. Moody, were more generally followed, "Do not enter the ministry or the mission field if you can conscientiously keep out."

But mere theories do not suffice. Each man must decide for himself by the light which God gives him. We may, however, discover some of the principles involved by a brief study of the facts, influences, and arguments which have led some eminent missionaries to believe that they were called of God to go to the foreign field. We shall consider only a few of those whose subsequent work has been so manifestly blessed that no sane man will doubt that this was God's will for them.

John G. Paton, the honored apostle to the New Hebrides, left his successful work in darkest Glasgow for the dangers, hardships, and uncertainties of pioneer life among the degraded cannibals of the South Seas. What were the influences and arguments which led him to believe that this was the call of God? As a boy, he received his



first missionary impressions at the family altar. He tells us that as his father knelt and poured out his whole soul with tears for the conversion of the heathen to the service of Christ, the children all felt the presence of the Savior, and John hoped that some day he might be privileged to carry the Gospel to some portion of the heathen world. Years afterward, when he decided to go to the foreign field, his parents said to him: "When you were given to us, we laid you on the altar, our first born, to be consecrated, if God saw fit, as a missionary of the cross, and it has been our constant prayer that you might be prepared, qualified, and led to this very decision."

Thus Paton became imbued with the missionary spirit in his youth, but the immediate circumstances which led to his offering himself for the foreign field came when, at the close of his theological course, he was working with much blessing in the wynds of Glasgow. While pursuing his studies, he had continually heard the wail of the heathen in the South Seas, and knew that few were caring for them. When the Reformed Presbyterian Church, of which he was a member, appealed in vain for a missionary for the New Hebrides, he felt that God was saying to him: "Since none better qualified can be secured, offer yourself." He feared that he might mistake his emotions for the will of God, so that it was only after much prayerful consideration that he finally offered himself, and was accepted. Nearly all of his Christian friends argued against his leaving the Glasgow work, but financial inducements, the pleadings of loving parishioners, and the needs of his present field failed to move him. He had heard the voice of God, and must obey. He was most moved by the thought that those at home had the means of grace, if they would use them, while the heathen were perishing, without an opportunity of knowing God's love and mercy.

Many other great missionaries have received their first impulses to go to the front by the prayers of their parents and instruction in the home. This is true of Alexander Mackay, of Africa, whose mother told him the stories of missionary heroism, and whose father traced for him the route followed by Livingstone across the Dark Continent. "The Life of Patteson," reports of missionary addresses, and, finally, Stanley's appeal for Africa, induced him to offer himself in the unusual capacity of an "engineering missionary," and he became one of the greatest pioneers of all time. Alexander Duff was first interested by pictures of idols shown him by his mother, and was led to volunteer as a result of the lectures by Chalmers, Morrison, and Marsden.

The thoughts of Cyrus Hamlin, the famous founder of Robert College, Constantinople, were first turned to the mission field in his home and in Sunday-school, and his interest was clinched by his own generous gifts from his poverty. He became apprenticed to a trade, but was advised by friends to study for the ministry. He tells us that he always had a trembling apprehension that if he should become a min-

ister, he would have to be a missionary. This apprehension became a conviction, a purpose, and a desire when he came under the influence of Morrison and Lyman, afterward the martyrs of Sumatra, and listened to others urge the claims of the heathen millions. He acknowledged the obligation of Christians to give them the Gospel, and responded: "Here am I; send me."

James Chalmers, the Great Heart of New Guinea, first heard God's call when a reckless, fun-loving lad of fifteen. A letter from the Fiji Islands was read in the church one Sunday afternoon. It told of the degradation and cannibalism there, and the conquering power of the Gospel. When the pastor had finished reading, he looked over his spectacles at the Sunday-school children, and said: "I wonder if there is a boy here who will become a missionary, and by and by bring the Gospel to the cannibals?" Chalmer's heart was touched, and he responded: "Yes, God helping me, I will." He afterward drifted into indifference and forgot this promise, but three or four years later, when his spiritual life was quickened, he remembered his vow, and immediately began to prepare for the mission field.

#### The Voice of God in Print

Probably no means has been so widely used to voice the call of God as has the PRINTED PAGE. The "Life of Brainerd" sent Henry Martyn and Samuel Marsden to the field. William Carey was aroused to see the condition of the heathen world by the reading of Cook's "Voyages," and Fuller's Tract convinced him of the duty of Christians to give them the Gospel. Hans Egede, the Moravian, was led to Greenland by reading chronicles of the lost colony of Eric the Red, and the "Memoirs of William Burns" turned John Kenneth McKenzie toward China.

The call to Dr. John Scudder, of India, came in the form of a little tract on "The Claims of Six Hundred Millions." The facts and arguments of this tract, which he picked up casually in visiting a patient, so burned into his soul that he gave up his growing medical practise in New York, and offered himself for Ceylon. The arguments of his friends failed to move him, tho he recognized the great opportunities of a Christian physician in a large city. He was keenly conscious of the duty which he owed to his wife, whom he had married expecting to remain at home, and to the child that had been given them, but, in contrast to other claims, he saw the cross and the dying Savior, who seemed to say: "If I, your Lord and Master, have suffered all this to save these poor benighted ones, will you hesitate to carry to them the glad tidings by which alone they can be saved?" To him there was no escape from such Divine logic, and on his knees he responded: "Lord, I go, since Thou hast commanded to preach the Gospel to every creature."

A somewhat unusual story, but one which contains no new principles of action, is that chain of circumstances and convictions which led Bishop Tucker to leave his artist's studio for the jungles of Africa. One day he was painting a picture of a poor woman thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy winter night in the dark, deserted streets. The closed and bolted doors offer no haven of rest, and the faint flickers of light only serve to reveal her misery. As the picture grew, the artist suddenly threw down his brush, exclaiming: "Instead of merely painting the lost, I will go out and save them." He entered the ministry, worked in the London slums, and finally decided to go where the darkness was thickest and the condition of the lost most hopeless. Thus he became in time the successor of Hannington, the martyred Bishop of Uganda, and the leader in one of the most remarkable transformations the world has ever known.

The peculiar circumstance which turned Robert Moffat's heart toward Africa was the sight of a placard announcing a missionary meeting. The date had already passed, but he was in a thoughtful frame of mind, and the placard recalled stories which he had heard his mother tell. He determined to devote his life to the heathen, even tho he had to go to sea and be cast away on an island in order to do it.

The PERSONAL INFLUENCE of missionaries and other consecrated Christians was the great force used in shaping the life and deciding the field of labor in the cases of Pateson, the Bishop of Melanesia; John Mackenzie, of South Africa; John Williams, of the South Seas, and E. J. Peck, pioneer among the Eskimos of Cumberland Sound.

The life of Ion Keith Falconer was short, but intense and influential. With every inducement and promise of advancement at home that can be offered by noble birth, money, natural genius, high education, athletic ability, and unusual success, he nevertheless chose to leave all behind, and devote time, talents, and fortune to the salvation of the Arabs. He was greatly influenced in his course by the lives of Henry Martyn and John Wilson. A visit to Egypt, conversations with General Gordon, and an appeal for Moslems by General Haig, finally led him to go to Aden for a brief but devoted and fruitful period of service. Hundreds of other young men have since gone to the mission field under the influence of his conscientious reasoning and self-sacrificing example.

George Lawrence Pilkington was called to Africa from the teacher's desk. The missionary awakening came with the spiritual, and was directly traceable to a renewed interest in the study of the Bible. The profession of a school-master had many attractions for him, and he was admirably fitted for that work, but the conviction grew upon him that God was calling him to obey the parting command of the Savior. He first made application to the China Inland

Mission, in consequence of an appeal from the famous "Cambridge Seven." He stated his reasons as follows:

Because I believe it to be God's will, and I think this because the need abroad is great. We have a sort of plethora at home, and I am free to go, and—Mark xvi:15. The need of missions has come before me urgently for a year.

At the earnest request of his father, he abandoned the project for two years, but at the end of that time a personal appeal was made to him, as a university man, to go to Africa. Pilkington was stuck with the fact that the expiration of the two years and the presentation of the call *coincided*. He consented to go, and never afterward doubted that God had summoned him to Africa.

### The Logic of Common Sense

James Gilmour, of Mongolia, decided the question of his field of labor by the logic of common sense. When he had once become satisfied that he had found the Way of Life himself, he determined to tell others of that Way in order to extend Christ's Kingdom. He therefore prepared to enter the ministry. The next question was the field of labor, and by calm deliberation he became convinced that he should offer to go abroad. He wrote:

Is the Kingdom a harvest field? Then I thought it reasonable to seek work where the need was greatest and the workers fewest. Laborers, they say, are overtaxed at home; then what must they be abroad, where there are widespreading plains already white to harvest with scarcely here and there a solitary reaper? . . . But I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey the command of Christ. He who said "preach" said, also, "Go ye into and preach." What, therefore, Christ has joined together, let not man put asunder.

Robert Morrison is another notable example of one who was influenced simply by the desire to obey his Lord. Duty was the motive which led him to stand ready to endure any hardship if only he might preach Christ to the Chinese, and so open the way to the King of kings.

The call of Adolphus C. Good, who gave his life to Africa, came in no unusual way by voice or vision, but by the consciousness of what Christ meant to him, and the comparative need at home and abroad. He wrote to the Mission Board that his reasons were "just about those that would suggest themselves to any one. The Gospel is here within reach of all, and many of the temporal benefits, at least, are enjoyed by all. The heathen have neither. This, I think, makes it the duty, especially of every young minister, to inquire not, why should I go? but, why should I not go? To the latter question I can give no answer, and I therefore consider it my duty to go if the church

will send me." A similar chain of reasoning led Griffith John to China.

M. Berthoud, whose death in South Africa we chronicle this month, traced his first interest in missions to instruction in the Sunday-school. When he reached maturity he felt the obligation resting upon Christians everywhere to make amends to the people of Africa for the cruel slavery into which thousands on thousands from the Dark Continent had been dragged. He therefore chose Africa for his field of labor. "It is the Gospel," he used to say, "which has begun to make amends, and it is the Gospel which will certainly complete the work. The Gospel will yet make Africa one of the most beautiful territories of the Kingdom of God. The first shall be last, and the last first. What a privilege to be called to labor in this great undertaking!"

The call of François Coillard, the famous French missionary to Zambesi, is given in his own words on another page. His was another case of awakening conscience and a desire to serve where the need was greatest.

Women, too, have heard and heeded the call of God to evangelize the regions beyond. Mary Louise Whately became interested in the women and children of Egypt through a visit to Cairo. Then, after the death of her mother, she was ordered to a southern climate for her health. Her thoughts turned to the Nile, and led her to undertake the rescue of her Moslem sisters, whose life of ignorance, drudgery, and neglect had awakened her sympathies.

Annie Taylor, the only Christian missionary in Tibet, became a missionary in the face of strenuous opposition at home. When a mere girl she heard a call for men to go to Africa that made her wish, for once, that she had been born a boy. At that time unmarried women were not asked for, so she devoted her energies to the needy at home. Her parents were opposed to her missionary plans, and she sold her jewels to support herself during a medical course. Subsequently, however, the mother was converted, the opposition died out, and Miss Taylor turned her face toward China.

Melinda Rankin began by urging others to go and evangelize the Mexicans, and ended by going herself. Eliza Agnew heard in school of the work of Harriet Newell, and decided to "go as a missionary to tell the heathen about Jesus."

Fidelia Fiske was but a babe when her uncle, Pliny Fiske, sailed for Syria, but her interest was stimulated by his letters and by the influence of Mary Lyon. The appeal of Dr. Perkins finally led her to offer her life to Persia.

Not less inspiring are the calls of other God-sent men and women. Verbeck, the international missionary, was personally asked to respond to the call for "an Americanized Dutchman" to go to Japan; Judson gave up a Boston pastorate, after reading Buchanan's "Star of the

East"; Vanderkemp went to India, being moved by the report of an address by Dr. David Boque, asking for missionaries, and citing the curse pronounced by Deborah on the inhabitants of Meroz; Livingstone offered to go to China when he had read Gutzloff's appeal, but the opium war prevented, and Robert Moffat turned the course of his life toward Africa. Ludwig Krapf was led to think and decide for the foreign field by writing a paper on missions.

### Some Conclusions on "Effectual Calling"

A review of the factors which indicated the Divine leading to these great missionaries of the Gospel may throw some light on what constitutes "effectual calling" for the mission field.

I. In reviewing missionary biographies, one can not fail to be impressed with the fact that a surrendered will is the first requisite to the recognition of a Divine call. The Spirit speaks to the spiritually minded, and if we would know the will of God, we must be susceptible to His influences. It goes without saying that only those are called to go who have first learned to follow, for the call to service does not precede the summons to enlist. Idlers are not wanted, but those who have the greatest promise of usefulness at home are most urgently needed abroad. The closed door behind is not necessary before one can enter the open door in front.

II. God is not limited in His method of making known His will. The missionary call may come in any way, at any time, or in any place. Some are called in childhood, some in youth, and others in maturity. God speaks to His listening servants at diverse times and in diverse manners. It may be a mother's story, a father's prayer, a picture, a map, a book of travels, a letter, a missionary biography, a sermon, or the quiet word of a friend—it matters not, so long as it is recognized as God's message to the soul. The call does not usually come in a single incident or impression, but in a series of circumstances, and a growing conviction that such is the will of God.

III. The arguments and opposition of friends and family do not necessarily constitute a Divine barrier to the forsaking of country and kindred for Christ's sake. There may be years of waiting, but it is not lost time; there may be a period of indecision, but the light comes at last, and then there is no hesitation. Personal unfitness may be overcome by study; parents may be won over in answer to prayer; money, position, fame, are nothing—they vanish away, and only that which is founded on the will of God remains. Even the lack of a society or board may not be a Divine hindrance. Samuel J. Mills was called before there was an American society to send him.

IV. The one feature which is noticeable in every call is the personal conviction implanted by the Spirit that this is the will of God. We have no right to expect anything individual, peculiar, and startling—a voice from the clouds, or a sign from heaven—to call us to the field. God leads rather than drives His people. The marching orders have been given, vast regions of the world yet remain to be possessed; therefore, he who is not spiritually blind and deaf may hear the voice of God speaking to his heart. God's Word, the need of the world, and one's own ability are the only factors necessary in deciding the question of a missionary call.

## THE MISSIONARY'S CALL

Words written about 1827 by Nathan Brown, an American Baptist Missionary to Burma, Assam, and Japan.

CHANT.

[Mendelssohn Collection, 1849.]

EDWARD HOWE, Jr.

1. { My soul is not at rest. There comes a strange and secret whisper to my	spirit,....	like a dream of .....	night,
2. { Why live I here? The vows of God are	on me,...	{ and I may not stop to play with shadows, or pluck earthly	flowers
3. And I will	go!.....	{ I may no more refuse to give up friends and idle.....	hopes,
4. { Henceforth it matters not if storm or sunshine be my	earthly lot,	bitter or sweet my.....	cup,
5. { And when Thou call'st me Home at	last,.....	{ and my frail body lies beneath the cocoa's.....	shade
6. { And when the soul for whom the Evil One hath struggled as he hath for	me,.....	{ at last finds refuge on that blessed.....	shore.

1. that tells me I am on en -	chant - ed	ground.
2. till I my work have done, and	rendered my ac -	count.
3. and every tie that binds my heart to	Thee, my	country!
4. { I only pray, "God make me holy, and my spirit nerve	hour of	strife!"
5. { for the stern	other worlds than	this.
6. it will be sweet that I have toiled for	gratitude and	love.
7. O, how this heart will glow with		

CHORUS for first five verses.

*cres.* *p*

The voice of my be - lov - ed Lord, "Go teach all na - tions" is call - ing

*f* CHORUS for last verse.

me, I must o - bey Thro' a - ges of e - ter - nal years, my spir - it

nev - er shall re - peat that toil and suf - f'ring once were mine be - low.

## MONEY TO THE REAR

BY ALVA MARTIN KERR, DAYTON, OHIO  
Ex-Treasurer of the Missionary Board of the Christian Church

It has been well said that the problem of the twentieth century Church is to convert the money of its membership to Christ. One of the speakers at a large missionary convention recently declared that it took great effort to raise missionary money, and that he had had "a great deal of experience in pushing the Gospel *money end forward*." Every church-worker knows that there is no part of the cause that requires so much strenuous effort, and often produces such meager results, as the financial end.

May it not be true that one of the main reasons why we find it so difficult to finance the work of the Kingdom, and often so distasteful to ourselves and every one concerned, is because we are trying to push the work "*money end forward*"? A careful study of the literature published by the different mission boards in periodicals, tracts, leaflets, and programs of conventions, shows that the subject of "Money," in one phase or another, is brought in at every turn, until one can almost hear the jingle of it. In the local church work, how few pastors ever think of preaching a mission sermon, or saying anything on missions, without closing with an appeal for an offering or an announcement of the next mission collection. It is my conviction that this method has hindered at the very point where it intended to help. It has made mission meetings and mission literature objectionable to the masses. A large number of church-members weary of missionary publications and meetings, because they know that they will be urged to give money which they do not want to give or will feel uncomfortable because of what people think of them for not giving. Thus they have come to dislike and shun the greatest work in the world.

Of recent years there has been a change for the better along this line. Woman's societies and mission study classes have placed the emphasis on instruction, and many interesting books have been put in circulation. But these are reaching only a few, mostly the young people who are unable to pay large amounts. The larger part of the congregation hears and knows almost nothing of missions except through sermons, mission magazines, and conventions. In none of these has instruction outweighed the thought of giving. Offerings, tithing, bequests, have been the notes that have resounded in everything missionary that has come to their ears, so that people do not hesitate to speak their displeasure. One needs only go among the churches to find how general is this condition.

The class that has been alienated in this way usually includes a prominent part of the monied men and women of the church. They



are the business men and the club and society women who have no time or inclination for the mission society or study class. Once enthused with the spirit of Christ and the grandeur of the work, they would be a power. But how seldom have we tried to gain their interest except from a monetary standpoint. In the same way, in trying to win men to Christ, we too often give the impression that we want to get them into the church for what they can do to help carry the burden of the church, instead of impressing them that we want them converted because they themselves need salvation. Every attempt to reach these latent Christian forces has all too plainly shown them that we are anxious for their financial help, and that we would not have this energetic interest in them were it not for the money we hope to get out of them for the good of the cause. We have pushed missions "money end forward," *ad nauseam*. Considering humanity as it is, and not as it ought to be, is it any wonder we have repelled them instead of attracting them?

Not only has missions had to bear its own burden along this line, it has had to bear the burden of the entire church in all its departments. People must be taught the art of giving, so that preachers' salaries, fuel bills, etc., may be paid. Most pastors do this teaching on giving, and make their exhortations on tithing in connection with the missionary campaign only, so that, tho the entire church receives the benefit, missions bare the blame. A sermon devoted to stewardship and the relation of money to the Kingdom usually gives general philanthropy and local church expenses such a small place and missions such a large one that the hearers blame missions for any disquietude of the soul which they may have experienced. Mission magazines often try to induce pastors to preach on missions by assuring them that when people have learned liberality they will give more for the current expenses. This is true; but missions have borne the brunt of the financial teaching so long that it is only fair that for a time the other side be emphasized—that is, that mission giving may be increased when pastors have taught their people liberality by discoursing on other lines of beneficence.

We know well enough that men do not pay ungrudgingly for anything in which they are not interested. We need to learn that they will not wish to become interested in anything simply that they may help to pay its running expenses. What is needed is that we relegate money to the rear, where it belongs, and put missions toward the people "winsome end forward." In this particular we can learn wisdom from business circles. The catalogs and circulars of business firms are attractive and forceful. They do not emphasize the price, but give such a presentation of the desirable qualities of the goods to be sold that patrons will be ready to pay for them. Our pastors and secretaries may learn much from the good salesman. The poor sales-

man is ever trying to make a sale; the good one never hints at that, but simply goes on "talking goods" until the other fellow becomes interested and wants to buy, and then the sale comes at almost any price. As much as possible we should leave out all mention of money until we have put missions to the people with such appeal and interest that they *will want to give*, and then the money will come without any "begging." There is need of more mission rallies where money and stewardship is never mentioned, more missionary sermons which people do not know involve an appeal for money. Let us have more mission literature that is *literature*, and less poorly written, cheaply printed stings and rebukes that make the uninterested close their ears and purses in displeasure, if not in disgust. There is no end of the interesting phases of the work, the field, the workers, and we need more which will pleasantly win and hold. If we can have a deepening of the spiritual life, there need be no mention of giving, but missions will gain such a hold upon Christians that they will want to have a part in such a glorious cause, tho it cost them much.

It is only by such a change of tactics that the present attitude of a large part of church-members can be modified. Money is necessary, and teaching on giving is necessary, but let these things come as a result, and not be brought forward as the prime factor. Let us convince them as we are convinced, interest them as we are interested, enthuse them as we are enthused; and then they will be glad to study with us the part money plays in this enterprise. Put not the Gospel "money end forward," but put the Gospel with the compassion of Christ and a vision of the fields first, and half the problem will be solved.

## THE PERIODICAL AND OCCASIONAL LITERATURE OF MISSIONS

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK  
Secretary of the Bureau of Missions

The pastor or the leader of missionary study classes in the home land who tries to live up to the ideal of watching the progress of the Kingdom ought to apply to missions David Brewster's definition of a gentleman: One who leads others should know something about every mission and everything about some mission. It is from the standpoint of this axiom that we would fain try to encourage the habit of studying, or at least knowing, the more transient literature of missionary societies.\*

\* With this object in view, the Bureau of Missions has been asked to give in *THE MISSIONARY REVIEW OF THE WORLD* each month brief notices of important articles of general interest appearing in the missionary magazines of the United States and Canada, with occasional mention also of such articles in European missionary periodicals. There will also appear (in our Book Department) from time to time a survey of the missionary leaflets issued by the various Home and Foreign Societies.—EDITORS.

The periodicals of the missionary societies show a steady tendency to improve in literary quality, and in technical and artistic excellence. Such monthlies as the *American Missionary*, the *Baptist Home Mission Monthly*, the *Baptist Missionary Magazine*, the *Home Missionary*, the *Missionary Herald*, the *Assembly Herald*, and the *Spirit of Missions* always abound in interesting material and choice illustrations. The organs of the various woman's societies often excel in the element of what is technically called "human interest," because the women missionaries frequently get nearer to the hearts of families on the mission field. All of these periodicals should be more widely known outside of the particular denomination for which each is designed.

#### The Best Leaflet Literature

People sometimes make fun of the leaflet literature of the missionary societies, likening it to tabloid food. Such a general survey of this leaflet literature as has to be made in the Bureau of Missions, on the whole, goes far to explode this popular fallacy. Many leaflets now issued are of a high class, both from a literary and an artistic point of view. We give here and now a rapid survey of existing literature of this class, not pausing to distinguish between those published by different agencies in any one denomination—as, the Women's Societies, or the Open Door Emergency Commission, or the Forward Movement; we simply indicate the denomination for which the leaflets are issued.

Among leaflets more or less limited in their interest to the denomination which issues them are, in home missions, such as Sheldon Jackson's monograph of sixty pages on Alaska, "Good News from Alaska," "The Open Door in Cuba and Alaska," "Story of the Pimas," and "Then and Now," a study of the Mormon problem—all issued by the Presbyterian Home Missionary Society. In this same category are "The Great Migration," a telling summary of the facts of recent immigration, illustrated by portraits of Baptist ministers of sixteen nationalities in the United States. This, with a series of attractive monographs on Cuba, Porto Rico, and Mexico, are published by the Baptist Home Mission Society. Of the same general class, too, are a series of finely illustrated monographs on Alaska, Cuba, Mexico, and Porto Rico, issued by the Protestant Episcopal Mission Board.

In foreign missions, literature of this class is abundant. One will look far to find more informing and more finely illustrated descriptions of mission fields than appear in a long series of monographs on the fields of the Protestant Episcopal Board of Missions, covering regions as widely separated, as "New England as a Missionary Field," and "The Philippines," and "How the Church Helps the Colored Boys and Girls in the South," and "Bontocs and Igorrotes." The booklets issued by the Methodist Episcopal Missionary Society to describe its fields are numerous, attractive, and packed with information that

everybody wants to get hold of. This society has some real gems among these surveys of its foreign fields, as "Korea," by Dr. G. H. Jones, and "Latin America," by Dr. C. W. Drees, and "The Biggest Sunday-school in Peking," by Mrs. Gamewell. Other leaflets of power in the same general category and published by the same society are "A Korean's Dream, and What Came of It," "The Power of the Bible in Korea," and a number of other character sketches from the different fields of the society.

The Presbyterian Board (North) has in the "Triumphs of Modern Missions" a four-page leaflet which is a model of condensation. An impressive booklet published by the same society, called "A Bible Mission in a Bible Land," is a thoroughly interesting view of the situation in Syria, and has considerable literary merit. "Our Share of the World's Conquest" is a survey of missionary conditions in Asia, Africa, and Latin America. "A Day with the Fangs" is a vivid picture of the life of this West African tribe. "Signs of Dawn in Asia" is a somewhat similar leaflet, which, like the others, is written with a breadth of view which makes it helpful to others than the supporters of the missions that it describes. The Reformed Church in America has some very fine general literature of this class, like "Through the Amoy Field with a Camera," or "Our Work in Asia," a well-arranged reference book to the fields of the Reformed Church. It also contains pages ruled for keeping personal accounts of contributions to the missionary work. Somewhat on the same order is the "Quick Information" series of the American Baptist Missionary Union. The title reminds one of a quick lunch, and which the leaflet resembles also in containing some cold nutriment. For its purpose, however, each one of these four-page leaflets is excellent. Some of the leaflets published by the A. B. C. F. M. or the Women's Boards connected with it are also of value, having an interest not limited to members of the Congregational denomination. Of such is "Medical Work in Japan," by J. C. Berry; "Japan's Transformation," by W. E. Griffis; "Village Schools in China," "Outstation Schools in Turkey," and the "Story of the Morning Stars." The latter is a booklet review of successive services to the Micronesian Mission of the various missionary ships of that name. The story is rounded out by a picture of the present situation, called "Ten Days on Pingelap," written from the *Morning Star* No. 5. Valuable bulletins of missionary news are issued by the Baptist Women's Societies, the Presbyterian Foreign Mission Board, and the Reformed Church in America.

Other leaflets published by the various societies relate to fundamental principles of the mission enterprise. For this reason there is little or nothing denominational about them, and they can be used by all denominations with equal profit. For instance, "The Best Post-

Graduate Course," issued by the Presbyterian Home Missionary Society, is an appeal, of which all will feel the force, to theological students to take service in the home mission field on the same principle that leads medical students to take a period of experimental instruction in a hospital, where they are certain to meet all sorts of human ills, before they go out into independent general practise. Another valuable leaflet of the same society is "The Missionary Problem," the problem being the pastor. Mr. Stetzle, of the same society, has prepared a series of leaflets for workmen which are interesting and ought to be useful in combating objections to Christianity raised by socialists. One of these, "Labor Leaders in the Church" points out that many men influential in labor unions are Christians, active in Church work. Another, "Organization of an Anti-Poverty Society," is an appeal to workmen to try unselfishness as the philosopher's stone of the alchemy which transforms base things into things of precious value.

The Baptist Home Missionary Society has a strong presentation of the immigration problem in "Problems for Patriots," and it has two stories of that universal interest which makes stories live, in the leaflets: "He that Provideth Not for His Own—" and "God Helps Them Who Help—."

Programs for missionary meetings are always hailed with delight when they promise the leader sure guidance in making the hour effective. The "map talks" and the lantern lectures on different fields of the Home and Foreign Presbyterian Boards (North) are of this order. The United Presbyterian Foreign Mission Board has several well thought out programs. For instance, "Send the Light" is an exercise prepared for the semi-centennial celebrations of that society last fall. The outfit consists of the program proper, for the leader's use, and a supplement containing numbered slips to be cut apart and assigned to different persons who read or recite their contents at the proper point in the exercises. The Methodist Episcopal Missionary Society has a program for an interesting Easter missionary meeting. Akin to this subject is that of ways and means for organizing the young folks for useful work. Toward this object the Presbyterian Board of Home Missions contributes a capital leaflet from actual experience entitled "Institutional Church Work on One Hundred Dollars a Year." It is quite as much an object-lesson in "lending a hand" as in cheaply securing many of the advantages offered by the great institutional city churches. The Women's Baptist Home Missionary Society of Chicago has a fine group of leaflets or booklets in both of these classes.

The culture of giving, systematic, proportional, and joyous, is another subject on which one can not well get too much information. The Baptist Missionary Union has a choice series on Stewardship.

Some of the leaflets on this general topic have been published by several denominations, as "What Business Has a Business Man with Foreign Missions?" From the Presbyterian Home Missionary Society comes "Raising Money or Giving Money," "Our Stewardship," and "The Lord's Money." The Presbyterian Church in Canada has a leaflet bearing a few weighty sentences that have power to make men wince. It describes "The Only Man Who Ought Not to Give." The Southern Baptist Convention describes "Doing the Thing." The Christian Church Mission Board has issued "Money and the Church," by Rev. Dr. Bishop. The Presbyterian Church (South) has "The Reinforcement Fund," and an admirable presentation of "Some Attractive Investments." The largest collection of recent literature on this subject that we have seen is that provided by the Methodists. The list contains some heart-searching leaflets to be placed in the pews preparatory to the regular offerings. They are attractive in appearance, and their accurately winged words can not be turned aside by the average conscience unless it is protected by rhinoceros hide. "Five Facts" is the title of one of these leaflets, "It can be Done" is another, "Is it True?" is another, and "Why?" a fourth. This last reduces to its own absurd source in selfishness the common and high-sounding declaration that foreign missions should not ask support while there are heathen at home. Other leaflets in this class of the Methodist Episcopal Society are: "Straight Lines in Christian Finance," "How Much Shall I Give this Year?" "It Tendeth to Poverty," "Expansion God's Plan," "Thy Kingdom Come," "What a Local Church has Done," and in lighter vein, but equally weighty in influence perhaps, "When the Deacon Talked in Church," and a touching little incident called "Mary's Investment."

Solutions of the various ramifications of the missionary problem prove to be paths that lead nowhere if the motive and aim of missions are not living in the hearts of the people. In our view the most important leaflets of all are those that bring home the missionary motive and fix it. "Nobody Wants Me," from the Presbyterian Board (South), is one of these leaflets, altho it deals with opening the mind to receive the greater idea. "The Altered Question" is a familiar poem, reprinted for the same use. "The Kingdom," a catechism of missions, issued by the Protestant Episcopal Mission Board, might open eyes in many denominations. "A Business Man's View of Missions in China" and "What the Postmaster Did Not Know," are two more of the leaflets (Protestant Episcopal) which prepare the way of the Lord in the heart. "Why I Believe in Foreign Missions," another of these removers of doubt and prejudice, is issued by the American Board, and contains strong articles from Edward Everett Hale, T. T. Munger, Justice Brewer, of the United States Supreme Court, and the Hon. John W. Foster, besides brief testimonies from a

score of other great men in different lands.\* "Heathen Claims and Christian Duty," approaching the subject from a different angle, is issued by the Southern Presbyterian Board.

When we come to the actual motive in missions, to the constraining power that compels consecration of one's self and one's all to what is, after all, the elementary Christian duty, there is perhaps no more forceful and penetrating statement, among all of the newer leaflets that we have been examining, than two from the Foreign Christian Missionary Society (Disciples of Christ). "Fellowship with Christ in His Sufferings," by Vernon Stauffer, and "The Program of Jesus," by R. H. Miller, might well have a far wider circulation than they have had in the great denomination to which they were primarily addressed.

Such in general character is some of the abundant leaflet literature which has been published by the various boards. We have omitted more than we have mentioned, else our article would have been a mere list of names. But we hope that enough has been said to lead many students of missions to wish to see for themselves what these leaflets contain.†

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## WHAT TALLADEGA COLLEGE IS DOING FOR THE AMERICAN NEGRO

BY PROF. WILLIAM PICKENS, TALLADEGA, ALABAMA

Fifty-two years ago the white citizens of a little Alabama town set their slaves to work to build a schoolhouse for the masters' children. There arose a massive brick building, southern in its pillared front, southern in the artistic choice of its site, and Southern in its purpose—the training of the slave-holding caste. Fifteen years later the word "liberty" had received a new meaning for the American patriot, and the word "education" a brand new meaning for the South; and the social upheaval had changed this college for whites into a school for freedmen. For Alabama the new meaning of education became exemplified in Talladega College.

Its highest meaning, its most cherished tradition, is its Christian spirit. Being born of the American missionary association, like a child of good parents it received this imprint and impulse in its very conception. The spiritual impulse has carried it through one generation, and now sweeps it along the second with a power for good that

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\* See quotations on page 435.

† We would suggest that those who wish information or inspiration on any special missionary field or subject write to the Review or the Bureau of Missions for the best available literature. Another method is to consult the Blue Book of Missions, to see what societies are working in the field to be studied, and then write to those societies for their leaflet literature. The expense is trifling, but stamps should be enclosed. General leaflets are published by nearly all the societies.—EDITORS.

is felt in every section of the United States, and among the heathen of the Kongo. Its greatest power has been exerted through the lives of its ministers of the Gospel, whether they were pastors in the negro churches of New England, or preachers to the plantation ignorance of the black belt, or missionaries among the natives of Africa.

Talladega College also stands for equality—not equality of men, not equality of intellectual capacity, not equality of physical force, not “social equality,” but the equality of opportunity. If the Creator imposed upon a race an intellectual limit from within, then it is useless to impose this limit from without; but offer the full sweep of opportunities, and each man will find the limit for himself. Men with weak arms need not be dissuaded from becoming blacksmiths; beings



FOSTER HALL, THE GIRLS' DOMITORY AT TALLADEGA

with no wings need not be coaxed to refrain from flying; so a race with no genius will need no externally fixed barriers to keep it out of skilled trades, higher professions, and the finer arts of life. But let each man's limit be his own God-given capacities, and all this assorting will be inevitably and justly accomplished by natural selection.

Talladega has no absolute standard, either high or low, for *all* men, but encourages the highest and best that is in *each* man. It means LEADERSHIP for the negro race. The wisdom and naturalness of this plan are not difficult to recognize. Some say: let the American people lift up the *masses* of the negro race. Others say: raise up leaders, and let those negro leaders lift their own masses. For the philanthropic class who are to do the lifting, this latter plan certainly has the advantage of ECONOMY—economy of time and of money. Economy of time, because the lifting of the masses is a long story;





IN THE CARPENTER SHOP AT TALLADEGA COLLEGE

economy of money, because one uplifted, great-souled negro can lift a greater number of his own people, and lift them higher, than can ten white men of like qualifications. To convert a native chief is often to win the whole tribe.

For nearly forty years an earnest band of Christian men and women from the Northern States have labored here, too unostentatious to attract much attention. At first the pupils came only from the unlettered hundreds of thousands of Alabama; now they come from the North, the Atlantic Coast, the Middle West, and the entire South.

The answer to all questions respecting the justification of their labor is to be found in its fruits. The graduates are living in exemplary homes; they are among the best teachers of the negro race, as principals of public schools, and presidents of institutions of secondary education. The courses of study have gradually developed from the motley class of old and young, parents and children, who, in 1867, stood in bewilderment before the English alphabet, until now the graduates from our highest courses of study can enter the post-graduate departments of any institution of America. At Yale, in recent years, they have held as good a record as the students, white or black, from any other Southern institution.

Dr. George W. Andrews, of Ohio, has spent here the thirty best years of his life, acting as president from 1896 till 1904, and to-day, silver-haired and strong, views the whole work from the top of Pisgah. Ask him if there is hope, and he will answer you with his own thirty years of confident work. Ask him if there has been progress in the condition of the negroes, and he will relate the vice, the poverty, and the ignorance of 1874, and then point to the hundreds

of young men and women, many of them children of alumni, with such neatness of dress and alertness of mind as would gladden any Christian heart and give hope to any race. Ask if there has been progress in the good will of the whites, and he will relate how that thirty years ago the private homes of Talladega teachers must be guarded and patrolled like military posts, and then refer to the fact that the whites of the present day make special contributions to the institution, while their pastors and professional men accept invitations to lecture, address, and advise the negro students. Reasoning thus on the facts of the past, he claims the right to expect just as much of the same sort of progress and change within the next thirty years.

Another important factor which makes the outlook hopeful is the man who has just taken its helm in the most prosperous period of its history. Rev. Benjamin Markley Nyce was called from his prosperous pastorate in Lockport, New York, and took up his work on the first of April, 1904. As a young man his ideas are modern, his business methods thorough, and his Christian life consecrated. In its present rapid growth the college was in sore need of just such a spirit.

The prosperity of the work has no surer indicator than the great increase in the number of applicants. While many institutions have gone begging for pupils, Talladega was this year compelled to refuse three hundred for want of room. A recent bequest from Mr. Callanan will admit some enlargement and improvement in the industrial departments, and the new Carnegie library will supply a real need.

Talladega College stands for a stronger and better class of men in the negro ministry. This is the strategic point of the whole work: the negro preacher is the most influential man of his community, the



A DOMESTIC SCIENCE CLASS AT TALLADEGA COLLEGE

he may be in a large measure unfit. The church is the social center of the people, and one pure-living negro preacher is the lever by which the mass of thousands can be moved. For many years Talladega has maintained for negroes the only theological seminary in the state. An idea of the character of the work is most easily conveyed by the statement that its graduates enter the senior class in Yale Divinity School.

To the hundreds of young lives who come hither, Talladega also means the proper dignification of labor. It may surprise some to learn that this school was the first to introduce manual and industrial training among the colored people of the United States. Every



CHILDREN OF GRADUATES OF TALLADEGA NOW ATTENDING THE COLLEGE

student must do manual work at least one hour each day. It is a new but salutary experience for some students who come here from New England to find that work with the hands is as much required as the reading of Cicero.

Talladega College offers opportunity for the youth of the negro race—opportunity for spiritual growth, intellectual development and industrious habits; opportunity to be inspired by the best that is in the race; to obtain self-culture and influence. It is an opportunity for the graduates of the normal and industrial schools of this section of the South; for the brighter ones who, finishing from schools of very limited curriculum, find awakened in themselves a seek-further ambition. In a word, Talladega offers the opportunity for the development of the best qualities of the American negro—not to educate him out of his sphere, but to educate him for it, that he may help to save his own people.



## THE METHODS OF WORK IN MISSION FIELDS

### A CONSIDERATION OF THE PROPORTIONATE VALUES IN VARIOUS LINES OF WORK

BY REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE, TURKEY  
Missionary of the American Board, 1859-

Pioneers in any great enterprise naturally and rightly receive peculiar honor, and their names dwell long in human memory. Illustrations of this in every department of activity throng to the fore as we look over the records of history.

How true this is as one contemplates the great missionary enterprise of the Church of Christ. We may speak, and do often speak, of Christ Himself as the first great missionary. But our Christian feeling instinctively shrinks from thinking of Him as a *pioneer*. His person and His work were unique. He Himself and the life He imparts are the *source* of all spiritual endeavor and progress. He gives the impetus to effort. All missionary activity finds its reason, its motive, and its aim in what He is, what He did, and what He taught. It is His constant presence that kindles and feeds the flame of missionary zeal. The first great missionary *pioneer* was the apostle Paul, and the whole apostolic age furnishes hardly another example to be compared to him. Gregory the Illuminator, at the beginning of the fourth century, was a pioneer and an organizer also, a great head of a national church. The monk Augustine, sent to England from Rome, near the close of the sixth century, was a notable pioneer; so Columbo, and Patricius, and Ulphilas.

Coming down to the period of modern missions, the names of John Eliot, Henry Martyn, Harriet Newell, of Carey and Morrison, Judson and Duff, of Moffat and Livingstone, and a long list of Moravian missionaries comes at once to our minds.

The great mistake is often made of thinking that the whole work with which these names are connected was the work of one great leader. The apostle Paul founded churches on his missionary journeys, but his personal stay with most of those churches was very brief. True, he powerfully influenced the life of those churches by his letters to them. But the elders whom he ordained over the churches he founded lived on and perpetuated his work. Wherever the churches lived and flourished, how very largely was the blessed result due to years of study, daily, faithful labor by these men.

It is something to blaze a path through a forest. How incomparably greater work it is to plant where that forest stood the vital forces of a high Christian civilization. The work of the pioneer in what proves to be a great enterprise does, in time, attract wide attention. That of those who follow in his track may be as little observed, while in the process of doing, as the work of those men who, for the past

seven years, have been at work on the Simplon tunnel, in the very heart of the Alps.

It is not our present purpose, however, to compare pioneer work in missionary fields with that which follows, but rather to compare the different lines or departments of the work, when, as now, a high degree of system and organization is generally accepted by missionaries and missionary societies as essential to the greatest efficiency of the work, and most promising of the best permanent results.

It is just fifty years since a distinguished secretary of one of our largest foreign missionary societies went, accompanied by a prominent pastor, as a deputation to India and Western Asia for the purpose of readjusting two of the three departments of missionary activity, in which, at that time, missionary labor abroad was mainly expended—viz., evangelistic, educational, and literary, or that of the press. Publication was then chiefly the work of issuing translations of the Bible in the vernaculars of the various peoples.

The work of the above-mentioned deputation was that of adjusting the relation of the evangelistic to the educational work. Dr. Alexander Duff had thrown his great talents and enthusiasm into educational work, and the general tendency in India was to regard boarding-schools as furnishing material on which evangelistic work could exercise itself. Prejudice against the foreign preachers of Christianity was bitter and well-nigh universal. The result of the work of that deputation was to limit educational work, and to emphasize and rely upon the simple, faithful, persevering proclamation of the Glad Tidings. It has often been asserted, and that by missionaries of experience, that the influence of that deputation set back missionary work in India and in Western Asia at least twenty years. But is not this a hasty judgment? At that time the only education possible on missionary fields was purely eleemosynary. But such education is gravely compromised in respect of the quality of its results. Somewhat more than twenty years ago the writer was told by a prominent native pastor that, ten years previously, when he was a member of a mission theological seminary, all his thirty-six fellow students with, perhaps, two exceptions, more or less consciously deceived themselves and their instructors in saying that their chief desire was to prepare to enter the evangelical ministry. The great thing with them was their eagerness to secure the educational advantages afforded by the seminary without cost. Under the present system of demanding pay for what the high schools and colleges give their pupils, manly, self-reliant, honest Christian character is developed, and of such education there can hardly be too much in any Oriental land. Such educational work is in no sense and in no degree a rival to evangelistic work, but powerfully contributes to its success.

At the present time we may divide actual missionary activity in

foreign lands into six lines or departments—viz., the three which have existed from the beginning, and have been already mentioned, medical and hospital work, industrial work, and relief work, out of which orphanages grow.

As a matter of fact, these lines of work interlace, and to some extent, in their practical operation, adjust their own proportionate relations under the better organized methods of the present day. Medical and hospital work is evangelistic; work for orphans is educational; industrial work is commonly connected with schools.

#### **The Importance of the Missionary Press**

The department of work which experience shows to be most in danger of falling out of proportion, under pressure of relief work and of growing schools, is that of the press. Yet there is no department of missionary work in Oriental lands of greater dynamic force than that of the press. The Bible first, then on this basis a Christian literature is to be built up. It is still true, all through the East, that books and booklets can go, do go, into a thousand places where the missionary, especially the foreign missionary, can not enter. But the call for wholesome reading—that is, for nourishment for the intellectually and morally starving—is often unheard or disregarded, when the cries of the naked, the starving, the homeless, the widow, and the orphan find ready hearing and response. We live in a picture-loving age, and are fond of things spectacular. Many respond to the appeal made by pictures of starving children in India and give for their relief—thank God they do!—who care nothing for that great network of uplifting, enlightening, transforming agencies which all great missionary organizations are steadily and silently marshalling for the regeneration and Christianization of the vast millions of Asia and Africa.

But while we are not to be dazzled by things spectacular, we are to watch for and follow opportunity and the Divine call. This may require, has required, a college president to leave his charge, mount his horse, and go on a difficult and dangerous journey to bring relief to the suffering and the dying. On the other hand, it may require that one, burning with desire to come into direct personal contact with men, devote his days and his years to work at the translator's or the author's desk.

The wide *scope* of the foreign missionary work is but very imperfectly appreciated by most Christians in the home churches. Missionaries in Asia and Africa aim at a result similar to that which has, by the slow movement of the centuries, been evolved in Great Britain and the United States. They preach the Gospel and establish churches. Those churches become indigenous to the soil in which they are planted, self-respecting, self-supporting, self-propagating.

Missionaries give to the peoples of all lands, in their own vernacular, the whole Bible, carefully translated, revised, perfected in language. They build on this foundation a Christian literature in all the languages of mankind. Missionaries establish high schools and colleges, scores and hundreds of them, in all the lands of the East. These schools are filled, in the later years, with pupils so eager for instruction that they get or earn money to pay for their board and tuition. Thus the best minds of all the races are trained. In these schools, earnest, self-reliant, aspiring, manly and womanly Christian character is built up, to become the hope of those races amid the changes of the coming years.

Missionaries are philanthropists. Witness the hospitals, the dispensaries, the orphanages, the immense relief work they undertake when those Oriental races among whom they live are crushed by famine, pestilence, war, or massacre. Look at the philanthropic establishments and enterprises of a city like New York or London. The counterpart of every one of them is found, in little, in every great mission field. "Social betterment" is one of the cries of our day. There is scarcely a city in all Asia where to-day, more or less powerfully, the influence of the Christian missionary and of the Christianity of which he is the herald is not an actual factor of social uplift and purification.

The missionary has a silent but very real influence upon the political movements of Oriental life. Strictly speaking, the missionary has nothing to do with politics anywhere, as we understand the term in this country. But politics as we understand it does not exist in Asia. There politics is what Plato meant when he divided ideal human life into music and politics; that is, the harmony of the individual soul and its relations to other souls. Religion, social life, and civil relations are fused and blended together in all Oriental life. The influence of the missionary on civil and governmental relations is the latest and most indirect of the influences he exerts, but it is not the least potent in the long run.

There is one other instance of proportion in foreign missionary work not directly contemplated in the consideration of our theme, but germane to it, and a thing to challenge the thoughtful attention of all Christian men. As a result of the increased facilities of communication and travel in our time, the Christian atmosphere of the churches from which the missionaries go out into service abroad is reflected on the mission fields. Is the tide of spiritual life at home at ebb? Don't look for high tide on the foreign fields. Is the tide at home running at flood? Then watch for glad news from your representatives abroad.

As the years pass, and the evangelical churches of Asia multiply and grow in spiritual power, we may find, we do sometimes find, that

the Oriental mind and heart respond quickest and most completely and sincerely to the Divine touch, and our colder natures are kindled into more fervent love and zeal by contact with our Eastern brethren. Denominational lines grow dim and minor differences disappear on mission fields.

The dawn of day is in the East. May it not be that the full day of the triumph of Christianity in our world will be heralded in the warmer light of a simpler faith, when the "Sunrise Kingdom" and the "Celestial Kingdom," with old India, have indeed become the kingdoms of our Lord and of His Christ?

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## A NEGLECTED FIELD IN SOUTH AFRICA\*

BY REV. W. C. WILCOX, A.M., IFafa, SOUTH AFRICA

Missionary of the American Board, 1881-

There are still some districts in South Africa which have not been reached by the Gospel, but it is the design of this paper to speak only of one such area with which the writer is most familiar.

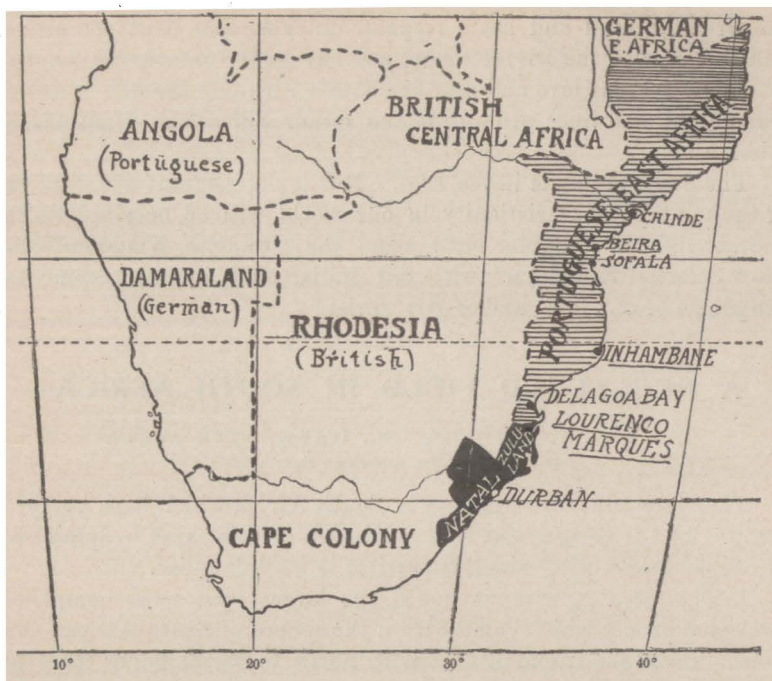
I. This area is, without doubt, the largest and most completely neglected of any which come within the sphere of South African missions. From the tropic of Capricorn north to Mozambique there are about 134,000 square miles of territory in the Portuguese possessions without a single Protestant missionary. The Roman Catholics are there, and may have been there a hundred years before the landing of the pilgrim fathers in America. But, so far as any results can be seen, the natives are practically as unevangelized as if no missionary had ever been there. The utter destitution of this field may be seen by comparison with Natal and Zululand, where mission work was begun in 1837, and where now, in an area less than one-fourth the size of the Portuguese territory, there are twenty-six different societies at work on a hundred and fifty different stations, with native evangelists, catechists, and ministers by the thousand.

II. What is the reason for this area being unevangelized? There are two obvious reasons. The first is the unfavorable government, the second is the equally unfavorable climate. It is not to be expected that the nation over which the papacy still exercises the most despotic sway of any in the world would be favorable to Protestant missions. No doubt if British supremacy had been extended over this district, as it has over other parts of South Africa, it would not have remained in such utter darkness. The laws of Portugal do not recognize any society for the propagation of the Gospel but those of the Roman Catholic Church. While Protestant missions have been carried on without much interference at Inhambane and Delagoa Bay, it is

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\* A paper prepared for the South African Missionary Conference at Johannesburg, July, 1904.





rather by an evasion of the laws than by any formal permission of the government. The law allows any man freedom of belief for himself or to bring up his family according to the dictates of his conscience, even if that is opposed to Romanism. By the assumption that a family includes all who may be living on a place owned or controlled by the missionaries, they have been allowed to go on with their work without much interference. But it is a precarious situation. The Swiss Mission at Delagoa Bay has been threatened recently with the confiscation of its premises, valued at £20,000, on the ground that the title was procured in the name of the mission which has no standing in the Portuguese law, inasmuch as it is not Roman Catholic. So with the power in its hands there is no telling what contingency may arise to give the Roman hierarchy the pretext to stifle Protestant missions which it has always opposed.

Not more favorable to the prosecution of mission work is the climate. With a few possible exceptions, there is scarcely a spot in the whole of the Portuguese possessions which is exempt from malarial fevers. In some places the climate is particularly unhealthful. Not that it is so fatal to life, tho it has claimed not a few victims, but its weakening and debilitating effects much of the time unfits a missionary for work, and they are liable to be felt for years, even after removal to most salubrious climates. Most people would choose rather a quick death or wounds from which recovery is possible rather

than run such a risk. While one might be willing to bear it for himself alone, it must be a brute who would not shrink from taking a wife or family into such a place.

The difficulties of evangelizing this area are indeed great. But are they so great as to justify the complete abandonment of this great field? Can the Church of Christ at the bar of God say, "We are innocent of the blood of the thousands of perishing heathen in this district because the unfavorable government and the unfavorable climate present difficulties too great for us to surmount?" No. The difficulties, tho great, are not insurmountable. They are rather such as should try our metal and challenge our courage. Does our Lord wish us to cultivate His fields after the manner of Kafirs? Does He want us to crowd into old kraal sites, thick with the weeds of a corrupt civilization, when there are such immense uncultivated tracts outside? This can not be His will. When He said "all the world," He meant the difficult places as well as the easy. He meant Beira, the Zambezi, and Sofala, as well as Natal and the Rand. We are responsible for bringing the Gospel into this great unevangelized area.

III. How shall the work be done? That is the crux of the question. Theoretically it might seem that from such a base as our Zulu missions, where there is now a large native constituency, there ought to be material enough to extend a lever over all this great unevangelized area. It is argued that they should go to their own people, whose language and customs they know, and that they are better able to endure the climate and hardships of a pioneer life. These arguments may be good for a limited area, but the distance from Natal to Beira makes it utterly impracticable to take Natal as a base for working Beira on the cantilever plan, or even Inhambane and Delagoa Bay. The Swiss Mission found it best to move down from Spenkoen and establish a large station at Lorenzo-Marques. The Church Mission also found it best to start a station at Inhambane, altho it has the largest native constituency of all the societies in Natal and Zululand, and it has another station at Delagoa Bay. The natives of the Beira district are a foreign people to the Zulus. A Zulu at Beira is farther away from his home and all his accustomed environments than an Englishman would be in Madrid. While most of the boys who come into Beira for work understand the "Kitchen Kafir," which is spoken all over South Africa, it is not their *native tongue*, and the idea of evangelizing the whole region with the use of that bastard patois is absurd. The Zulu evangelists would need to learn the new dialect like any other missionaries. Nor would the Zulus generally stand the malarial climate any better than Europeans. In fact, they do not seem to stand it so well, for they do not understand how to take care of themselves.

If the native Zulu churches want to carry on such a work of their own, they are not to be discouraged; but what shall be done about the

government which is hostile to Protestant missions? While the Portuguese government does not recognize a Protestant mission as such, it does recognize the British Jack and the Stars and Stripes. A European missionary who goes there with the passport of his country obtains a certain respect which would not be given to the black man. This may be unjust, but it is a fact.

We must, then, seek a base for our cantilever nearer the scene of action. The most natural and convenient base is the town of Beira. It is the commercial center of the region, and from its position as the entry port of Rhodesia, with which it is connected by a railway, and of the Zambezi, to which another railway is projected and now about to



A STREET SCENE IN BEIRA, PORTUGUESE EAST AFRICA

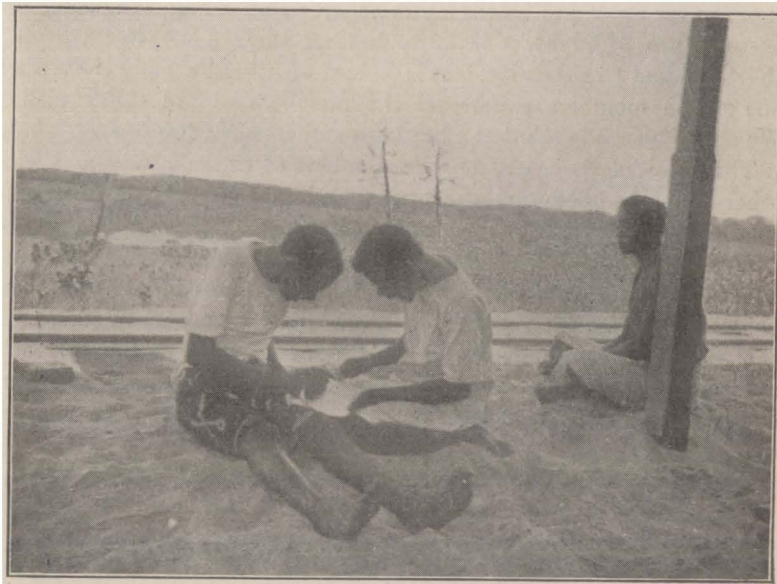
be commenced, there can be no doubt as to its promising future. The outlying districts can be most conveniently reached from this place. The boys come here to obtain work, and there is every reason for believing that a school started here would be a great success. In a few weeks' time we enrolled a class of ninety boys, who came without solicitation and begged to be taught. Converts will go back to their kraals on the Buzi, the Sabi, or the Zambezi, and scatter the Gospel seed. Soon there will be a call for the missionary to visit these places and cultivate the sprouts which may have appeared. The Zulu missions might furnish some trained native helpers, but it would seem to be more practicable to obtain them at Delagoa Bay or Inhambane, as those places are under the same government and the climate is much the same. But the great bulk of the work must eventually be done by evangelists converted and trained in the field.

#### IV. Who is to bear the burden of this work?

Resolutions have been passed in our native churches to the effect

that this is a work which devolves upon the missionaries, and the time has not come for them to have a part in it! Probably if the colonial churches could be heard from they would have something to say of the same tenor. Thus we seem to be saying: "O Lord, here am I, send him!"

How can the representatives of new societies from America and England come out here and crowd themselves in between two or three other societies, and talk about the duties of others going out on the firing line? Where is the band of volunteer missionaries tugging at their leashes and crying to be let loose for this fray? Praise God there



TWO BOYS LEARNING TO READ IN SOUTH AFRICA

are some, but there are not as many as there ought to be, and there is a painful lack of interest on the part of some of the most influential missionaries. One of them recently wrote to the writer, "Beira is a fine field for any one who wants a desperate situation." Is that the idea of our veteran missionaries? Is there no room for heroism in these fields? Why should soldiers be any more ready to die for their sovereign than missionaries for their Lord? If there is to be any crowding, why should it not be in these posts of danger?

While it is plainly our duty as missionaries to take the lead in this great work, that does not relieve others of all responsibility. The time is not yet for the native churches to strike out on independent work in these fields, but that is no reason why they should not co-operate with their missionaries and help them bear the burden. These places may be foreign missions to them, but why should they



not have foreign missions as well as other churches of Christ? Africans are debarred by the color caste from sending their own missionaries into any other country in the world. But not so to any of the South African tribes. Why, then, should they not have some good representatives of their churches supported by their contributions to labor under the direction of their missionaries in these fields? The one thing which is most painfully lacking in this stage of their development is something to draw them outside and away from themselves. It is not difficult to interest them in members of their own tribes or clans in Johannesburg, Pretoria, or Zululand. But for those so far away and belonging to other tribes whose languages and customs are different, it is quite beyond their ken. But this falls short of ideal Christianity. It is a law of Christ's body that where one of the members suffers, all the members should suffer with it. We are to bear one another's burdens, and so fulfil the law of Christ.

The colonial churches, too, are members of Christ's body, and when other members buckle on the armor and plunge into this desperate conflict, it is for their good to suffer with them. Merchants and business men send their sons and brothers to represent them in business houses and in government service. There are now hundreds of Englishmen making their living in these districts, not to mention the thousands of Portuguese who are not more immune to the fever. If a business house can dare the climate to work up a native trade and add sovereigns to its ledger balance, why should not the colonial churches have as much interest in trying to save the souls of these people and add stars to their crowns?

The American Methodists have a plot of ground at Beira, and had a man there in the English work for some months. He has left, but it is their purpose to locate a strong man there for the native work as soon as he can be found. It is convenient to Umtali, where they have their main station, and with which it is connected by a railway, and they have a native constituency inured to the climate at Inhamabane, where they have churches of twenty years' growth. The American Board has also long contemplated occupying this field in which to use its large Zulu constituency, and to form a connecting link with its East Central African Mission in Gazaland. Dr. Sidney Strong, who was at Beira a year ago, was much impressed with the situation, and has already begun to raise money for a plant, and it is hoped in a year or two to locate a man there. If this paper shall be the means of stimulating those two societies to a little more earnestness and activity, and of awakening other churches, both native and colonial, to their responsibility for the perishing souls in these neglected areas, it will not have been written in vain.

## AN AFRICAN'S APPEAL FOR AFRICA \*

BY PRINCE MOMOLU MASSAQUOI OF GHENDIMAH (GALLINAS)†

Of the British Protectorate of Sierra Leone

The Vei territory is situated on the western coast of Africa. Including the tribes in alliance with the Vei, but which do not speak the Vei language, the territory is about three hundred miles long and two hundred miles wide, extending along the seaboard from Gallinas to Cape Mount. This territory is divided into petty kingdoms: Jaryalor, Sowolo (which two are called Gallinas), Teywa, Konae, Garwoola, and Tombei. Each of these has its own king, and each village or town its own chief. These kings form a sort of double triumvirate, meeting occasionally for the discussion of subjects concerning the whole tribe. The result of these convocations is communicated by each king to his own people, so that the laws throughout the territory are the same. . . .

One of the greatest hindrances in presenting Christianity to Africans, and the reason why Mohammedanism is often preferred by them, is the sectarianism which prevails in Christendom. A Mohammedan from the Sudan can pray with the same belief, and using the same form, as his brother in Mecca. What does it matter to the Mussulman how Mohammed entered the cave, or how far he was in it, when the revelation was made? Why should he bother himself in discussing how Mohammed began the hegira? All he cares to believe is that God made a revelation to Mohammed in the cave near Mecca; that that revelation exists, and is sacred and infallible; that the prophet really fled from the holy city to Medina; that God is God, and Mohammed His prophet, and all believers should walk as commanded in the sacred book, the Koran.

Christians, on the contrary, have made secondary matters so important as to cause their grand faith to appear unreliable and even ridiculous to the heathen. Some are so blinded by prejudice to the true interest of their cause as to criticize Christians of another denomination in the presence of those they wish to convert.

Christianity should be offered to the heathen as Christianity, not as this or that Church. Very little of the Gospel is being preached to them, notwithstanding the number of missionaries, who merely preach the doctrines of their individual Churches. They get the mind of the heathen packed with this and that creed, what this or that reformer says, and

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\* Condensed from the *Century Magazine*.

† Momolu Massaquoi, Prince of the Veis, is the son of King Lahai of Gallinas and of Queen Sandi-Mannie of N'Jabacca. He was born in 1872, and was required by his mother to begin to study at an early age. The Veis are exceptional among African tribes in having a written language. His parents were both Mohammedans, and that their son might learn to read the Koran they placed him under the tuition of a Mohammedan priest when eight years old. Two years later he came under Christian influence at a mission school of the Protestant Episcopal Church, where he was sent to learn the English language. After several years' residence at the mission, he was baptized and confirmed. In 1888, when only sixteen, he came to America and entered Central Tennessee College, at Nashville. Before the completion of his college course the death of his mother made him the rightful ruler of N'Jabacca, and he felt it to be his duty to return to his people, but again visited America to represent Africa at the Parliament of Religions and the African Ethnological Congress in connection with the Chicago Exposition. He opened, in May, 1900, an industrial school at Ghendimah, the capital of Gallinas. Here the pupils are instructed in English, Vei, and Arabic, and in the industrial arts of civilized life. He is not attempting to make Caucasians out of Africans, but he is endeavoring, in his own words, "to develop an African civilization independent of any, yet, like others, on a solid Christian principle."

when they get through with him he is anything but a Christian. Why? Because he has never heard the Gospel. And the poor fellow, in his ignorance, thinks he will go to heaven because he has gone through certain forms. Then let missionaries to Africa preach Christ and His love, and give example of that love in their actions, and they will obtain Christians as the natural fruits of their labors.

No one can ignore the grand work that missionaries in general have been doing, nor do I wish my readers to gain the impression that I do not respect the different dogmas of the denominations. I simply affirm that such varying creeds are not what heathen require. They believe that when two or more witnesses give different testimony, somebody is wrong; hence, in Christianity, some denomination must be wrong; therefore, they pay no attention when different sects are preaching. The details incidental to climate, temperament, heredity, etc., could be left to regulate themselves if all devout-minded souls would but obey the grand injunction, "By this shall all men know that ye are My disciples, if ye have love one to another."

About 1860 Rev. Daniel Ware, an Americo-Liberian, settled in Grand Cape Mount. He took a few native boys and girls into his family, and taught them their letters and a little English; but before anything could be accomplished this good man was called by his society to a charge up the St. Paul River, near Monrovia. From that time no Vei man saw a book until 1877, when the St. John's Mission was founded by Bishop C. C. Penick, under the auspices of the Protestant Episcopal Church of America. The influence of this mission has been wonderful, not only among the Veis, but also among the adjacent tribes. In 1877 there were not five men in the Vei territory who spoke decent English; to-day hundreds of young men and women express themselves well in that language. In 1877 there was not a single Christian among us; to-day we have hundreds in the fold of Christ. You will not find a single civilized town in Liberia where there are not boys who have belonged to the St. John's Mission. But while all this has been done for the Veis, we are still greatly in need of an industrial school.

It is generally known that the continent of Africa is only a playground for European lions and tigers. Every nation in Europe claims the right of possession and colonization, regarding only the so-called rights of other European nations, without paying any attention to those of the natives themselves. When the question arises, What right has Europe to possess Africa? we hear only the unreasonable reply: "The right of discovery, and because the African is ignorant and uneducated, and can not cultivate the land."

It is believed by some that the African himself sells his country to the European. I have never heard of a single case of the kind. Men who wish to steal the land of the natives offer the chiefs presents as from the English king or some other European monarch. This the native king understands to be merely a recognition of him on the part of the monarch. He therefore receives the gifts, and sends back others in return. This means friendship; and from that time all Europeans are treated with great consideration, and even invited to settle in the country as long as they wish. The Europeans, in the meanwhile, keep account of what they have given, and when the old king dies, or at some other opportune moment, the natives are told that their land has been bought.

Some time before this announcement is made, however, the chiefs

are called together to sign a "paper of friendship." Not being able to read, they touch the pen, and somebody signs their names to the document which puts them under the dominion of some foreign power, while altogether in ignorance of its meaning.

### The Vices of Civilization

My readers know that the vices of civilization are as degrading as its virtues are uplifting; yet it is an acknowledged fact that these vices have been introduced in the African continent entirely by European representatives. All who have traveled on our continent will bear me out in the assertion that there is a remarkable contrast morally between the natives of the coast and those of the interior. This is owing simply to the fact that the people on the coast have been demoralized by the vices of civilization from European sources.

Again, polygamy is practised just as much by Europeans as by natives, altho against their own laws and code of morality. It is very common to find a European merchant with from two to five or even more native wives. Now, according to the still more degrading system which Europeans have introduced on the coast, the wives of a Caucasian are the wives of all his friend visitors. When the so-called husband returns to Europe, these women are left unprovided for, and scatter their evil lesson wherever they go.

I know that in Europe there are noble men and noble women. I know, too, that the home governments are not aware of these nefarious practises. But I also know that travelers and residents, as well as colonial officers of these governments, are aware of them, and yet nothing, so far, has been done to protect the virtue of our women.

Africans who have come in contact with European civilization are just as good and just as bad as any other nation, but in their native state they are superior in some respects to the untrained European or American. This is shown by the easy management of vast tribes by their untutored chiefs, who, in a few minutes, settle questions that would puzzle a senate or parliament, or bring up a lifelong discussion.

As long as the two antagonists to real civilization, money-making and prejudice, are allowed to exercise permanent control, the unsafety of the African and his brother in white on the same soil is quite obvious. Therefore, I believe that the political elevation of the African, which bears such a close relation to his elevation in other directions, must be left dependent upon himself or upon those of his race. This can be done only by permitting or restoring native lineages to power in their respective tribes; by special attention to the education of native princes, as well as the masses, from the revenue of their own country; by having only a few officers to represent the government in authority.

An account of European civilization in any country would not be complete without some notice of the cursed liquor traffic, by which, so far, it has been accompanied. The evils referred to in the preceding pages are merely forerunners of that abominable curse on our coasts. Nearly one-half of the goods imported into my territory is in the form of liquor, and that of the very worst and most injurious kind. The native has an idea that everything the white man uses and exports must necessarily be good and an essential element in civilization. It is, therefore, common to find a man who is poor, and not able to get sufficient liquor



on which to get drunk, rubbing a drop on his head or on his mustache in order that people may smell it and call him civilized.

The evil practise has really been introduced into everything. A feast is not now a feast unless every participant gets drunk with liquor. Mohammedans excepted, those of the natives who have the means to buy liquor are drunk nearly every day. Our chiefs themselves have already gone so far in this practise that the least disturbance always results in war; and I can prove from my own knowledge that all the wars that have been fought by my tribe since the advent of civilization have been brought on by rash action on the part of drinking men. . . .

If we have not advanced higher in the scale of civilization, neither had we (I speak again for my own people), until this fatal liquor was forced upon us, fallen so low as many. We need but an honest helping hand to raise us to as high a state of culture as was possessed by most of the dark races at a time when the Western Continent was still in the gloom of barbarism. To judge by those nations who have been fortunate enough to obtain education and Christianity in a wholesome atmosphere, and without their attendant evils, there seems to be no inherent difficulty in the way of such a result. We are willing to be taught; we are willing to give a large share of the results to those who teach and employ us; but we are not willing to sell body and soul for the very doubtful advantages of civilization as it looks to us.

If the present policy continues, we can not fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors. But our blood will be on their heads, and will cry to Heaven for vengeance.

It is but very little that we ask—the right to work on our own soil, among our own people, ruled by some, at any rate, of our own rulers, and to be permitted to eat and drink what we think good for us, instead of having deadly poison poured down our throats. Even if foreign powers should for a time be financial losers, they can not eventually be anything but gainers—aided by a country almost unlimited in its capabilities, and the willing, grateful service of twenty millions of people rescued from the moral as well as physical death now staring them in the face. They will not have the obstacles presented to them in their own country; all will be with them in this crusade; leaders and people alike are stretching out their hands for aid.

We appeal, not to England, not to France, not to Germany, not to other empires and states, but to the consciences of the individual men forming such nations. We appeal, not for a gift or favor, but for our right. Even as the Americans appealed for their rights, and obtained them by heroic measures, so do we claim the right for "freedom to worship God," and to worship Him by sobriety, industry, good-will, and all the Christian graces.

Let a council of friends of Africa be called at some central point. Let men of all countries interested in the subject be invited to present papers on topics relating to the salvation of Africa. Let intelligent natives, missionaries, and travelers from different parts of the "Dark Continent" present papers relating to the dealings of Europeans with natives. At such council let a definite plan be made for the protection of Africans from the evils of civilization. Let this petition be sent to the great governments on behalf of Africans. From this same council let there be a society formed, the duty of which shall be to see that laws

made by these governments for the protection of natives be carried out; that complaints from the native chiefs shall reach the colonial or the home government; that native women in particular shall be specially protected, and, when abandoned by a European husband, that such husband be made to support her and her children.

If some such plan, or a wiser one, be suggested to the friends of Africa, might it not be the basis of a great reformation and the improvement of Africa for the Africans?

## WHY I BELIEVE IN FOREIGN MISSIONS\*

BY HON. DAVID J. BREWER

I believe in foreign missions because Christianity is adapted to the most urgent needs of man, so uplifting in its influence on individual and nation as to carry evidences that it is of Divine origin, and that it was designed not for one race or age only, but for all time and for all men. . . .

I believe in them because the work not only blesses those to whom the missions go, but those by whom they are established and supported. The reflex influence on the latter is no small item, and it is universally true that they who are most devoted to the cause of missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character. "He that loseth his life for My sake shall find it."

I believe in them not merely because of the reflex influence on individual character, but because of the standing they will give to this American republic in the sight of the world. As a citizen, I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way. Mere display of strength is not sufficient. We may stand in wholesome awe of the prize fighter, but we do not love him. So it is that foreign missions are more significant than battleships. The Gospel is better than the "big stick" for the influence and glory of the republic.

And, finally, I believe in them because the Master so commanded. "Go ye into all the world and preach the Gospel to every creature" was a command not alone to the immediate auditors, His then disciples, but one going with His religion to every one in all ages of the world. Obedience to that command is duty done, and will surely bring a blessing. Like mercy,

It is twice bless'd:  
It blesseth him that gives and him that takes.

BY REV. THEODORE T. MUNGER, D.D.

To question one's belief in foreign missions almost shocks one—as if the Copernican system were doubted. For if we read aright, the question of its universality was determined before Christ left the earth. From the first moment of the existence of Christianity as a universal scheme in the mind of Christ, the idea of world-wide missions became a reality. . . . Christ did not deduce universality as a matter of mere wisdom; it lay in His very conception of one God as the Father of all

\* Selected from April number of the *Envelope Series* of the American Board, Boston.

men, and as that conception deepened into overwhelming reality, the universality of it was already determined, and did not even admit of question. . . .

Whenever the Church has ceased to keep in mind its universality, it has lapsed into vain controversies over its doctrines, breeding monstrosities of belief instead of spiritual life—dogmatic assertions on one side, and vain denials on the other side. Periods of intense controversy and refined distinctions have not fed the genius of Christianity. In New England it was not until the debates over doctrines somewhat died down and let loose the spirit of liberty and humanity that Christianity asserted its real nature as human salvation. . . .

Foreign missions are in the fullest accord with the type of Christianity now developing through science, humanity, and social ethics. The question of missions lies close to that of theism. The nature of God is in play in all the world, but coming forward where place is made for it and there are eyes to see. It can not be otherwise. One God, source of all; one law, ruling over all; one element, forming and directing all things and all people unto

One far off, Divine event,  
To which the whole creation moves.

This is not fancy, but the most rigid science of to-day. That magical word "evolution," which less than a century ago dropped from the lips that hardly knew what they said, but let it lie among the creeping forms of earth—that word is now ranged along with humanity as Christ's own word, pointing the way not merely because faith sees the Divine event, but because all who measure the trend of vital forces and the laws that lie hidden in created things are moving in the same direction and to the same end. Have faith not only in God, but in science and humanity, and the deep in-working of the human soul toward what is good and true, and the one thing needful will be gained.

BY HON. JOHN W. FOSTER

First, the great purpose for which the Christian Church was founded is to carry the Gospel to all mankind. I can not comprehend why any one who has accepted Christ as his Savior can fail to desire that all his fellow men shall enjoy the same blessing. . . .

Second, the Christian missionaries sent out from Rome found our forefathers in Britain and Northern Europe in the most degraded state of barbarism, superstition, and idolatry. But for their self-sacrifice and devotion, we might now be in the same state of degradation and savagery. To me it never ceases to be a marvel that people who are themselves the rich beneficiaries of Christian missions can refuse to support the foreign missionary societies of their churches.

Third, I believe in foreign missions because it has been my good fortune to visit the most important mission lands, and have informed myself from personal observation of the work of the American missionaries in those countries. I found them earnest, faithful, and, as a whole, well fitted for their work—a noble band of devoted men and women; the men, as a rule, fully the intellectual equal of their ministerial brethren at home. I found also that the results of their labors were as successful as could be reasonably expected under the circumstances. . . .

Fourth, the most promising fields for the work of Christian mission-

aries to-day are China and Japan. I believe in pushing foreign missions in those lands, because our country is in large measure responsible for the present situation in the Far East. It was the aggressive commercial policy of the United States, as manifested in Commodore Perry's fleet, that forced Japan out of her seclusion, and set her upon the road to that transformation which is to-day the admiration and wonder of the world. It was the United States which first exacted from China the recognition in a treaty of the right to disseminate Christianity in that great empire. In these last days it has been the diplomacy of the United States which has set the influences at work to stay the march of the territorial spoiler and secure the autonomy of the Chinese Empire. . . .

Verily, the fields are white to harvest, and a cry comes across the Pacific to the Christians of the United States louder than that which came to the apostle from Macedonia: "Come over and help us!"

## HOW FRANÇOIS COILLARD OFFERED HIMSELF TO THE PARIS MISSIONARY SOCIETY

The *Journal des Missions* of the Paris Missionary Society publishes the first letter of the late M. Coillard to the President of that Society. This letter is interesting for the light which it throws upon the early life and the character of the great missionary. It was written November 8, 1852, from the Academy at Glay, where young Coillard was studying. After describing his mother's struggles to get a livelihood after the death of his father, who had been a rich farmer, Coillard says that he himself went out as a servant at fifteen, and became dissipated and irreligious during that period. Then he continues as follows: \*

To bring me out of this lethargy the Lord used so many means that I can not here tell you them all. The many breaks which the Lord made in a very short time in our poor family, the trials of all kinds with which we were overwhelmed, and especially the Christian death of one of my sisters, whom I loved with all my heart, were very salutary experiences to me. But in order to make me attentive to His appeals, the Lord used the death of one of our servants who, a few days before entering upon the eternal rest, spoke to us in so solemn a manner of the things which filled her heart that I could no longer close my heart to the voice of my Savior. However, the devil, seeing his prey about to escape, did not remain idle, and who can recite all the tricks which he used to keep me in his foul bonds? But a God full of kindness watched over the poor Coillard, and did not permit him to die, but to be converted and live.

A little while afterward M. Jacquet had us read the little book of Mr. Ryle called "Wheat and Chaff." That which produced upon me a most profound impression was the terrible question, "Are you wheat or are you chaff?" It was like a two-edged sword to me. A voice within me condemned me with such vehemence, my sins appeared to me so great in number, and I saw the chasm opened so near to me, that I was terrified. From that time I could not enjoy any rest. I remained in this condition two months, and it was not until the end of this time, after having long procrastinated, and at last become unable longer to hold out, that I let M. Jacquet see the sorrowful state of my heart. I read several little books which did me much good, and I tried to pray and to read the Bible.

\* Translated from the French for the MISSIONARY REVIEW OF THE WORLD by the Bureau of Missions.

The Lord did not make me wait long for Him. He quickly poured upon my poor broken heart the wine and oil of His love; He pardoned all my sins, and He let me taste such a peace, such a happiness, as I can not describe, for up to that time they were strangers to my soul. Thus I passed from the deepest darkness into marvelous light.

From that time I felt springing in my heart a keen desire to make known to my brothers the pearl of great price which I myself had found. In a word this desire was, and it is now, stronger than ever, to be a missionary. I knew that this would be for my family, and especially for my dear mother, a painful sacrifice. So I made this desire the subject of earnest prayer during two months, asking the Lord, without ceasing to let me see clearly His holy will, to incline the hearts of my relatives, and to give them strength to make this great sacrifice.

My prayers were answered beyond my expectation. On the 31st of October, the last day of those two months, I received a letter from my family, telling me that not only with joy, but with all their hearts, they would give me up to the service of God. This letter is, in my view, a message from the Lord, which shows me clearly His holy will. Here I am, then. My heart burns with desire to go tell my brothers the great news of my salvation, and to lead them repentant to the foot of the Cross of the Savior.

The reports of the Paris Society have so touched me that I am impatient to enter upon the beautiful career of a missionary; to labor, with the spirit of the Lord, to scatter the thick darkness of paganism, ignorance, and superstition, of which the poor savages, who are our brethren, are the unhappy victims; to break down the fortresses of Satan, and to advance the Kingdom of God. I am very wretched, alas! and by myself quite incompetent to undertake such a work, for I am myself nothing but a poor, weak sinner. But the Lord is faithful. Would He abandon His labors? Oh, no; He always works with them, and by His holy spirit He makes them conquerors over all obstacles.

Now, sir, I venture to present myself to you and command myself to your kindness. I would be so happy, so very happy, to take up the studies which are necessary for me, and for this reason I venture to ask of you a place in your missionary school. I am now past eighteen. I am but little advanced in my studies, but with the help of the Lord I could make some progress. Time is all the more precious since it flows swiftly away, and every moment of delay is a moment lost which might have been used for advancing the Kingdom of God.

I am not rich; I am even very poor, and so are my relatives. I possess nothing; but sir, let not my poverty be a reason for refusal. The harvest is so great, and I would be so happy to be able to increase the small numbers of the laborers already employed!

Our Lord Jesus Christ was poor also, since He had nowhere to lay His head. Nevertheless, he went from place to place doing good. Oh, sir, please do, for the love of missions, admit me speedily into your school, that I may speedily be able to enter the broad field of the Lord. This is the earnest and sincere desire of my heart, and for this reason I would be so happy to give up my dear native land, my good friends, and my life, to the good Jesus who loved me and gave Himself to suffer on the cross for me.

## EDITORIALS

### THE LOWER MOTIVES IN GIVING

We have seen what purports to be the gist of the appeal of Mr. Rockefeller's private secretary to his chief in the interests of the American Board of Commissions for Foreign Missions. If this report does justice to the appeal, we must characterize it as the most unfortunate incident in this much-discussed affair. The chief stress in the argument is laid upon the influence of missions in developing the commercial needs of simple people, and in thus opening up avenues for commerce, and creating a demand for our manufacturing products that would not otherwise have existed.

Missionaries and missionary schools are introducing the application of modern science, steam and electric power, modern agricultural machinery, and modern manufactures into foreign lands. The result will be, eventually, to multiply the productive power of foreign countries many times. This will enormously enrich them as buyers of American products, and enormously enrich us as importers of their products.

Unquestionably there is truth in this. Uganda bears witness to the fact. So does Hawaii, tho it is not quite so clear that the natives have been the principal persons enriched by the blessings of Christianity in these islands. It is true in India; it is true in the South Seas. The falseness of the appeal does not lie in the fact that it has no place in the argument for missions. The falseness lies in the emphasis. Is this the appeal that is to stir a Christian man to give of his abundance to meet the world's need? Such an appeal is an insult to a child of God. "Enormously enrich!" The very words shock one. Is that why we are to give to missions, that we may be enormously enriched? Did Peabody give his gifts for such a purpose? Are riches the chief end of life? Is the enrichment of even a nation to be emphasized as a chief desideratum? Away with such a thought!

The appeal is false because so absolutely inadequate. When a minor incentive, and a lower one, is given so conspicuous a place, it vitiates the whole appeal. The latter part of the communication, where stress is laid upon the fact that, because the ends of the earth have contributed to his riches, Mr. Rockefeller's wealth should flow back to the ends of the earth, is fitting. Maybe, if we could have the whole appeal, we should find that it had in it recognition of the supreme reasons why one should pour out his wealth in the service of Jesus Christ. But we must protest against commercializing the appeal for the most unselfish work which claims the attention and heart of man—the evangelizing of the nations.

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### THE COLLEGE COMMENCEMENT AND MISSIONS

What! missions here, in the sacred groves of the academy? Are we to have no retreat where this theme shall not thrust itself? Let us have education for a theme by itself. It is sufficient. It is stately. It is distinguished. It has a flutter of gaiety that may be seemly for the campus revelry. But, for heaven's sake, do not take the color all out of it by intruding the idea of missions into it! What have missions to do with college commencements?

Well, not much historically—that is, if the recent lists of themes that have had their airing on commencement programs are anything to judge

by. We have looked over scores of them, texts for baccalaureates and reports of the sermons evolved from these texts, topics where graduates still come forward to greet admiring audiences, and reports of commencement occasions, and one almost never runs across any real introduction of the greatest of all themes—the conquest of this world for Christ.

The baccalaureates, it is true, as a rule, do get round to the “culture for service” note before they get through; there is a reference to *noblesse oblige*, etc., and a suggestion that life after all must be “altruistic” if it is to amount to anything, and nowadays something is usually said as to “capital and labor”—things about either of which the average graduate has mighty little acquaintance. This is the salt that gives the flavor.

But why not open the door wide and give these ardent souls that are pouring out from the college portals a far view, a wide view, of their possible usefulness? Why not call them with the call of a trumpet to service and hardships in the very front of the battle? It is a sensitive hour. The strings of the harp of life have been made tense. They have been harmonized, tuned each to the other. Skilful tuners have been at work. Each wire is at its best, and all are ready for the master hand. It is a very sensitive hour. Few realize how questioningly, how ardently, youth awaits for its message. Why not strike the full chord at once, mightily, firmly? Why not call for all there is in the hearts of these youths?

Commercial achievement is good, but Mr. Carnegie, at the Stevens Institute, tells the students there that they have something better before them. So we would have the college presidents and college preachers tell their audiences that the best is before them, even consecration to the supreme task of evangelizing the world, in the full meaning of this word. So a Hannington went forth from Oxford; so a Judson went forth from Brown; so many more would go if called at this hour. There is no theme more suitable in its breadth, in its inclusiveness, in its nobility, for such an hour. It gives scope for the imagination and opportunity for quickening. It is worthy. We wish our universities might have this banner filted high at all the coming commencements.

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### AN OPPORTUNITY IN SUMMER ASSEMBLIES

Tens of thousands of people will gather together in these summer months in conventions and schools and conferences and camp-meetings and assemblies, by the seashore and in the mountains, under the trees or by the lake side, for recreation, entertainment, and inspiration. What will they hear about the “greatest work in the world”? There are two or three notable centers where missions are the chief attraction, or where this theme is at the front for a special season. This is well. But how about the others? Why should not every summer gathering exalt this theme and give it a place of honor?

It is entertaining. The Church Missionary Society of England is having crowded audiences all over England with its exhibition of moving pictures of missionary scenes in India. Would not such pictures interest our American audiences? Certainly they would. There is no story that has in it more of adventure and romance than the missionary story.

What could be more timely this summer than the well-told tale of the life of Joseph Hardy Neesima and his relation, under the providence of God, to the quickening of the new Japan? And just here is the kernel

of it all: There is nothing so stirring, so interesting, so satisfying, as the story of God's providence revealed in human history.

William Butler, founder of Methodist missions in India and Mexico, used to so touch this theme that audiences were lifted out of themselves. It is the universal, the comprehensive theme. But the detail of the development of a single mission is also enthralling.

We profoundly believe there is no topic which could be more wisely given prominence in the almost innumerable summer gatherings that are so soon to be held than that of missions. It is broad in its outlook; it is picturesque; it touches the highest note. And if this theme could be given this prominence, how it would inspire this nation, and call it from its false ideals of riches and glory to its sublimer destiny as the "servant" of the nations in the unfolding of the plan of the Divine Kingdom! Our people need this theme; they need it everywhere.

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### VACATION AND THE KINGDOM OF GOD

Each year the number of our church-members, who are engaged in active Christian service during the most of the year, and who spend the summer months away from home, is increasing; and frequently is it the fact that absence from the local church means respite from all spiritual activity among the people on the part of the Christian. This should not be. A change of place should bring refreshing strength, and new associations should create new opportunities for service. In the mountains, on the farm lands, by the seashore, and in other lands, the disciples of Christ, away from home, will touch the lives of many this summer who have few spiritual advantages, and who may be gently, tactfully led into brighter light and better life. This blessed mission will not take from, but add to, the joy and refreshment of the Christian's vacation from home duties and responsibilities; and he will return, the giver and recipient of heavenly blessings. What would come to pass, say you, if all of us who go forth from our home pulpits and pews on our vacation in 1905 should scatter the good seed as we go and as we tarry? Let us follow in the footsteps of Him who "went about doing good," and He will teach us how to rest, not *from*, but *in*, our labors of love.

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### DR. GRIFFITH JOHN AND HIS JUBILEE

We print on another page a sketch of this venerable missionary, who sailed for China fifty years ago. It is very seldom that any man is permitted to give a full half century of service to the mission field, and especially at one center.

Dr. John is one of the best-known and most revered and loved of all Chinese missionaries. Not only has he been a faithful and successful preacher and teacher, but his pen has been as consecrated and serviceable as his tongue, and has reached many who were beyond the reach of his voice. His literary work, and particularly his tracts, have been leaves of healing, and have been scattered by the million. Dr. John has laid the whole missionary host under obligations by his fifty years of patient, loving, and faithful service. All denominations owe him a debt, and it is specially noticeable that he has never swerved from loyalty to the Inspired Word and the old fashioned Gospel. He has been a sympathetic coworker with all true-hearted laborers. Modest and unobtrusive, he never encroaches upon another's territory or rights, but pursues



the even tenor of his way, with a cordial welcome to all brethren and a sincere loyalty to all truth. During the boxer massacres his influence was not surpassed by that of any one man in China, and he is almost worshiped by the natives of Hankow and the neighboring districts. It is a special cause of thanksgiving that there is still such promise of an abundant service in years yet to come.

### SHOULD BUDDHISTS AND CHRISTIANS CLASP HANDS?

In contrast to Dr. John's steadfast adherence to the old truths, and the faith once delivered to the saints, we regret to see, on the part of some, a weakening of adherence to the apostolic and primitive standards. In the March number of the *Foreign Field* of the Wesleyan Methodist Church is an article (page 247), in which we find such a sentence as this:

"When the light of modern criticism shall have blown away the chaff, then the best Buddhists and the best Christians will clasp hands over these buried truths, and instead of attacking each other as enemies, will cooperate to take up the cross as the children of God for the salvation of their fellow men," etc. How "light" of any sort can "blow away chaff" is a problem; but it is not with the rhetoric, but with the sentiment, that we feel disposed to take issue. There is an increasing disposition to eliminate radical differences between heathen systems and the Christian, and to claim for all religious systems alike a community of essential truth. To our minds, the divergence between the Gospel and all other faiths is absolute. The resemblances are incidental and unimportant in comparison with the differences which are central and irreconcilable. It is not that Buddhism and other heathen systems embody no ethical truths, but that the vital doctrines of sin, salvation by atonement, justification by faith, regeneration by the Spirit, are not found outside God's own Book. All attempts to blend these religions with Christianity in one eclectic system means the dropping out of what is most distinctive in Christianity and most offensive to the carnal heart.

Again, we are pained to find even such a revered missionary as Dr. Timothy Richard, in *The Bible in the World* (April, pages 102-103), arguing that the great mass of men "find the Bible too bulky to read from end to end," and that "the future of China may be hindered by the indiscriminate circulation of all parts of it," etc. He therefore advocates "a wise selection, a summary of the inspired Word of God to the Jews [*i.e.*, the Old Testament], judiciously and systematically utilized." In other words, we must have an expurgated edition of the Bible. We feel inclined to ask: "Who is to determine what it is wise and judicious to leave in or leave out?" And by the time every new wise man had used his pen-knife, what would we have left?

We were not surprised that the editor of this monthly issue of the British and Foreign Bible Society was constrained to add, in a note: "It will be seen that Dr. Richard advocates what would be a departure from the policy hitherto pursued by our society in China"; and a very devout and conspicuous missionary advocate and superintendent adds: "To me this article is positively heart-breaking." At all events, "with charity toward all and malice toward none," this REVIEW can not countenance views which are so fraught with what we consider imminent peril to faith in the inspired and Divine character of the Word of God and the Gospel message.

## HOME MISSIONS AND THE LEWIS AND CLARK EXPOSITION

No factor has had so beneficial an influence in the development of the Northwest territories of the United States as has the work of the home missionaries. They have braved the perils and hardships of frontier life without hope of earthly gain, and have usually been the one link that has bound the early settlers to God. They have not only exerted an influence for righteousness, but have been pioneers in education, and have frequently been responsible for the best results in the civic and political development of our Western States. It is befitting, therefore, that some special attention should be paid them in connection with the exposition in Oregon this summer. We expect to publish, in our July number, a special article on "What Home Missionaries Have Done for the Northwest." Other articles of interest in this connection have already appeared in our pages. Among the most important are:

- "Home Missions in the Northwest." By W. S. Holt. November, 1901.
- "One Hundred Years of Home Missions." By Charles L. Thompson. July, 1902.
- "Home Missions on the Frontier." By Theodore Roosevelt. July, 1902.
- "Marcus Whitman and Oregon." By Belle M. Brain. September, 1902.
- "Romance and Reality in Home Missions." By "Ralph Connor." November, 1902.

## THE UNITED STUDY OF AFRICA

Probably not less than one million men, women, and young people will unite during the autumn and winter of 1905-1906 in the study of Africa and its missions. Two special series of text-books are now in course of preparation by the "Woman's United Study Committee," and by the "Young People's Missionary Movement," and it is expected that the total sales will not be far from sixty thousand copies. The attention of Christians will be drawn to Africa, not chiefly because of political complications and newspaper notoriety, or by reason of wars, famines, or commercial opportunities, but because of interest in the conquests of the Cross over Islam, heathenism, and demon-worship. We propose to publish in each number of the REVIEW, beginning with July, at least one article bearing on some important phase of the evangelization of Africa. These will supplement the subjects treated in the mission study books, and will be of general interest and permanent value. Among the topics will be:

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| "Africa and Its Mission Fields."    | "The White Man in Africa."                 |
| "Missionary Heroes in Africa."      | "Transformation of Fifty Years in Africa." |
| "Trophies from African Heathenism." | "The African's Work for Africa."           |
| "Woman's Work for African Women."   | "Unoccupied Fields in Africa."             |

Other important articles will be found in recent issues of the REVIEW. Especial attention will be given to the current missionary news printed month by month in the "Intelligence Department."

## CURRENT MISSIONARY LITERATURE

Few Christians realize the immense wealth of information and inspiration to be found in the current periodical and leaflet literature issued by the great missionary boards and societies. The general interest and literary value of these publications make them worthy of note, and we propose giving, from month to month, in our department devoted to "The Missionary Library," a brief notice of such leaflets and articles from current issues as may seem to merit special attention.

## FOR THE MISSIONARY LIBRARY

**THE WHITE PERIL IN THE FAR EAST; an Interpretation of the Significance of the Russo-Japanese War.** By Rev. Sidney L. Gulick, D.D. 191 pp. \$1.00, *net*. F. H. Revell Co., New York, London, etc. 1905.

Thinking men in the nations of the Far East sincerely believe that they are threatened by a White Peril. This White Peril is nothing more nor less than a tacit agreement between Western nations that any white nation may lawfully encroach upon, or attack, any yellow nation which is too feeble to resist spoliation, and that white nations, unitedly, should prevent the yellow nations from gaining strength for resistance. Those Western nations which are the most unblushingly committed to a foreign policy of "heads I win, tails you lose," are the ones which see that true prosperity in the lands of the Far East will check that policy. The danger of power to resist is the Yellow Peril; the danger of a Western coalition to break down resistance is the White Peril.

Dr. Gulick has made a strong presentation of the case of Japan and China. He holds that Japan has definitely adopted political and ethical principles underlying the Western, or rather the Anglo-Saxon civilization, that Japan wishes to lead China in the same path, and that neither Japan nor China threaten any interest of the Western nations, excepting their mania for acquiring territory that belongs to others.

The book is a rapid sketch, but it is full of suggestion. It is passionately partial to the virtues and the rights of Japan, yet it thinks it needful to remark naively that "national as well as individual perfection is impossible." It is written by an American missionary in Japan, but it gives, in large degree, the Japanese view of the meaning of war with Russia. The historical retrospect, which occupies fully half

of the book, is valuable and illuminating to students of the political situation, and no less so to students of the missionary enterprise in the Sunrise Kingdom. To those interested in the Christianization of Japan, an impression that grows as one reads, is that the present tendency of Japanese progress is identical, up to a certain point, with the tendency of evangelical missions in the country. Both the Japanese system of education and the teachings of the missionary tend to emancipate the people from all forms of superstition.

The last chapter in the book, on the means of securing permanent peace in the Far East, has not the ripe weight of some of its other chapters. But the book, as a whole, is well planned, well written, and a real contribution to knowledge. It ought to be read by all who study Japan and its problems in the Far East.

**DR. GRENFELL'S PARISH.** By Norman Duncan. 12mo. Illustrated. 154 pp. \$1.00, *net*.

**THE HARVEST OF THE SEA.** By W. T. Grenfell. 12mo. Illustrated. 162 pp. \$1.00, *net*. Fleming H. Revell Co. 1905.

These are two companion volumes, narrating fact more fascinating than fiction. The first tells of the hardy vikings of the rocky Labrador coast, and of the adventurous life and devoted services of Dr. Grenfell in his mission ship. The desperate need, the skilful, fearless doctor, the thrilling experiences, are told graphically and with a delicious flavor of the salt sea life on rock-bound shores. The book can not fail to make friends for Dr. Grenfell and the Labrador Mission.

The second volume is by the hero of the former. As we might expect, he is more of an expert at doing heroic deeds than writing about them, but this story of his work as it is told by two fishermen

—first in the North Sea and then on the Labrador coast—pictures human need and heroic action in a way that gives it power.

THE STORY OF CHESAMBA: A Sketch of the African Mission of the Canadian Congregational Church. By H. W. Barker. 12mo, 140 pp. Canada Cong. F. M. S., Toronto. 1904.

So little is known generally about Canadian missions in Africa that this sketch is especially welcome. The field is the southern part of the Portuguese province of Angola, in the district of Benquella. The mission is nearly 20 years old. While this story has especial value and interest to Canadian Congregationalists, it shows how a strong work was established amid many difficulties, and has developed noble Christian characters. The mission has educational and industrial departments, and is conducted on economical and spiritual principles.

#### Missions in the May Magazines

The *Home Mission Monthly* (Baptist) has the immigrant problem for its leading feature. Besides an extended survey of Baptist mission work for Italians, it has two articles of general interest, "Our Italian Immigrants," by Miss Claghorn, and "Italian Characteristics," by Rev. Dr. S. H. Lee. A suggestive query opens this discussion: What do you suppose this "undesirable" immigrant thinks of America and Protestant Christianity? Here is line of inquiry worth following up. Another section of the immigrant question is brought to light in the April *Home Missionary* (Cong.) by Mr. Joseph H. Adams, in "The Tragedy of the Excluded," which is the desperate revulsion of feeling suffered by foreigners reckoned unfit to enter the promised land. For the sharp scrutiny that guards those dingy gates at Ellis Island is our sole protection against becoming the dumping-ground for the rubbish of all Europe. An impor-

tant article in the May *Home Missionary* is a vivid sketch by Rev. J. D. Nutting, entitled "Awheel and Afoot in Mormondom." Its illustrations add much to its value. The *Assembly Herald* (Pres.) has in its Department of Home Missions "The Transformation of Porto Rico," by Dr. McLean. It is an informing survey of the changes now in progress in the bright little island which is less an integral part of our domains than a barely tolerated appendage to them.

The *Assembly Herald* gives its Foreign Missionary Department for May to missions in Siam and the Laos country. "A Forward Movement in the Laos Mission" is an interesting description of Presbyterian work at Kengtung, the new station in the Northern Shan States of Burma. With this article should be read the account of the work of Baptists in the same city, found in the *Baptist Missionary Magazine* for May. Kengtung is evidently a strategic point which is yet to influence the future of southwestern China. The feature of the *Baptist Missionary Magazine* is the Kongo Free State, its people, its religious beliefs, and the Baptist missionary stations established there. The articles are well worth reading, altho they are too short. But the fine pictures really illustrate them.

While talking of Siam, we should have mentioned a review of the progress of education among the women of Siam, which is given in *Woman's Work* (Pres.) under the title "Historical Sketch of the Harriet House School at Bangkok." *China's Millions* for April, the localized organ of the China Inland Mission, has an important article by Marshall Bromhall on the "Crisis in the Far East," which shows how unexpectedly China is beginning to move, and how solemn is the fact that a more massive

problem than the right guidance of this movement has never confronted the Christian Church. The *Missionary Herald* (Cong.) for May publishes in full the action of the Prudential Committee of the A. B. C. F. M. on the protest against the Rockefeller gift. Two interesting illustrated articles are, "Industrial Work at Mt. Silinda," East Africa, and "Conquest and Conflict at Bourdour." The latter article, by Rev. L. Bartlett, is a historical sketch, worth preserving, of persecution in Turkey.

The *Missionary Intelligencer* (F. C. M. S.) for May is largely about children. A series of articles give us glimpses of far-away children: Cuban children, who are let to do what they like, and sometimes get too drunk to go to school in the afternoon; Japanese children, controlled by lying promises, and then jeered at for expecting the promises to be kept; the painted children of China; the unwashed but well buttered Tibetan children, and the Filipino children who play baseball and gamble and drink wine (or *Bino*) just like their elders. Japan is necessarily a feature in almost all the magazines. The *Assembly Herald* gives an interesting account of the celebration of the ninetieth birthday of Dr. James C. Hepburn—one who has done as much as any other individual to bring foreigners and Japanese into close intercourse. Many times the question is asked by those who see the noble qualities of the Japanese in war, "What lack they yet?" It seems to many impossible that men who have such perfections should need the Gospel. Light is thrown upon this subject by the *Missionary Outlook* (M. C. C., Toronto) for May, in the article "The Missing Link in Japanese Education." The *Helping Hand* (Baptist Women's Foreign Missionary Societies) contains a very in-

teresting letter to Miss Converse, from the wife of Admiral Uriu, of the Japanese navy. It is a pleasing glimpse of the mind of a Christian Japanese woman. In *Mission Studies* (Congregational Woman's Board of the Interior) are two articles of that rare class which open windows upon real life. One is from Miss H. F. Barmelee, "Red Cross Work in Matsuyama," which places us in contact with Russian and Japanese soldiers, and the other is from Miss C. B. De Forest, "My Day on the Calendar," which reveals the missionary writer quite as much as the Japanese women for whom she works. "The John the Baptist of Japan," in *Association Men*, impressively describes the wonderful opportunity of the Y. M. C. A. in the Japanese army. Other phases of the effort now being made for the Christianization of Japan appear in the letters from Japan contained in the May *Bible Society Record*. The history of the Kingdom of Christ in Japan is now being wrought out by Divine power through consecrated hands. The result will certainly be recorded in the histories of the world.

### NEW BOOKS

- LHASA AND ITS MYSTERIES. By L. A. Waddell. 8vo. \$6.00, net. E. P. Dutton & Co., New York. 1905.
- TWENTY-ONE YEARS IN INDIA. By J. L. Humphrey, M.D. 8vo. 283 pp. \$1.00, net. Jennings & Graham, Cincinnati. 1905.
- THE PAROCHIAL SCHOOL. By Father Crowley. 8vo. 415 pp. Sherman House, Chicago. 1905.
- ONE THOUSAND MILES IN THE HEART OF AFRICA. By J. Du Plessis. Illustrated. 176 pp. 8s. 6d. Oliphant, Anderson & Ferrier, Edinburgh. 1905.
- THE GREAT RELIGIONS OF INDIA. By J. Murray Mitchell, LL.D. 8vo. 5s. net. Oliphant, Anderson & Ferrier, Edinburgh. 1905.
- THE WHITE PERIL. By Rev. Sidney L. Gulick, D.D. 12mo. \$1.00, net. Fleming H. Revell Co. 1905.
- JAPAN AND THE JAPAN MISSION. (Fourth edition.) 12mo. 181 pp. 2s. net. Church Missionary Society, London. 1905.
- WITH THE PILGRIMS TO MECCA IN 1902. By Hadji Kahn and Wilfred Sparrow. 8vo. 314 pp. \$3.50. John Lane, New York. 1905.
- DR. GREENFELL'S PARISH. By Norman Duncan. 12mo. 154 pp. \$1.00, net. Fleming H. Revell Co. 1905.
- THE HARVEST OF THE SEA. By W. T. Greenfell, M.D. 12mo. 162 pp. \$1.00, net. Fleming H. Revell Co. 1905.
- OBJECTIONS TO FOREIGN MISSIONS STATED AND ANSWERED. By Rev. L. L. Peebles. Cloth, 30c.; paper, 15c. Smith & Lamar, agents, Nashville, Tenn. 1905.

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

**A Flood of Foreigners Pouring in** During a single day in April no less than 11,955 from foreign lands

stepped ashore in New York City to become American citizens, the largest number ever received within twenty-four hours. They filled 8 huge liners. Few were Russians or Polish Jews. Italians composed the greater part, and most were bound Westward to engage in work upon railroads.

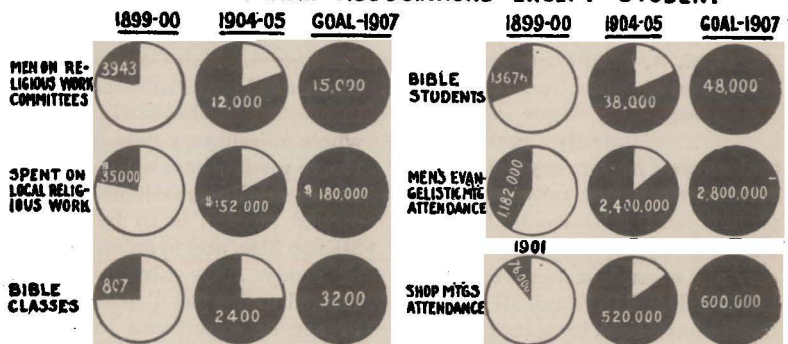
**The French Contingent in Chicago** The French-speaking people in Chicago number about 35,000, and are of four nationalities—French, French-Canadians, French-Swiss, and Belgians—of whom the French-Canadians are the most numerous. The Methodist Episcopal Church, in charge of the Rev. Arthur L. Allais, is the only French Protestant church in the city. Here meetings are conducted in both French and English, the preaching on Sunday morning being in French and that of the evening in English. Sunday-school is conducted in the English

language, with a few classes taught in the French language. Besides the work conducted in this church, there is preaching in the French language in Trinity Methodist Episcopal Church the first and third Sundays of every month.—*World-Wide Missions.*

**A Unique Missionary Society** Gen. R. D. Johnston reports the organization of a missionary society, the members of which are colored convicts in Pratt Mine Prison No. 2, near Birmingham, Ala. In 1888 the officers of the South Highland Presbyterian Church organized a Sunday-school of these convicts, which now numbers about 400 members. Fifteen of the convicts have joined South Highland Church. Recently General Johnston took Mrs. W. H. Sheppard, of Africa, to the mine prison to address the convicts. The report of the work in Africa made such an impression upon the colored convicts that they contributed \$5.67 for the benefit of the mission. A missionary society was also organized in the prison for the purpose of supporting native evangelists in

## RELIGIOUS WORK FOR MEN

ALL NORTHAMERICAN ASSOCIATIONS EXCEPT STUDENT



THESE BIBLE CLASSES MET IN GYMNASIUMS—BOARDING HOUSES—IN SHOPS AT NOON AND MIDNIGHT—IN MANAGERS' HOMES—IN COTTAGES—IN RAILROAD CABOOGES—SHOPS—ROUND HOUSES—FLAGMEN'S SHANTIES—ON BATTLESHIPS—IN SOLDIERS' CAMPS—AT ARMY POSTS—IN LUNCHROOMS—WITH BOYS IN CAMPS—ON THE GYMNASIUM FLOOR—IN CLASSROOMS—WITH COLLEGE MEN—IN DORMITORIES—ASSOCIATION BUILDINGS—FIRE-ENGINE HOUSES—POLICE HEADQUARTERS—IN MINES A MILE UNDERGROUND—AT COUNTRY CROSS-ROADS—IN SCHOOL HOUSES—IN CHURCH VESTRIES—IN LUMBER SHANTIES AND IN STREET RAILWAY BARN.

From *Association Men.*

A STRIKING EXHIBIT OF RELIGIOUS WORK IN THE Y. M. C. A.

the African missions. About 45 of the prisoners joined the society. Officers were elected, and the society organized in the regular way.

**A Gift to the American Tract Society** Mr. Ralph Voorhees, of Clinton, N. J., whose many large benefactions for religious, educational, and charitable objects are widely known, has just donated \$100,000 for the general uses and purposes of the American Tract Society. The gift comes at a time when the need of the society is almost unprecedented for the support of its work in supplying literature for the foreigners arriving in vast multitudes and the home born, and for the unevangelized of all languages and dialects in the world-wide field.

**Thirty-five Years' Growth of the Salvation Army** The Army sent its first representatives to the United States in 1870, G. S. Ralston then laying siege to New York City, with 7 "hallelujah lassies" as helpers, and "Ashbarrel Jimmie," a sot, as the first convert, who lived a godly life and died a captain. Now the organization has 3,706 officers and employees, 736 corps and out-posts, and 143 institutions of various kinds. The annual disbursements for the poor amount to \$800,000.

**Y. M. C. A. Campaign of Aggression** This organization continues to display a vigor which is truly remarkable, and at well nigh every point, with foreign work just now witnessing phenomenal advancement. Cuba was entered not long since, with a city and a student department established, and in Brazil all the local bodies have been brought together. New buildings are soon to be erected in Colombo, Ceylon, in Shanghai, in Nagasaki, and in Seoul, Korea. Work is soon to begin in

the City of Mexico, this with the expressed wish of President Diaz; and an effort is to be made to open an association in Panama for work along the line of the Isthmus Canal.

**Mission Study in Colleges** The Student Volunteer Movement has done, and is doing, a great work in the organization of Mission Study Classes in our schools of learning. None can estimate the far-reaching effects of such study on student thoughts and life. Whitman College, at Walla Walla, Washington, reports that mission study is the most popular department of the association. President Penrose is giving a series of weekly lectures on Japan, illustrated by stereopticon views, which are largely attended. Special interest has also been shown at the Missouri State University in the study of missions. Three new groups have been organized, two for Japan and one for China. Fifty-four men are now enrolled.

**The Northfield Summer School of Missions** An important step in the advance of missionary enterprise was taken last summer when the International Conference of the Women's Boards of Foreign Missions for the United States and Canada organized the Summer School for Missionaries at Northfield. This Conference offers the needed opportunities for those interested in the work to see the whole missionary field in perspective, to meet others who are specialists in mission methods, etc. This second session is to be held July 24th to 31st, and systematic courses of study have already been arranged under the direction of men of actual experience in the countries which they cover. A few of these are: Dr. Harlan P. Beach, China; Rev. C. R. Watson, Egypt and the Sudan; Dr. A. W. Halsey,

Central Africa; Rev. J. W. Conklin, India, and Dr. S. M. Zwemer, Arabia. In addition to these special courses, Dr. G. Campbell Morgan, of London, is to deliver a series of Bible lectures, and the United Mission Study Committee will conduct the study of the new book on Africa, entitled "Christus Liberator." In charge of this are: Miss Ellen C. Parsons, Mrs. W. A. Montgomery, Mrs. Caroline A. Mason, Miss Lucy C. Jarvis, and others.

**Christian Jews in Gotham** The Hebrew Christian Association of New York is most prosperous in membership and means. It is responsible for a Gospel meeting to the Jews, and a Bible class and sewing school for Jewish working girls. Of its 57 members 22 are active Christian workers, and 6 others are Sabbath school teachers, or volunteer workers. After 6 preliminary meetings and after much prayerful deliberation, the First Hebrew Church of the Messiah in New York has been organized. A covenant, confession of faith, and church discipline were approved, and the founders expect a goodly membership of Hebrew and Gentile Christians. — *Jewish Era*.

**The Grenfell Association** The New York friends of Dr. W. T. Grenfell, of Labrador, have formed an association for the purpose of helping this work for the fisherfolk of Newfoundland and Labrador. About \$12,000 has already been contributed. This mission is fundamentally Christian, but is also medical and philanthropic. On the Board of Directors of the new association are: Dr. Henry Van Dyke, Hamilton W. Mabie, and others. The treasurer is Eugene Delano, Esq. (59 Wall Street, N. Y.), and the secretary Mr. Ernest Hamlin Abbott. A plan is on foot for an excursion to

visit the mission this summer on a chartered steamer.

**Changes in Porto Rico** Mr. John Willis Baer, of the Presbyterian Board, who has recently visited Porto Rico, reports:

I expected to find it Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of religion, but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have about 50 stations. Five years ago there was but one Protestant Church on the island.

Until the American occupation the great host of children were without schools; now a transformation has been wrought by the State and mission school education.

**A Revival in Cuba** Rev. W. G. Fletcher, of the Methodist mission in Cuba, writes from Cacocum that he is in the midst of great meetings, in which 55 persons have united with the Church. Among them are the mayor, municipal judge, and other prominent persons. There is now a greater awakening of interest than Mr. Fletcher has yet seen. The papal priests are coming to the front and beginning to hinder the work.

**Santo Domingo Missions** This country is chiefly before the public because of its revolutions and ability to get into debt. The little republic occupies the eastern end of the island of Haiti in the West Indies, and the estimated population is 550,000. The inhabitants of the island are, to a great extent, mulattoes, chiefly speaking the Spanish language. The State religion is Roman Catholic, but education is free and compulsory. The population of the



whole island is over 2,000,000. The island was originally a French colony, but was proclaimed independent in 1804. The Moravians, Wesleyans, Christian Alliance, and African Methodists are working in Santo Domingo, and the Episcopalians, Methodists, and Baptists in Haiti.

**Native Evangelists Ordained in Surinam** The Moravian Mission in Surinam, or Dutch Guiana, has lately been enabled to ordain four native workers. It is now nearly 170 years since Moravian missionaries commenced to labor in Surinam. The work was at first carried on among the Arawack Indians. At the end of ten years there were 41 converts. The next four years witnessed a large increase. In 1765 work was begun among the Bush negroes ("maroons"), descendants of runaway slaves who had re-established African barbarism in the interior of the country amid the unhealthy swamps. Missionary after missionary had died of fever in Busu country, but, thanks to the native agents, the work was not abandoned.

At present the Church has about 30,000 members. Altogether there are 18 chief stations, with 25 branches and 37 preaching-places. The mission force numbers 92, with 16 native missionaries, 42 native evangelists, and 314 other native assistants.

### EUROPE

**A Baptist World Congress in London** A World Congress of Baptists, which is to be held in London, July 12-18, should be an inspiring occasion. A generous share in the topics for discussion has been allotted to American speakers, and the subject of world-wide evangelization has been given worthy prominence. Leading rep-

resentatives of all Baptist foreign missionary organizations have been invited to be present, and it is believed that the fellowship, the world outlook, and the sense of union in faith and hope with brethren from all parts of the world will be of lasting inspiration to all who will attend. We have arranged for an article on the missionary aspects of the gathering.

**Silver Jubilee of the C. E. Z. M. S.** The Church of England Zenana Missionary Society observes its silver jubilee at the forthcoming annual meeting in London, on Friday, May 5th, in the Queen's Hall, Langham Place, London. Sir William Mackworth Young, K.C.S.I. (chairman of the society), presided, and Rev. Canon Ball, of the Church Missionary Society in North India Mission, and others were to speak.

**Friends and Foreign Missions** The British Society of Friends, tho almost the last among the Protestant Churches to organize French missionary work (1865), is believed now to have a larger proportion of missionaries to members than any other in the British islands. The F. F. M. A. has 110 missionaries (including wives), of whom 36 are working in India (central provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sze-Chuan Province), and 13 in Ceylon. Besides these, there are 10 Friend missionaries in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations, making a total of 131, against an adult membership in Great Britain and Ireland of about 18,000. As with all living work, there is a constant tendency to expansion. Especially has this been the case in China and Ceylon. The income, however, has not expanded in proportion, and the work

has been seriously hampered in consequence.

**Mildmay Mission to the Jews** This society, during the more than twenty-eight years of its existence, has

received almost \$1,000,000, without any solicitation, and has never been in debt. During the last 16 years the Mildmay Mission has circulated about 1,300,000 copies of the New Testament and portions thereof, among the Jews of the world. The languages used include Hebrew, Hebrew-German, Yiddish, German, French, Spanish, Italian, Russian, Arabic, Jūdeo-Spanish, Judeo-Arabic, Scandinavian dialect, Dutch, Danish, and English. *Dibre Hayomim*, the Yiddish bi-monthly magazine of the mission, has entered upon its tenth year of usefulness. Its present circulation is 2,500, and it is widely distributed by other Jewish missions.

**A World Conference in Paris** The growth of the Y. M. C. A. has been phenomenal.

It has now branches in all the leading countries of the world, and a general convention, celebrating the semi-centennial of the establishment of the international alliance of the association, was opened on April 26th in Paris with over one thousand delegates. These represented twenty countries, including Japan, China, India, Australia, and South Africa. The American delegation includes James Stokes, R. C. Morse, J. R. Mott, and forty others representing various cities in the United States and Canada. The opening address was made by Prince Bernadotte, President of the Scandinavian associations. Then, by a rising and unanimous vote, the delegates reaffirmed the constitutional declaration adopted fifty years ago for the extension of Christian work—a striking witness to the wisdom

of the founders and to the faithfulness of their successors. The discussions at the subsequent sessions were conducted in English, German, or French, at the speaker's choice, under the joint presidency of Lord Kinnaird, Count Bernstorff, and Comte de Portalles. At the close of Thursday's session a reception was held by Sir George Williams, venerable founder of the Y. M. C. A., who, when a poor clerk, organized the first association in London in 1844, and half a century later was knighted by Queen Victoria in recognition of the beneficence of the society he had founded.

**The Gift of \$100,000 for the Y. M. C. A. Abroad** Announcement was made at the closing dinner that John Wanamaker, of Philadelphia, had given \$100,000 for association buildings at Peking, Seoul, and Kioto. This supplements Mr. Wanamaker's former gifts for buildings at Calcutta and Madras.

**Religious Freedom for Russia!** What a thrill was felt throughout Christendom when,

April 30 (the Easter of the Greek Church), the intelligence was flashed all the world over that from henceforth—the Czar by ukase having ordained it—throughout all his vast empire the civil arm shall be withheld from tyrannizing over the consciences of men; that all religions, whether Pagan, Moslem, Catholic, Protestant, or Jewish, shall be equal before the law. The day named above is destined to rank with the famous one in 1861, which saw freedom conferred upon 23,000,000 serfs. Hitherto no proselyting from the State Church was allowed, and no one might leave it without loss of all civil rights. We have heard much in recent years of what such as the Doukhobors and the Stundists have suffered; but, happily,

all that is now past. It is believed that the act of Nicholas II. will affect directly not less than 40,000,000.

**A Gift for Russia's Young Men** Mr. James Stokes, of New York, has offered \$50,000 to the Society for the

Moral Improvement of Young Men in St. Petersburg, on condition that \$100,000 more be raised in Russia for a building. The head of the society is Prince Oldenbourg, who is closely related so the Czar. Prince Hilkoff, Minister of the Russian Railroads, is a deeply interested member, and proposes to organize railroad associations at the division points on the Russian railways.

In the St. Petersburg association membership 2,000 men have been enrolled, and the limit of capacity to accommodate the crowds of young men seeking membership has been reached in its present rooms. Several religious meetings and Bible classes are conducted. The movement has been given permission by the government to extend its branches throughout Russia, and its secretary given the unusual favor of free transportation over all the railroads, the pass being issued by the Czar himself.

## ASIA

**Spiritual Awakening at Tarsus, Turkey** President Thomas D. Christie, of the St. Paul's Institute, sends the good news

that ever since the week of prayer a quiet and deep work of the Holy Spirit has been going on in the school, and many lives have been changed. "On a recent Sunday," he says, "we could not stop the meetings till long past the appointed time, so many young men were anxious to take part. It is a case of the violent taking the Kingdom by force. Sins that were unknown to us were confessed and abandoned. Reconciliations have taken

place. The prayers for forgiveness and help to lead the new life are most touching. The whole tone and temper of the school is changed. Some troubles that were perplexing us have been wholly swept away. There is great joy among us. Please ask for much prayer for these 165 young men. It is our hope that these changes in life, desire, and purpose will be permanent—to the glory of the blessed Savior and the salvation of many souls."

**Growth of the College at Harput** President Henry Riggs, of Euphrates College, in his annual report for 1904,

speaks of the improvements that have been made in its buildings:

On November 23 the newly completed auditorium was dedicated, and named in honor of the founder of the college, Crosby H. Wheeler Hall. The auditorium seats with ease 1,500 people, and could doubtless be crowded to seat near 2,000.

The number of students continues to increase in the higher departments and to decrease in the lower. The total in the college classes is 136, and in the high school, 251; in the lower schools, 469. This is an increase of 27 in the college and high school, and a decrease of 63 in the lower schools as compared with last year.

What has been said of progress in scholarship might also be said of religious work. During the past two years the services of the local Protestant church have been so crowded that it seemed necessary to have separate services for the students, but with the completion of Wheeler Hall it has become possible to invite the people to join with the college in holding its Sunday services in its new building.

**Is Arabia Soon to be Opened?** This great peninsula, with its 1,200,000 square miles and a population of some 5,000,000, has long remained one of the least-known and most inaccessible of lands, and mainly because of Mo-

hammedan bigotry, coupled with Turkish tyranny. But of late the signs have been multiplying that the doors are ere long to be opened. For months the spirit of rebellion has been spreading, until now the insurgents are numerous and full of determination, and have been victors in several pitched battles; while, on several occasions, the Turkish troops sent against them have either joined their company or refused to fight against them.

**Sorrow** For months and  
**Upon Sorrow** years widespread  
**for India** sorrow and ruin  
have been wrought by famine and plague between the Himalays and Cape Comorin, and on April 4th in North India, in Lahore district of the Punjab, a dozen large towns have been practically destroyed by a series of severe earthquakes, with the loss of thousands of lives, including 3 C. M. S. missionaries, Rev. H. F. Rowlands, Mrs. Daeuble, a widow, and Miss Lorbeer (not Rev. H. Lorbeer), formerly of the Berlin Society. These missionaries were killed by the fall of the mission house at Kangra.

**A Polyglot** On a recent occasion  
**Bible-Reading** 15 boys and girls, residents of Calcutta, each a representative of a different people, speaking a different language, came upon the platform, one after another, and recited a portion of Scripture in his or her native tongue, and, in most cases, gave the translation into English. Here is the list: Assamese, Bengali, Chinese, Garo, Gujerathi, Hindi, Karen, Marathi, Naga, Ooriya, Santhali, Tamil, Telugu, English, and Napali.

**Up-to-Date** According to the  
**Divinities** *Indian Witness*  
the Indian native keeps pace with the times, and brings his gods up to date. In a southern Indian town last year,

the natives mounted the god Ganesh upon a bicycle, and thus bore him during the time of procession. But the people of northern India have recently improved upon this. To the million and one gods of the Hindu Pantheon another has been added. Hinduism bows down before the Spirit of the Age, and hails its incarnation in—the motor-car. It was extraordinary, but that was the impression first and last made by the recent descent of a sort of mysterious chariot upon the jungli places of Upper India.

**One Result of** *World-wide Mis-*  
**Bible Study** *sions* states that in  
**in India** the Punjab there  
are only 40 families of Brahman priests where formerly there were 360 families. Numbers of Brahmins are entering secular callings, because the office of priest no longer affords them a living. The cause of this waning of a non-Christian religion is attributed to the popular education and Bible study.

**An Influential** Not many mighty  
**Convert in** heard the call to  
**Assam** follow the cross in  
the days of Paul, yet such are not to be despised, as is proved in the case of the great apostle himself. It is, therefore, with rejoicing that we hear of the recent conversion of the most influential “gambura,” or chief man of Lungkum, the largest Ao Naga village in Assam. For years when Ao villagers have been urged to leave their heathen customs and become Christian, they have replied: “When Lungkum becomes Christian, then we will, but we can not now because they would ridicule us.” One boy from Lungkum, Lungritemjen, studying in the Baptist training-school at Impur, was converted. He married, and went back to Lungkum

to teach. Through his teaching the girl he married became a Christian, and afterward her mother also. Then gradually others became interested, and nearly a dozen have now been baptized. The baptism of this gambura, Loshikaba, is a very important event.

**Widow Burning in India**

The followers of Mrs. Besant and other Westerners who praise the Hindu religion probably do not realize that but for British law widows in India would to-day be burned alive on the funeral pyres of their husbands. In fact, only recently in Behar a widow was thus murdered in full view, amid the beating of drums and with the approval of a throng of Hindus. The British court has just sentenced 8 Hindus to terms of imprisonment from 5 to 9 years for taking part in this ghastly "suti."

**Young Preachers Graduated in Burma**

One of the most encouraging phases of modern missions is the increase in numbers and qualifications in the candidates for the native ministry. Tidings has just been received of 21 promising young men who have received diplomas at the sixtieth anniversary of the (Baptist) Karen Theological Seminary, Insein, Burma. All expect to go to needy fields, but the demand is far greater than the supply.

**Buddhist King as a Reformer**

Let all men know that April 1st the King of Siam inaugurated a great moral reform by abolishing 80 gambling-houses out of 103 situated in the provinces of his kingdom, the remainder to be closed in 1906. All these establishments have hitherto contributed to the royal revenue, and, to make good the loss, an increased land tax

is imposed. The king purposes to abolish the dens of Bangkok in 1907, and to recoup himself there by raising the rate of import duties. This, it seems, can not be done without the acquiescence of those nations having treaty relations with Siam. We can not, however, imagine obstacles arising from such a quarter, for England, which pays the heaviest customs, surely would not be behind in promoting the extinction of such an evil as national gambling. By this noble reform the Buddhist king earns the fresh respect and sympathy of the Christian world.—*Woman's Work*.

**Healing the Sick Among the Laos**

The 7 medical missionaries of the American Presbyterians among the Laos have, during the past year, treated and preached to more than 60,000 patients, at an expense to the home church of less than \$800. Many other thousands have enjoyed the benefits of foreign medicine through native assistants, more or less thoroughly trained. Receipts of more than \$12,000 through the various medical plants indicate something of the appreciation of this phase of the Laos missionary work. This country was opened to the Gospel through the lancet.

**Colonel Younghusband on Buddhism in Tibet**

It is interesting occasionally to see Asiatic religions through other than missionary eyes.

Sir Frank Younghusband read a paper before the Royal Geographical Society recently, in which he had this to say as a result of his expedition to the land of the Mahatmas:

One monastery at Lhasa contained no less than 10,000 monks, and another had 7,000. I do not think any one saw these monks without remarking what a degraded, nasty, sensual-looking lot they were. . . . I would warn those who would

look to Lhasa for any kind of higher intellectual or spiritual guidance to seek nearer home for what they need. Imbued, as the Tibetans are, with much of that impassive contentment inculcated by Buddha, they are still, to all intents and purposes, demon-worshippers. Their religion is grotesque, and is the most degraded, not the purest, form of Buddhism in existence.

**The Avocations** To sum up in one of a word the avocations necessary for a missionary among the Laos to follow, call him an *omnibus*—which, being interpreted, is “*into all things*.”

He must be a student, for nothing short of hard work will enable him to train his tongue to speak the Laos language. He must be a preacher of the Gospel, probably also a pastor. Even tho he be not a physician, he will some time be called upon to act as doctor. Teacher in an organized institution may be a part of his duties. A knowledge of bookkeeping may save him many hours of worry, for some time he will doubtless act as treasurer. If he has served as “devil” in a printing-office he can become a practical printer, publisher, and proof-reader. He will probably find it necessary to be a translator and, perhaps, an editor. As architect he may have to plan his own house, and become boss carpenter. If he is a general tinker, so much the better. In addition to being all these, he must be a Christian gentleman and a missionary. Fortunate may he consider himself if he is not called upon to do these things *all at one and the same time*.—*Laos Mission News*.

**A Great Famine** In some lands all in China calamities are attributed to Christians. This is usually true in China. Recently, however, the people are beginning to realize that their

greatest helpers in these seasons of suffering are the missionaries, and a famine is frequently followed by an increase in Christians. News has recently been received that owing to the excessive growing of opium, followed by a protracted drought, a severe famine has been devastating the province of Shensi for some six months, and doubtless will continue for six months more. This fertile country has not suffered from so great a food scarcity since the memorable famine of 1878. Rice has been selling at four times the ordinary price, and other food-stuffs have been proportionately dear. The China Inland Mission, which is the Protestant missionary agency in this vast district, has thus been enabled to extend a helping hand to a limited number of these sufferers.

**A Call for More Teachers for China** A city 100 miles from Peking has recently sent to Dr. Ament a letter signed by 70 persons, asking that a preacher or teacher be sent them. Interest in schools and all forms of work is increasing, and it seems a poor economy of time and money spent for the American churches to draw back now. One of the best native helpers of the American Board had an offer of a salary much larger than he is getting as a preacher, but after much thought and prayer has decided to stay by his work in this station. His call was not to a business position, but rather to another field as a preacher.

**The Changes** The late Rev. Seen by Charles Hartwell, One Man of the Congregational mission in Foochow, China, bore the distinctions of having been one of the first missionaries to reach China in the nineteenth century; of having seen the first native Christian baptized

in Foochow; of having known and preached to representatives of five generations since; of having seen the Church grow from 1 to almost 40,000 Christians in the Province of Fuhkien; of having seen the number of foreign missionaries increase from less than one-half dozen to over 300 in that part of China; and of having served as a missionary for fifty-two years, with only three furloughs. Representatives of all denominations attended his funeral, and the Chinese officary were represented by two mandarins of rank. General Sung sent a military band to escort the procession through the streets.

**An Examination Hall Transformed into a School** Akin to the turning of heathen temples into Christian churches is the recent changing of the ancient literary examination halls of Canton into a normal school for training Chinese teachers in modern branches of knowledge. This school has now 120 students over 20 years of age, and 4 teachers. The curriculum includes geography, history, sciences, etc. A model school with 60 pupils is also connected with it.

**Christian Endeavorers in China** The young people are the hope of the nation. Christian young people of China met at the National Christian Endeavor Convention in China, held in Ningpo, May 12th to 15th. Pilgrimages were organized from all parts of the empire, Shanghai, Hongchow, and elsewhere. Many water excursions will be arranged from the more distant points, taking advantage of China's network of great rivers. The convention program reads like an American one, with a great welcome meeting, a recognition meeting, conference on Bible study, and committee work, Christian En-

deavor sermons in all the city churches, daily morning prayer-meetings, and a closing consecration service. Among the speakers were Archdeacon Moule, Dr. Arthur Smith, and other eminent missionaries, while President Harada, of the Japan Christian Endeavor Union, was to be a distinguished guest.

**A Missionary and Diplomat** Dr. Horace N. Allen, the first Protestant missionary to Korea, and for many years representative of the United States at Seoul, has now retired from office, to the great regret of the entire missionary body. Dr. Allen is held in highest esteem by all for the honor and fidelity with which he has discharged the duties of his high office. He has been equally loyal to American interests and to the Korean people. Dr. Allen's successor is Edwin V. Morgan, of Aurora, N. Y., a Harvard graduate, who has had diplomatic experience, including a term with the legation at Seoul.

**Spiritual Harvests in Korea** Word has just been received of conversions hitherto unexampled upon this fruitful field. From east and west and north and south are tidings of larger Christian training-classes than those of any other year; of work, growing as never before—people coming into the Church every week. From Pyeng Yang, Dr. Moffett writes: "We have been having remarkable meetings here for two weeks. In the morning we had classes for the women of the church and a class for men. There were nearly 200 women and 150 men in attendance. In the afternoon about 400 men and women gathered at the church conference and prayer. The city was districted, and every house was visited with invitations to the services.

The Central Church and the South Gate Church were crowded almost every night. Every night there were from 20 to 60 men and women in the Central Church, and from 10 to 40 in the South Gate Church, who professed conversion, so that during the two weeks there have been some 700 people who have given their names with the expressed desire of becoming Christians. While we rejoice over the evident work of the Spirit of God, we also wonder how we are to compass the volume of work which this growth entails."

**A Self-governing Church in Korea** Missions in Korea are hardly out of their teens, and yet the proposal for an independent Korean Presbyterian Church is at hand, forwarded under the auspices of the Presbyterian Council of Missions in Korea. The growth of the Church has been so phenomenal, and the prospects for large additions to the membership in the immediate future is so promising, that the time has come when the mission feels called upon to present its request to the General Assembly that an independent Korean Church may be formed. The matter will no doubt be presented for consideration at the coming General Assembly.—*Assembly Herald*.

**The Y. M. C. A.** The Y. M. C. A. is in the pushing its army Japanese Army work in Manchuria with increased efficiency and acceptance. Its latest master-stroke has been to secure permission for Rev. J. H. DeForest, D.D., of the American Board Mission, to go all through southern Manchuria as a traveling secretary for the organization, to preach, hold personal conversation, distribute literature, and in other ways minister to the spiritual needs of officers and men. Dr.

DeForest has been granted letters of commendation and introduction from Premier Katsura, Minister of War Terauchi, and others high in position. He sailed from Osaka, March 15th, on a government transport, and expects to be gone six weeks. His own army experience, his well-known appreciation of the Japanese people, and his popular tracts on religious and allied subjects make him probably the best man in Japan to go on such a timely mission.

**Progressive Japan** A distinguished member of the British Cabinet, speaking at a missionary meeting, sharply criticized "the unholy thirst for statistics." The interests at stake in Japanese mission fields are better realized, however, if statistics can show how progressive a people it is whom we there seek to win to Christ. The one city of Osaka, for instance, is a manufacturing center, with great cotton mills; with an arsenal constantly turning out cannon which do things; with a mint; with other important industries and widely known business houses, besides more than 100 banks. It is work among the thousands of men, women, and children in such a center that is summed up in the phrase, "Missionary work in Osaka."

## AFRICA

**A Century of Change for Africa** J. R. Mott has recently written: "One hundred years ago Africa was a coast line only. Even one generation ago, when Stanley emerged from that continent with the latest news of Livingstone, nine-tenths of inner Africa remained unexplored. More than 600 white men have given their lives to explore this one continent. Now, however, H. R. Hill, formerly libra-



rian of the Royal Geographical Society, can well say, 'The last quarter of the nineteenth century has filled the map of Africa with authentic topographic details, and left few blanks of any size.'

**A Mohammedan Tells of His Conversion** A recent follower of the False Prophet has written to the *Egyptian Gazette* (a Moslem paper), telling the story of his conversion, as follows:

I was a strict follower of the religion of Islam, and was educated thoroughly in all its precepts. Eventually I became Kadi al Islam, and so zealous was I that not only did I observe all that was imposed upon me by the Koran, but many things in addition, such as the pilgrimage to Medina, the opening of my house to all Moslem strangers, the spending of many of the nights of Ramadan in prayer and reading of the Koran, and the supplying of the wants of the poor to the utmost of my ability.

I did this in order to find peace with God, but the only result was increased fear and trouble of conscience.

I remained without hope and without rest until, coming to Aden, I met a friend who, having tasted the joy and blessing of a living Savior, was anxious that all the world should know Him. He preached to me Jesus, and I believed in Him as my Savior, and found peace. I lost everything, my name was defamed, my life attempted, and I became a poor outcast and wanderer from my native land. Everybody forsook me, and I have been at times without bread to eat; but in the midst of it all my heart has been full of joy and love to God and all men, especially my own people.

**The Swedish Mission to Abyssinia** The Swedish National Missionary Society has gradually succeeded in establishing several native workers in the southern part of Abyssinia among the Gallas. A Galla evangelist named Onesimus, after being thoroughly educated in the missionary training-school at Stock-

holm, has lately had an interesting experience. Before going to his new field, Onesimus presented himself at Adis Adeba, the Abyssinian capital, and through the Abuna, or Archbishop of Abyssinia, was allowed to explain his mission to Menelik, the emperor. The Abuna took an unexpectedly liberal view of the plan, and said to Onesimus: "The Bible is common to us all. Go your way and teach it to the Gallas." He also gave the preacher a letter to the Galla prince, Gebra Egsia, which said:

This Onesimus has hitherto lived by the sea coast. He now comes to me and says that he wants to teach. If his teaching differs from our faith and our Church, let me know. In the contrary case he may teach, and let no man hinder him.

This is a great advance, for the Swedish missionaries have for years tried without success to reach the Gallas, by way of Khartum and the Blue Nile, by way of Zeila on the Red Sea and Harrar, by way of the Tanna River, in British East Africa, and by way of Kismayu, at the mouth of the Juba River, also in British East Africa.

Onesimus went to Nedyo, eight days' journey from Adis Adeba, and on presenting his letter of introduction, was cordially welcomed by prince and people of the Galla province of Walega. The prince, Gebra Egsia, is an educated man, and was very much pleased on receiving the Bible in the Galla language. From all sides eager pupils flock to be taught by Onesimus, and the people receive the preaching of the Gospel gladly. The Abyssinian priests who are scattered about the country have so far made no objection, and no one has put any hindrance in the way of the work.

The Swedish mission is preparing to increase its force of native laborers in this field, and to publish

a quantity of books and tracts in the Galla language. Meanwhile one of the missionaries, Mr. Cederquist, has established himself at Adis Adeba, in order to keep in close touch with the new work among the Gallas. The closed doors of Abyssinia really seem to be opening.

**Progress on the West Coast**      Sierra Leone Colony, in West Africa, was occupied by the Church Missionary

Society as one of its earliest fields nearly a hundred years ago, the attraction being the needs of some thousands of freed slaves, pagan barbarians of many tribes and languages, thrust ashore among other savage pagans, with whom they had nothing but their color in common. It is one of the proofs of the subtle power of Christ's Gospel that Sierra Leone Colony is now a Christian land, with a church and school in almost every village, maintained by black Christians, served by black ministers, and supporting evangelistic enterprises in regions beyond. The Sierra Leone Colony has about 75,000 people, of whom 50,000 are Christians, and the remainder pagans and Mohammedans. The Church Missionary Society has long since moved on to the frontier, leaving the local church to sustain the whole local work except the Fourah Bay College.

**A New Bible Version in Africa**      The wonders of the gift of tongues still continues with the Bible societies.

The latest addition to the list of versions for the British and Foreign Bible Society is the Bible in Fioti, a language spoken on the Lower Kongo and at Stanley Pool. The Kongo version is already extensively used by the Baptist mission, but Fioti is a distinct language. The new Bible illustrates the polyglot nature of the African

field, and bears witness to the growth of mission work. The first portion of St. Mark's Gospel in Fioti was published at Mukimbundu, in 1889, in connection with the Swedish Missionary Union. This association, which began in 1881, now numbers 7 mission stations, 65 outstations, 25 missionaries, 61 native evangelists, and 1,573 church-members. They have issued the New Testament in Fioti twice over, and have now found it necessary to print the whole Bible.

**A Hymn Book for East Africans**      There has come from the mission press at Inhambane, Portuguese East

Africa, the third edition of the Sheetswa Hymnal, bearing the date of 1905. There are 200 hymns in the book, these consisting of a revision of those contained in the second edition, together with 115 new ones. The book also contains the Catechism, the Ten Commandments, the Lord's Prayer, as well as the Psalms of David, the Beatitudes, and the Apostles' Creed. The type for the book was composed and the sheets printed by native boys trained under Dr. E. H. Richards, Presiding Elder of Inhambane District, East Central Africa Mission Conference.

**Christmas in Toro**      At Kabarole, the capital of Toro, on Christmas Day, the

church was filled with a congregation of 800 people. All the communicants (over 500) stayed for the Sacrament of the Lord's Supper. "It was a joyous, inspiring service," the Rev. T. B. Johnson writes, "carrying one's thoughts back to the time (only ten years ago) when the first Baganda evangelists came forth into the darkness of Toro Heathenism." At the close of last year about 30 men (besides the women), who had been specially trained as teachers, were located

and taken leave of in a special service in church. As to the support of these teachers, Mr. Johnson says:

All they receive for the six months is just about enough cloth to clothe them simply while at work, and we have lately increased it by the addition of a bark-cloth for covering at night. Taken altogether, it is about as much as a laborer gets for six weeks' work. The teacher is fed from the produce of the church plantation in the village, so the arrangement is a very simple one.—*C. M. S. Gleaner*.

**A Great Day for Livingstonia** Rev. Donald Fraser writes from Livingstonia about the opening of the new church at London. One hundred and fifty mats were on the floor, and on these were 3,130 persons at the first service. On one day 311 adults and 118 children were baptized, and on the following day 904 received the communion of the Lord's Supper. It took four months to examine the candidates for baptism, and all the names passed by Mr. Fraser were submitted twice to the local church-members, and were twice carefully examined by the elders.

### ISLANDS OF THE SEA

**Methodist Work for Koreans in Hawaii** Korean work in Hawaii, made possible by an appropriation of funds by the General Missionary Committee, at its meeting in November, 1903, and inaugurated under the direction of the Rev. G. L. Pearson, then presiding elder of Hawaii District, of Pacific Japanese Mission, has received a new impetus from a religious awakening which has recently come among Koreans in the island of Kauai. The Rev. K. H. Moon, a native of Korea, made an itinerary in that island, and in 10 weeks at 12 preaching-places had 394 conversions. The Rev. John W. Wadman, superintendent of Hawaii

Mission, which was constituted by the General Conference of 1904, reports the organization of 3 Korean churches at 3 different plantations.

**The Outlook in the Philippines** The returns of the recent census are now published, relating to 342 islands, with a population of 9,000,000 more or less civilized, and 635,000 belonging to wild tribes. More than half can neither read nor write, and only one-fifth of those who are ten or over are able to both read and write. About 365,000 are found in school. Plans are under way for the construction of 900 miles of railroad, at a cost of \$20,000,000. In due season an election will be held to choose delegates to a popular assembly.

**A Filipino's Good Example** The self-sacrifice displayed by new converts to Christianity is illustrated by an experience recorded in the March number of the *Philippine Christian Advocate*. An old native Christian desired to preach the Gospel, but found that he was not fitted for such service. But knowing that he could work, he returned to his position as foreman in a tile factory, and sent his son out to preach, while he supported the entire family, including his son's wife and two children. The combined efforts of the father and son resulted in one year in some 250 conversions.

**The Paris Mission on New Caledonia** Rev. Mr. Leenhardt, of the Paris Evangelical Mission Society, is the only missionary on New Caledonia, an island as large as New Jersey. He has an oversight of some fifty outstations, and with a training class for preachers and a primary school for boys and girls at Houailou, the central station. He says:

From Friday to Monday, when

the schools have a holiday, a moment is gained for writing or for touring, but in these three days, even if the weather is good, I can not go more than 90 miles. On Monday I take up lessons in the schools again, thinking over the inadequacy of the work done and reading over again the letters of my distant preachers who call for me. Yet the briefest visit on horseback would take eight days. It is out of the question, and in prayer is the ultimate solution of the difficulty.

New Caledonia, with but one missionary, demands some means of rapid transit. My sailboat is inadequate, and the only way to do this work seems to me to be by a motor-launch. The east coast of the island is 280 miles long. The Protestant tribes occupy 140 miles of this coast. From Houailou, which is nearly in the center of this coast, I might go in a launch twice as far as on horseback. But how can I get the launch?

The burden resting upon this one missionary seems also to press upon one who realizes his ceaseless activity. Some years ago Mr. A. A. Low sent from New York a gift of a steam-launch to the S. P. G. mission in New Guinea. The price of one of the diamonds worn by some of our Christian men and women would supply a motor-launch, and would add years to the life of this missionary, who is trying bravely to keep up his schools, and at the same time to supervise his outstation work scattered over the 7,500 square miles of this long, narrow island of New Caledonia.

### MISCELLANEOUS

**Genesis of Heber's** Reginald Heber, **Missionary Hymn** then thirty-five years old, was visiting his father-in-law, Dr. Shipley, in Wrexham, having left his own charge at Hoddet a short time in order to deliver some lectures in Dr. Shipley's church. Half a dozen friends were gathered in the little rectory parlor one Saturday afternoon, when Dr. Shipley turned to

Heber, knowing the ease with which he composed, and asked him if he could not write some missionary lines for his church to sing the next morning, as he was going to preach upon the subject of missions. This was not very long notice to give a man to achieve the distinguishing work of his life, and in the few moments which followed Heber builded better than he knew. Retiring to a corner of the room, he wrote three verses of this hymn, and, returning, read them to his companions, only altering the one word, "savage" to "heathen," in the second verse.

<b>Compound Interest in Missions</b>	Some one says, "I know that the gifts for the building of the tabernacle came
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within the reach of the poorest, but I am so poor that really my offering can be of no value whatever." Some time ago a business man calculated the increase of a dollar at compound interest for 240 years. He found that it amounted to more than \$2,500,000; and then he asked the significant question: "Can not God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" The most helpful bequest ever given to the Christian Church was the widow's mite; and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and, while nations have called in bank-notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day by every member of the Church of God.—*The Missionary*.

<b>Evangelical and Roman Converts from Heathenism</b>	In the eighth edition of his great "History of Missions," just published, Professor Warneck gives the following interesting figures
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concerning the number of converts from heathenism living in 1904:

	<i>Evangelical</i>	<i>Roman Catholic</i>
In America.....	8,422,500	638,000
In Africa.....	1,123,000	531,000
In Asia.....	1,808,000	3,374,500
In Australasia .....	293,000	95,000
<b>Total.....</b>	<b>11,646,500</b>	<b>4,638,500</b>

In these statistics, however, American negroes, Evangelical (7,225,000), and Roman Catholic (160,000), are counted converts from heathenism. When these are deducted we find that in 1904 there were 4,421,500 Evangelical and 4,473,500 Roman Catholic converts from heathenism in mission fields. The significance of these figures becomes the more striking when we remember that Roman Catholic missionaries were at work in Asia centuries before the Protestant workers.

**The Religious Statistics of the World** According to the *Missionary Almanac*, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans, and 825,420,000 worshipers of idols. Thus, in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and 7 Jews. Since there are 254,500,000 Roman Catholics, 106,500,000 Greek Catholics, 165,750,000 Protestants, and 8,190,000 members of other Christian sects, we find only 310 Protestants in every thousand Christians. Thus it becomes apparent that among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, 7 Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians. Truly, the harvest is plentiful, but the laborers are few.

## OBITUARY

**Charles Hartwell**, On January 30th of China Rev. Charles Hartwell, the missionary of the American Board, died in Foo-chow, China. Mr. Hartwell went out in 1852, and has been a faithful and honored missionary. The mission will greatly feel the loss of this able, noble, large-hearted man. By order of the Chinese viceroy, the military band headed the funeral procession, and several Chinese magistrates expressed their esteem by attending the services at the consulate.

**Rev. Henri Berthoud**, of the Transvaal Swiss Romande Mission in the Transvaal, South Africa, died at Elim in that colony, December 31, 1904. M. Berthoud had given 24 fruitful years to the missionary service, and altho but 49 years old at the time of his death, he was looked upon by missionaries and natives alike as a main prop and stay of the mission in the North Transvaal. In his whole career he was active in studying the country and planning its full occupation. He travelled many hundreds of miles on foot through the Transvaal and Portuguese East Africa, and he made it a rule to take observations and map every new territory which he visited. In these tours he lived among the people, became thoroughly acquainted with their various dialects, and collected notes for grammars and dictionaries. He was actively connected with the translation of the Bible into the Tonga language. Both his linguistic and geographical studies made him well-known in European scientific circles.

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