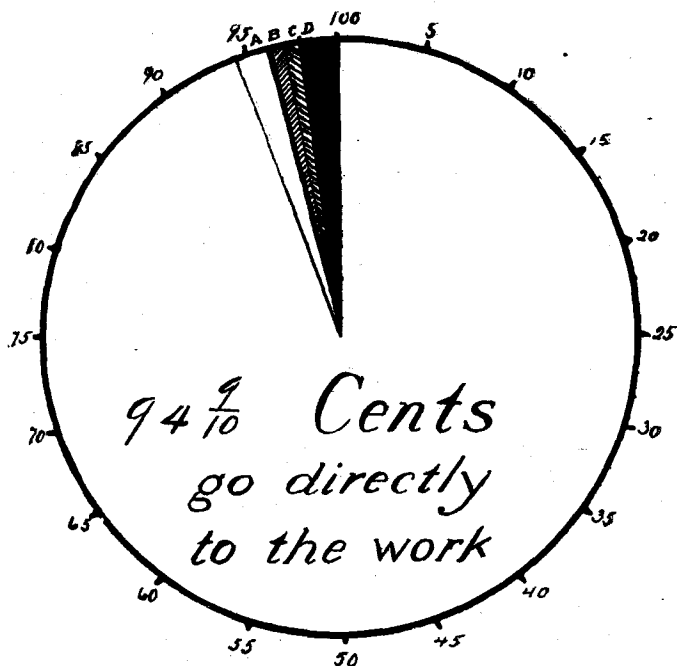


THE FOREIGN MISSIONARY DOLLAR!



A.—One and three-tenths cents go to the Emergency Fund. This, in a few rare cases, is applied to emergencies in administration at home; usually it reverts to the credit of the general fund as a balance carried over to the following year.

B.—Eight-tenths of a cent is applied to interest on monies borrowed to keep the work going until the contributions are received. If the Church distributed its contributions equally throughout the year instead of delaying them until the end of the year, this item of expense would disappear.

C.—Seven-tenths of a cent is applied to printing missionary reports and other missionary literature for the maintenance and development of missionary interest.

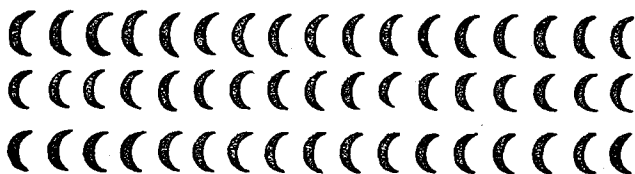
D.—Two and three-tenths cents are applied to office expenses, which includes the entire administration in America of the money received for foreign missionary work.

NINETY-FOUR AND NINE-TENTHS CENTS go to the work on the field, directly, immediately, and unconditionally.




The Cost of Administration

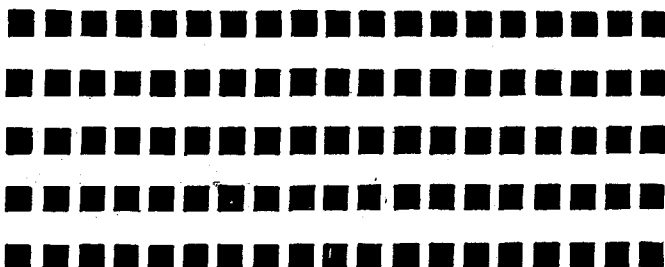
This is based on the appropriations for last year in one of our leading missionary societies. It is a fair representation of the proportionate use of every dollar given to missions through our leading societies. In other words, it costs a *foreign postage-stamp* to send a dollar to support missionary work in foreign lands. In most good business corporations the administration costs from ten to twenty per cent. of the income.

RELIGIOUS DIVISIONS OF AFRICA



EACH CRESCENT REPRESENTS ONE MILLION MOHAMMEDANS

<i>EACH CROSS</i>		<i>THE WHITE CROSS</i>
<i>REPRESENTS ONE MILLION</i>		<i>REPRESENTS LESS THAN ONE</i>
<i>NOMINAL CHRISTIANS</i>		<i>MILLION CHRISTIAN COMMUNICANTS</i>



EACH SQUARE REPRESENTS ONE MILLION PAGANS

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OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—I

BY TONG KWOH ONN,* SHANGHAI, CHINA

The present article is not meant to sound a note of alarm, or to imply any feelings of despair or discouragement over the seemingly slow progress of missions in China. But in view of the fact that thousands of immortal souls in this country are perishing day by day from lack of a knowledge of the Gospel, the question has forced itself into the minds of earnest Christian men and women, whether everything possible is being done for the salvation of the Chinese, and whether there are not obstacles to the rapid propagation of Christianity which could be removed, or at least be made less formidable.

The Chinese mind, especially that of the literati, is the poorest possible soil on which to sow the seed of Christian truth, for it must be remembered that for several thousands of years the intellect of the Chinese scholar has been focussed on the doctrines of a sage and teacher whose influence has been universally acknowledged and accepted, and whose tablet is found in every school and village; and wherever the mind is not thus focussed, ignorance and superstition hold it in slavish subjection. The Rev. Dr. Talmage writes:

China is the most difficult missionary field in the world, and, therefore, to human calculation, the most hopeless. This, I think, is the reason why God, when rekindling the missionary spirit in His Church, allowed China to be so long closed against missionary effort.

If changing the sentiments or overcoming the prejudices of a people has always proved one of the most difficult of tasks, what must it be to attempt to overturn a religion that has enjoyed the esteem of thousands of years and to supercede it with a religion which, at least, is strange and exotic? The missionary has a tremendous task before him; nowhere can he find virgin soil on which to scatter the seeds of Divine truth, but everywhere he meets with a body of educated officials who are unitedly opposed to the introduction of Christianity among the people. This body of officials is supported and encouraged

* This very thoughtful and ably written article should be carefully read by all who are interested in the evangelization of China. It shows, in the author, the kind of men who are becoming Chinese Christian leaders. It also shows what such men think of the foreign missionary methods and the general missionary situation. Mr. Tong's views merit careful and prayerful consideration.—Errors.

in their opposition to the Gospel by the whole number of literary and military graduates of every degree, and by the students who attend the competitive examinations each year. They are men of influence and action, and wherever the missionary goes he meets this literary class to counteract his efforts.

Having enjoyed a more or less intimate connection with the Christian propaganda for more than twenty years, and in several provinces of the empire, I will endeavor to give what, in my opinion, constitute some of the most serious obstacles to the progress of Christianity among my people. I shall refrain from writing panegyrics on the works of missionaries, their whole-hearted consecration, their unbounded enthusiasm, their self-sacrifice, their powerful influence in the direction of civilization and morality, their contributions to science and general knowledge, their works of charity, their martyrdom, and the thousand and one things which might be set down to their credit without the least fear of contradiction, for it is our present purpose to discover how far the present obstacles may be traceable to the unwise policy of the Church, the mistakes of missionary societies, the acts of the missionaries, and the peculiar circumstances of the Chinese people.

If I should chance to give umbrage to any one, let the sincerity and disinterestedness of my motive be my justification. I shall speak without reserve and in a spirit of charity, hoping that those whose past policy and actions are criticized may be led to see themselves as others see them, and from this altered view-point will adjust some details of the Christian propaganda in China to meet the spirit of the times and the exigencies of the surrounding conditions.

Two kinds of obstacles occur to my mind: the first concern those for which the Christian Church, the missionary societies at home, and the missionaries are directly or indirectly responsible, and which can be met, and ought to be met, without delay; the second refers to those for which the Church and its exponents are not responsible, and which time and the evolution of circumstances alone can remove. For convenience' sake I will call the first *Intrinsic Obstacles*, and the second *Extrinsic Obstacles*.

I. Intrinsic Obstacles

1. *The Religious-political Character of the Christian Propaganda.*—This I would most unhesitatingly place as first in importance and effect, for on account of it the distrust of the government and officials is aroused and maintained, the animosity of the literati is provoked and intensified, and the dread of political usurpation is ever present in the minds of the people.

The introduction of Christianity having been imposed on China by force, and its propagation having ever since been supported by the might of arms, it is perfectly natural for the government and people to confound politics with religion, and to regard the latter as subserv-

ing the ends of the former. Also, as a result of the general ignorance of the nature of Christianity, and the *raison d'être* of missionaries in China, it is natural that the Chinese should ascribe political aggrandizement as the true motive of the missionary enterprise, not only in China, but throughout the Far East.

Unlike Mohammedanism and Buddhism, which China admitted of her own motion, and to which she afterward extended complete protection, toleration for Christianity was extorted from China by force, against the policy of the government and the wishes of the people. For this reason Christianity has been, and always will be, associated with the humiliation of the empire. It was not long after this forced introduction of Christianity into China that the Chinese government recognized the danger of having in her midst communities separated in aims, sympathy, and organization from their neighbors, and acknowledging authorities who did not derive their power from the imperial government. As the Roman emperors looked askance at all associations not recognized by and subordinate to the public law, so the Chinese government has regarded the Christian movement as the most indigestible morsel in the form of an empire within an empire.

To all friends of Christianity and all well-wishers of the Chinese the fact that Christianity has always appealed to the government and people of this country by its material forces, rather than by its spiritual qualities, must always be a cause of sadness. The Chinese government and officials have constantly been reminded of the unwelcome presence of Christianity by the misconduct of some who were connected with the Church. Altho this blot on the Christian escutcheon is less marked than in former years, yet in spite of the efforts of the missionary societies at home, and the vigilance of the missionaries on the field, much yet remains to be done before the fair name of the Church can be free from reproach, and the complaints from the Chinese officials cease to trouble the foreign diplomatic authorities. Overbearing native priests there have been who claimed ready access to the mandarins, and, presuming on their connection with the



TONG KWOH ONN

Yale Ex. '84. Now a member of the Chinese
Imperial Railway Commission

Church, demanded civil privileges. Nor has this been entirely confined to the Roman Catholics, instances of native preachers connected with Protestant missions having been known where they made similar claims and demands. Among the Catholics many could be named who have arrogated authority and taken upon themselves official rank, or who have at least exacted the deference and assumed the state belonging to such rank. It has been a standing grievance of the government that the foreign priest trains his flock to look to him for protection instead of to the constituted authorities. The government has found, to its sorrow, that the Christianity represented by Roman Catholicism is the most difficult to manage, because the autonomy to which it tacitly aspires and sometimes openly claims is always liable to be backed up by force. Referring to the demands of the French in 1885 for the death of Father Chapdelaine, some one wrote:

From that time the disciples of the missionaries, tho Chinese, became very bold, openly relying upon the foreign consuls to protect them, at the same time looking with contempt upon their own officials.

As if to furnish confirmation of the Chinese suspicions that political aggrandizement and temporal power were the real motives of Christian missions in China, the Taiping and other rebellions were rightly or wrongly alleged to have been due to the influence of Christian teachings. Dr. Edkins calls the Taiping rebellion the "Christian Insurrection," whereby the population was reduced by twenty millions, according to Dr. Williams, and sixty millions according to other authorities. Besides the Taiping Rebellion, the many other insurrections which the foreign sects have raised; the devastations of the Mohammedan rebels, and the waste of life and property incidental to their overthrow; the risings during the Ming dynasty, and in the reigns of Kien-lung and Kia-ching of the present dynasty, which were set down to the White Lily and other corrupt sects, and were generally associated in the popular mind with Christians—all these seem to justify the fear of China in regard to the advance of any strange religion, and render her suspicious and irritable in face of separate communities in any guise.

An indication of the antiquity of Chinese suspicions toward Christianity is found as early as the first part of the eighteenth century, when the Emperor Yung-ching stated his views to three members of the Society of Jesus as follows:

Certain Europeans (Dominicans) in the province of Fukien, have been endeavoring to defy our laws and trouble our people. The great men of the province have applied to me, and I must repress this disorder. It is the business of the government with which I am charged, and I neither can nor ought to act now as I did when I was a private prince. You say your law is not a false law, and I believe it. But what would you say if I were to send a troop of bonzes and lamas into your country

to preach their law in it? How would you receive them? You wish to make the Chinese Christians, and this is what your law demands, I know very well. *But what in that case would become of us?* (We should become) *subjects of your kings.* *The Christians whom you make recognize no authority but you; in time of trouble they would not listen to any other voice.* I know very well that there is nothing to fear at present; but when your ships shall be coming by thousands and tens of thousands, then, indeed, we may have some disturbance.

In view of recent experiences in her international relations, and in consequence of the one-sided conditions of the treaties, unfortunate China has to weigh not merely the inner character of Christianity, but to contemplate the Church in alliance with powerful nations who, whether treating religious affairs as ancillary to their own political ambitions, or being incited to action by the Church, makes her case their own.

China has had memorable experience of such ill-omened and disastrous alliances. It was the death of a Catholic priest, whose residence in the interior was illegal, that furnished Napoleon III. with the pretext for invading China and sacking the palace. It was alleged persecutions in Cochin-China that furnished at the same convenient juncture the pretext to France to take possession of that territory, and was the cause of the Tongking war, which cost China sixty million taels of money and several thousand lives, besides the loss of the protectorate. It was the lives of two German missionaries, killed by fanatics in Shantung, that provided William II. the long-wished-for opportunity to start a colonial empire in the Far East by depriving China of a portion of that rich province, and precipitating the partition of her patrimonial domains. Thus the blood of the martyrs has been made the seed of foreign colonial empire—at least, so far as France and Germany were concerned. It has been well said if, for the lives of two ordinary missionaries, China has had to give away a portion of her most ancient and valuable province, for the death of a bishop she will probably be required to give a whole province, and, if she be so unfortunate as to have all the missionaries of a station killed by ruffians or robbers, half of her ancient empire will have to be forfeited in order to satisfy the aggrandizing ambition of European powers. It is no chimera, therefore, that the Chinese dread in Christianity, but it is a national peril, their vague intuitions of which have already ripened into such terrible experiences.

One of the chief grounds of opposition to Christianity, especially on the part of the government and officials, is that the Roman Catholic Church has, ever since the treaties of 1858-60, been associated with the aggressive policy of France, a power which has been suspected of cherishing designs against China, and employing the missionaries as political agents, and even military spies. It is sincerely to be hoped that as one of the results of the altered relations between the Vatican

and France the latter country will be led to withdraw, or at least relax, its support of the Catholic propaganda, and thus remove one of the most potent obstacles to the Christian movement, not only in China, but in all the non-Christian countries of the Far East. So far as the Chinese government is concerned, in view of the fact that these foreign sects have firmly established themselves in the empire, under the protection of the treaties, it only remains for her to deal with these religions in such a manner as to get out of them the greatest amount of good, while reducing to a minimum the evils incidental to their propagation.

2. *The Attitude of Missionaries to Ancestral "Worship."*—The Rev. Dr. W. A. P. Martin writes: "If I were called on to name the most serious impediment to the conversion of the Chinese, I should, without hesitation, point to the worship of ancestors." While I do not quite agree with Dr. Martin that the practise of ancestral worship forms the *greatest* impediment to Chinese conversion, I admit that it comes next in the order of importance. In the mind of the Christian Chinese and those missionaries who are able to feel for and with the Chinese, nothing is sadder than the thought that the principles of the Christian Church and the practise of ancestral worship seem so divergent and antagonistic as to be beyond the possibility of reconciliation. While I would not suggest that the Protestant Church should tolerate or connive at the practises of ancestral and Confucian worship in their present form, it is my desire to point out to those who can not see things Chinese with Chinese eyes, and feel Chinese sentiments with Chinese hearts, the tremendous significance of these practises, and the inherent reasons for the almost insurmountable difficulties in overcoming them. It is also my hope that the time may come when, with a better understanding of the Chinese people and their feelings, a *modus vivendi* may be found whereby those who indulge in these national practises in a purified form may be deemed admissible to the Church, until they shall be led by the influence of the Holy Spirit to sever themselves entirely from them.

The dominating principle of Chinese life, that which rules alike the family and the nation, is universally admitted to be filial piety, the systematized reverence for parents, living or dead. There is probably in all the world no stronger moral principle, able as it is, to command perennial sacrifices for every parent, and to which even the imperial service must yield. It is one of the wonders of the world, as it certainly is the moral basis of the Chinese nation. As such it deserves, at the very least, patient and reasonable study by those whose object is the moral and spiritual redemption of the Chinese.

Ancestral worship is the practical outcome of filial piety and "the Gibraltar of Chinese belief"; it links the living Chinese to the whole past of his family and his clan in what he feels to be bonds of real

living contact. It links him no less to the future in which he is to live as the past lives in and about him. To him the generations past, present, and future form one single concatenated whole. The unity of the family and the state, as expressed in the worship or veneration of ancestors, is thus the basis of not merely the professed creed, but the every-day practise of the Chinese. Ancestral worship is also the basis of Chinese domestic life, upon which the larger social structure, the state, is built. "Honor thy father and thy mother" is the keystone of their family, social, official, and material life, and in no country has this commandment been so religiously obeyed. By means of ancestral worship, which is the outward symbol of an Oriental social idea, the descendants give expression to their regard and affection for their deceased parents, honoring and obeying them as if they were still living.

Most writers agree that the so-called worship of Confucius is not idolatry. Confucius is not worshiped as a god, nor is he implored for help, for gifts, or for remission of sins; the adoration offered to him is because of his excellence as a moral teacher and an ideal man. Confucius is universally admitted as the pattern of Chinese moral conception, the ideal of Chinese ancient statesmanship, the climax of Chinese materialism; as such he is certainly entitled to their honor and admiration.

As Confucian worship differs from idolatry, so Confucian temples differ from idol temples. In the latter people seek the realization of their worldly desires, the attainment of ignoble ambitions, or the forgiveness of sins. In the Confucian temples the pattern of virtue is exhibited in its multiform types, and in Confucius himself is embodied the Chinese ideal of virtue and Chinese character in its most perfect form. Thus ancestral and Confucian worship, in all their details and ramifications, form one of the greatest obstacles to the progress of Christian missions.

Let us consider the attitude of the missionaries toward these venerable, deep-rooted forces. Are they willing to consider a *modus vivendi* and depend for the surrender of these well-nigh impregnable citadels on siege tactics and plans? On the contrary, almost with one voice they declare these customs rank idolatry, and refuse to recognize them in any shape or form. They practically call on the Chinese to choose between Christ and Confucius and their ancestors, and so far the Chinese have, with dogged persistency, chosen the latter.

What is idolatry? God commanded, "Thou shalt have no other God before me." Dr. Edkins writes:

Notwithstanding this, I would say there is something very beautiful and noble in the system of ancestral worship, and we can not in all points object to it. For, after all, what is the essence of ancestral worship? For the idolatry there denounced is neither sculpture nor veneration.

tion of sculpture. It is simply the substitution of an *εἰδωλον* (phantasm) or imagination of God for that which is real and enduring, the highest living good.

What is meant by idolatry in modern days is no doubt the divine worship of something other than God, tho the term was originally used to describe Hebrew renegades. In the opinion of many writers this idolatry as applied to Chinese Confucian and ancestral "worship" is scarcely justified.* At the Shanghai Conference in 1900 an ex-missionary submitted a paper, in which he pleaded for toleration in this particular if Christianity was to make any satisfactory progress in China. While the seriousness of the obstacle was recognized, the almost unanimous sentiment of the Conference was against such "vital compromise with a species of idolatry."

(To be continued)

EVANGELISTIC EFFORT AMONG THE YOUNG

BY REV. EDWARD T. REED

Late of the Children's Special Service Mission, London, England; Assistant Minister at Christ Church, Westminster Bridge Road

Those who have spent all their lives in Christian lands do not easily realize the condition of childhood before Christ came into the world, nor what it is to-day in heathen lands, where there is no restraint upon the authority exercised by parents, where children are exposed, abandoned, and sold, and where the atrocious cruelties and mutilations incident to the slave-trade are constantly perpetrated.

"The whole atmosphere of the camp," writes a missionary to the Indians in Canada, "is tainted with immorality, and, humanly speaking, it is impossible for any child to grow up pure in heart and mind under such influences."

"How many devils are summoned up," says a woman of India, "what forms are given them, and what grisly monsters are made to lie in the dark all night, ready to swallow or harm the poor innocent little one! All this a Hindu child alone knows and can tell. Fear, a kind of dread of the unknown and unseen, takes possession of the child."

In India, at the beginning of the last century, infanticide by drowning, and especially by throwing infants to the crocodiles and sharks at Langor Island, was a common occurrence. It was not until a military guard, provided by the government, was placed to prevent it, that the horrible practise was stopped. This unnatural and inhuman custom was not considered murder until so declared by the British government, parents being regarded as having the power of life and death over their children.

* "The essence of ancestral worship is piety, and it is this noble institution which has preserved China so long. Therefore, let us be careful what we say. Do not let us call it idolatry; it is not idolatry."

In China there is an organization in connection with the London Missionary Society for saving baby girls from destruction. A recent report states that, "in all our churches there is a stock of old clothes, so as to provide for the children whom the mothers cast away." "Thousands of women," says the Rev. J. Macgowan, "are alive to-day, who, but for Christianity, would have been put to death." Between forty and fifty years ago, in the region of Fuchau, sixty or seventy per cent. of female infants were drowned at birth or destroyed in some other way.

This, however, is now stopped. So recently as the year 1878 an agreement was made between the British Consul and the leading natives of Old Calabar, West Africa, containing the following clause:

Whoever wilfully takes the life of a twin child or children shall be adjudged liable to the penalty of death. . . . Mothers of twin children in future shall have full liberty to visit the town, and buy and sell in the markets, the same as any other women, and they shall not be molested in any way.

In the year 1895, at Kologwe, East Africa, the missionaries knew of at least forty children killed at birth or shortly afterward.

To pass from heathen lands to Christian England, it is a sad and significant fact that in twelve years there were no fewer than 23,150 prosecutions for cruelty to children, while the sentences passed amounted, in the aggregate, to 4,000 years of imprisonment.

What Christ Has Done for Children

Turning from this painful aspect of things to consider what Christ and Christianity have done for children, an eloquent and touchingly beautiful paragraph, written by Rev. Dr. Stalker, may be quoted:

His own love of children, and the Divine words He spoke about them, if they can not be said to have created the love of parents for their children, have, at all events, immensely deepened and refined it. The love of heathen mothers and fathers for their offspring is a rude and animal propensity, in comparison with the love for children which reigns in our Christian homes. He lifted childhood up, as He raised so many other weak and despised things, and set it in the midst. If the patter of little feet on the stairs and the sound of little voices in the house are music to us, and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ. By saying, "Suffer little children to come unto Me," He converted the home into a church, and parents into His ministers; and it may be doubted whether He has not, by this means, won to Himself as many disciples in the course of the Christian ages as even by the institution of the Church itself. Perhaps the lessons of mothers speaking of Jesus, and the examples of Christian fathers, have done as much for the success of Christianity as the sermons of eloquent preachers or the worship of assembled congregations. Not once or twice, at all events, has the religion of Christ, when driven out of the Church, which had been turned by faithless ministers and worldly

members into a synagog of Satan, found an asylum in the home; and there have been few of the great teachers of Christendom who have not derived their deepest convictions from the impressions made by their earliest domestic environment.

These results, so eloquently summarized, have been brought about entirely by the care which the Christian Church has bestowed upon the children—the lambs of the flock.

In the nature of little children there is something very Christlike, but even they need His salvation from sin, and, after that has been received, careful teaching and training, which can be effectively given only by those who possess that supreme qualification required in a teacher of the young—a heart full of Divine love.

Thirty-six years ago, through some special evangelistic services for children, held in London by the Rev. E. Payson Hammond of America, the attention and efforts of a few earnest Christian men were directed toward this hitherto neglected but most important department of Christian service, and, as a consequence, there was brought into existence the Children's Special Service Mission, whose threefold aim during all the years of its existence has been—

(a) To use any and every means to lead children and young people to know and love the Lord Jesus Christ as their Savior.

(b) To lead them onward in the Christian life.

(c) To point out to them paths of Christian usefulness.

The operations of the Children's Special Service Mission are now world-wide. Its work may be classified under the following four heads, viz.: (1) Evangelistic. (2) Didactic. (3) Literature. (4) Foreign Missionary.

I. Under the first head the mission is constantly engaged—

(a) In holding special evangelistic services for children and young people in halls, schoolrooms, churches, etc.

(b) In the summer, by means of caravans and tents, numerous villages are visited, and similar services held.

(c) Seaside resorts, during the holiday months of July, August, and September, afford a most important and altogether unique opportunity of reaching the boys and girls of the richer classes. These do not attend Sunday-schools, but are attracted in large numbers to the bright, happy services held annually at a large number of seaside resorts in the United Kingdom.

These seaside services, which have received the blessing of God in a very marked degree, are:

1. A testimony for God to the thousands who go for pleasure or recreation to the seaside.

2. A magnificent opportunity for the distribution of Gospel literature.

3. A means of giving a new conception of the Christian life to

young people, who find that those who seek to win them for Christ also enter with zest into all their healthful sports and pastimes.

4. A most valuable training-ground for Christian workers.

5. A great help and encouragement to Christians.

6. A means whereby Christian unity is promoted, as all are welcomed who love the Lord Jesus Christ in sincerity.

In the year 1895 the Rev. Handley C. G. Moule, D.D., Principal of Ridley Hall, Cambridge (now Bishop of Durham) gave the following remarkable testimony as to the value of the work, in an address on "The Influence of the Children's Special Service Mission on the Manhood of England, as shown at the Universities":

I would say at once, in view of what I have seen and see around me now at Cambridge, that I can not but wish, in our Lord's name, the most cordial success to the Children's Special Service Mission. The connection between the work and the life of a young Christian man at Cambridge, and the work done in many of these special service missions is, of course, not in a direct or immediate connection. Yet in many, many a case the blessing of our Lord has come through the special efforts made at these services and gatherings on the beach, tho it takes whole years before the boy, perhaps the little boy, has turned into what is technically designated the 'man' of university life.

Yet it is not always so. As you know, the work of the Children's Special Service Mission is so inclusive that some have thought another designation than that of only a 'Children's Special Service Mission' was almost necessary in order to indicate the width and radius it covers. For while it goes direct to the multitudes of children properly so called, its influence extends to those who, at least in their own esteem, have passed a long time out of childhood. But whether the connection has been immediate, or less immediate in the way I have indicated, I can only say this, that the number of those who are now living the true, the earnest, the decided, the good-conveying life of a young Christian man in a university course—the number of those who to my knowledge owe, in the first instance, the message of God to their souls to the work of the Children's Special Service Mission, is a very large number in proportion indeed.

Permanent Children's Services

II. The establishment of permanent children's services on Sunday afternoons and week evenings, and the formation of the Scripture Union on April 1, 1878, come under the second head. The Sunday afternoon services are intended to reach those boys and girls who do not attend the ordinary Sunday-schools. Some are held in halls, some in drawing-rooms. All have been highly appreciated and much blessed.

During the twenty-five years of its existence the membership of the Scripture Union has increased from seven thousand to six-hundred and fifty thousand.

The object of the Union is to promote the daily reading of the

Bible by children and young people. The Union consists of five departments, viz.:

(1) The Children's Scripture; (2) The Young People's; (3) The Public Schoolboys'; (4) The Schoolboys', and (5) the Scripture Union, the last-named being intended for such adults, parents or others, who may wish to join in the daily Bible reading, either on their own account or for the sake of encouraging the children to read regularly the Word of God.*

The Scripture Union list of daily portions has been adopted by a number of different societies who print their own cards, and whose members are not reckoned by the Children's Special Service Mission. We may mention the Young Women's Christian Association, the Railway Mission, the Boys' Brigade, the Postal Telegraph Christian Association, the Liverpool Boys' and Girls' Religious Society, the Scotch Girls' Friendly Society, etc.

III. The literature issued by the mission is so essential to its other operations as to constitute a most important department of its work.

An illustrated monthly paper, *Our Own Magazine*, has completed its twenty-fifth annual volume, and has now reached a circulation of one hundred and thirty thousand a month. *Our Own Magazine* is unique in several respects: it is probably the only paper for young people which consists only of true stories, or stories founded on fact; it contains no advertisements; brief notes on the Scripture Union portions are given for every day.

Another monthly paper, *Our Boys' Magazine*, has a circulation of ten thousand per month among public-school boys and others.

Of picture leaflets with an attractive frontispiece and three pages of interesting Gospel stories, millions have been issued. Everywhere they are eagerly read by children and young people, and also by adults.

Other publications issued by the mission consist of "Scripture Union Monthly Letters," setting forth in an interesting way the principal points in the Scripture portions for each month; a Scripture Union Almanac; "New Year's Letters to Scripture Union Members"; "Walking in the Light," containing a page of devotional reading for each day of the month, and many others. Reports of the work in all parts of the world appear in "Occasional Papers," which are published as often as required.

IV. *Foreign Missionary*.—This branch of the work began in 1877, with a modest effort to provide some Gospel leaflets for the children of France, Germany, and Holland. Extension soon followed, both on

* The cards are now issued in English, Welsh, French, Breton, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish, Norwegian, Finnish, Bohemian, Hungarian, Polish, Bulgarian, Arabic, Hindi, Hindustani, Bengali, Marathi, Gujarati, Tamil, Telugu, Malayalam, Khassi, Singhalese, Malagasy, Kafir, Kiswahili, Zulu, Yoruba, Chinese, Japanese, and Armenian.

the Continent of Europe and in more distant lands, from which came earnest requests for literature of this kind.*

They are sent entirely free of cost to missionaries of all denominations, and many are the testimonies received from all parts of the world as to their great usefulness as an adjunct to the work of the foreign missionary.

Two may here be given, the first from Russia:

If you knew how much joy your little leaflets bring to so many homes you would be always endeavoring to bring out new issues of them. . . . Especially important do I feel it that many of the leaflets go where God's Word is seldom heard, or where no clear message of salvation through Christ is preached. The leaflets thus perform a double service, not only to the children, but also to the older people.

The second testimony is from Japan:

Could you only see the eagerness with which the Japanese come for these leaflets, and the crowds that collect whenever they are given out, and the delight of young and old when they receive the leaflets, I think that there would be no difficulty in opening the hearts and pockets of those interested in the work to the extent of a ten-thousand edition weekly.

Our Own Magazine to the number of 1,650 copies is regularly sent free of cost to as many foreign missionaries, the aim being to supply a copy to every Protestant foreign mission station throughout the world. In many cases the stories are translated for use in teaching the native children.

In 1896 the important step was taken of sending to India a special children's missionary to labor among the children of that great empire. This effort has been continued up to the present time, with increasing success and blessing.

In this article an effort has been made to show the terribly sad condition of childhood in heathen lands, and to point out the change which experimental and applied Christianity has wrought wherever it has been allowed to exercise its beneficent sway over human hearts and lives. That which has been accomplished in a short period of time by only one of several agencies at work in the interests of childhood has been briefly indicated by the preceding facts and figures. Sufficient, however, has been said to prove that earnest, faithful, loving, and prayerful efforts directed toward winning the young to Christ have, by the blessing of God, been productive of great and far-reaching

* These leaflets are now printed in the following fifty languages: French, German, Italian, Portuguese, Spanish, Dutch, Flemish, Breton, Danish, Norwegian, Swedish, Finnish, Russian, Lettish, Estonian, Ruthenian, Rumanian, Bulgarian, Slavonian, Slovenian, Servian, Hungarian, Polish, Bohemian, Modern Greek, Tamil, Telugu, Malayalam, Punjabi, Marathi-Gujerati, Hindi, Oriya, Urdu, Bengali, Santhali, Burmese, Karen, Canarese, Siamese, Singha, Iese, Chinese, Japanese, Arabic, Malagasy, Kiswahili, Kafir, Hawaiian, Samoan, and Tahitian.

results. The inference is obvious—namely, that the whole Church of Christ, both in Christian and heathen lands, will act with Divinely inspired wisdom if it throws its energies largely, tho of course not exclusively, into that very important department of its operations, the evangelization of the young. “He who helps a child,” said the eminent American preacher, Dr. Phillips Brooks, “helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again. He who puts his blessed influence into a river, blesses the land through which that river is to flow; but he who puts his influence into the fountain where the river comes out, puts his influence everywhere—no land it may not reach; no ocean it may not make sweeter; no bark it may not bear; no wheel it may not turn.”

THE CARAVAN MISSION TO FRENCH GYPSIES

BY THE EDITOR-IN-CHIEF

Love is original and ingenious in inventing methods of service and sacrifice. There is a genius in goodness.

Pastor Samuel H. Anderson, of Paris, long connected with the famous McAll Mission, has lately led the way into a new work. He has devised a new scheme, which is now working most successfully, for reaching the unsaved and neglected “gypsy” population in and about the French capital and in the provincial villages and rural districts of France. Others have since followed his lead.

As Pastor Anderson wished to work away from the railway lines, a railway chapel, such as are used in America, would not meet the needs. Open-air services were found to be impracticable, since they are forbidden in France. He therefore devised a movable chapel, on wheels, built of light but strong material, that could be drawn by a couple of horses. This is fitted with chairs so as to accommodate from fifty to a hundred hearers, and with this the self-sacrificing evangelist sets out on his tours. The accompanying illustration of his Gospel caravan carriage and movable chapel will help the reader to get a fair idea of this work on which God’s signal blessing rests abundantly. Mr. Anderson writes:

By the grace of God the Caravan Mission has been most encouraging ever since we left the town of Issy-les-Molineaux, on the southwest of Paris, and found a site in the gypsies’ camp on the northwest. The Conference Van is near the center of a large court having on its four sides smaller vans and other abodes of evidently very poor families. Half a dozen or more parents and children are huddled together in one small room, where they all work and cook and sleep. There is a fearful want of cleanliness, the fountain being about half a mile away, so that water is very scarce.

We have had daily meetings for the children since February 11th. On Wednesday and Sunday evenings we have very interesting gatherings of men and women.

The children learn the hymns by heart, and delight to sing them as loudly as they can. They now know that prayer means speaking to the Lord. One little girl said: "I pray every night now, and I say: 'Good-night, Mister Jesus; may we meet again.'"

Men and women, while making baskets, are heard to sing the hymns the little ones have learned. I have seen rough men with their hats on become quite moved by the story of the Cross.

Thank God there is manifest progress in knowledge and in cleanliness already! But, alas! what poverty, both material and spiritual! Christ help us!

We are sure that those who are interested in the preaching of the



THE GOSPEL CHAPEL CAR FOR THE FRENCH GYPSIES MISSION

Gospel to the children, and already know something of the Caravan work in the villages, will hear with joy of the progress of this work in France.

For upward of twenty years Pastor S. H. Anderson has been working in and around Paris. The need of the children has been much upon his heart. He has paid special attention to them—going round the outlying parts of Paris with large Scripture pictures, and distributing simple Gospel tracts among them.

Last year he was led to pray definitely that he might be provided with a caravan with which he could itinerate around Paris, and as to this he writes as follows:

The Lord's hand has evidently been with us all along, and we can not be grateful enough for it.

A remarkable coincidence happened one evening lately. I was examining some of the caravans in the Paris fair at "La Chapelle," and making inquiries as to various police formalities, etc. Then the thought came to me that it would be a difficult matter to find a suitable Christian watchman and caretaker, and there and then I prayed to the Lord about it. A few moments afterward a voice hailed me in the crowd with "Bon soir, Monsieur Anderson," and this was from a man who weeks ago I had imagined would have been a fit person for the van! I walked a short distance with him, and he told me that he was looking for a situation as night *watchman*! I informed him of my purpose about the itinerant hall and my eagerness to find a watchman and caretaker, and he was inclined to think it would suit him. We have corresponded and seen each other about the matter, and I believe he is the man the Lord wants me to employ.

His history is an interesting one. He used to be a wild French marine, and served in Tonkin. At Colombo a black boy handed him a copy of St. Luke's Gospel in the street. He was often on the point of throwing the booklet into the sea. But being very weary one day, he read it and came to like it. The Lord thus prepared his heart to receive the truth. One night he went for amusement into a Salvation Army hall here, returned again and again, and was converted.

Many prayers ascend to our Lord on behalf of this work, and several of His people are offering to help in speaking. May He touch His rich stewards' hearts and purses for us!

I must keep you informed as we go along, looking to the Lord for guidance and aid, step by step! He has so wondrously favored this enterprise from its conception that we can not doubt that He will bless it unto the spreading of the knowledge of our Divine Redeemer, the shedding abroad of His infinite love, the salvation of precious souls, and the confirming of His own people in their faith.

We call attention to this account of the French work, and ask for prayer that God will send in the needful funds for this important mission in France. About one thousand dollars are immediately and urgently needed to carry on this labor of love. Surely Christian hearts should be drawn out in praise to God that the way has been opened up for the French children to be reached with the Gospel.

We have for many years watched Pastor Anderson's self-denying labors for the French workmen and children. The present mission is economically managed. The van is simple, inexpensive, and commodious. It is the only available method of carrying on this itinerant mission in a country where open-air services are unlawful. It enables Mr. Anderson to reach multitudes, and saves the expense of Gospel halls, or *salles*, as he takes his movable chapel with him, and, as circumstances make it necessary or expedient, he moves on to other places.*

*The editors will gladly forward to Mr. Anderson any financial aid that our readers are led to give, and we are persuaded that it would be hard to find a worthier object.

THE GOSPEL AT WORK IN BRAZIL

BY REV. WALTER R. LAMBUTH, D.D., NASHVILLE, TENN.
Secretary of the Board of Missions of the Methodist Church (South)

He who has not eaten the abacaxis of Pernambuco has something yet to enjoy in the way of fruit. The only thing against it is the unpronounceable name, but call it *aba-ca-she*, and they will bring you as many as you can eat of these juicy, fiberless, and rich-flavored pine-apples. They can be eaten with a spoon, and are certainly a treat after fourteen days at sea. Then the mangoes are extra fine; but as some one has suggested, to feel comfortable you have to sit on the side of a bathtub ready for a plunge when the mango is finished. The nearest to the situation is a Georgia watermelon when one is offered a slice in the hands without knife or spoon.

We sighted land the evening before, and early next morning anchored in the open roadstead two miles from shore. Olinda, with its palms and coconut trees, resting beautifully on the heights to our right, is now a suburb, but once played an important part in the history of Pernambuco. A convent crowns the hilltop, a reminder of the faith which dominates this country. Before the Dutch invasion Olinda was the chief seat of wealth and learning in South America.

Going ashore in an open boat in such a roadstead, out from which a line can be drawn straight to the African coast, is no joke. The great billows, with their long wash from the Atlantic, sweep in against the coral reef with a resounding roar and flying spray that make the timid voyager faint-hearted for the moment. But the coffee-colored oarsmen are equal to the emergency, and in a half hour the boat is swept through the opening in the reef into the inner harbor, which lies as smooth as the bosom of a placid lake.

An hour's stroll gives a rich panorama of street scenes and public buildings. Some of the latter are exceedingly quaint, the architecture being clearly a combination of Dutch and Portuguese, with here and there a Byzantine dome, or columns, arches, and fenestrated windows, showing the effect of the Moorish conquest of southern Europe. The better-class dwellings are of the same substantial character, but the suburban residences of the merchants are more modern, and, with their wide verandas on three sides and Venetian blinds, remind us we are in the tropics.

A little thin-chested pony, with panniers filled with vegetables and a boy astride, passes by; then a Capuchin monk, with shaven pate, cap, cowl, sandals, umbrella, and rosary, appears. On the opposite corner a gentleman meets a lady and her daughter. He kisses the mother's hand twice, while the daughter stands demurely looking down at her feet. A vendor of lottery tickets seizes the opportunity and presses his wares, but is pushed to one side by the negro servant who has been

following the maiden at a respectful distance with a trayful of roses, strewn over a bed of heliotrope and maidenhair fern. In the group we have the variety of types to be found in Brazil—Portuguese, Indian, Negro, and Brazilian—the latter not unfrequently being an amalgamation of the other three.

Pernambuco is a hotbed of Romanism. It was less than two years ago that a number of Bibles were burned on the public plaza in front of the cathedral. The colporteurs of the Bible Society and Protestant missionaries have been handled very roughly more than once in this state. The commercial spirit of the age, which has little or no respect for traditions and superstition, has invaded even this intolerant community. A chapel can be seen on one of the main streets at the foot of a bridge. An arch of masonry has been thrown over the approach to the bridge, and images of the saints installed on either side and overhead. Serious objection was raised by the devout Catholics to a street-railroad passing under the arch, since they regarded this as an act of desecration. As the Americans in the city were interested in the road, they stole a march on the saints and their devotees, and laid the rails one dark night, so that traffic over the bridge was open next morning. At first there was a loud outcry upon the part of the priests, but as the shrine was already desecrated and the cars were really very convenient, the citizens shrugged their shoulders and let the matter drop.

The Church and the State

The constitution of Brazil is fashioned closely after that of the United States, and religious freedom is one of the rights guaranteed her citizens. And yet in certain quarters there is rank intolerance. It largely grows out of the ignorance and superstition of the people who are thoroughly priest-ridden, filled with prejudice, and easily worked into a fanatical animosity by unscrupulous and designing ecclesiastics.

The Methodist Conference, held in the city of Petropolis, was threatened by mob violence in July, 1904. The Roman Catholic bishop, John Francis Braga, fulminated against the Methodists, and had his document printed for distribution, posted up in prominent places on the streets, and read for three successive Sundays in the churches. I give below the translation of this remarkable document, which was made from the daily paper in which it appeared:

COMMANDMENT OF JOHN FRANCIS BRAGA,

Apostolic Bishop of Petropolis

By the Mercy of God and the Holy See.

In view of the pride with which Methodism, raising its neck, comes among us, we order the most reverend curates and all the priests of this Diocese of Petropolis that they warn the faithful against this enemy of God and the country.

Enemy it is, and as such should be considered and treated, because unmistakable is the standard of hatred and fury which it raises against the name Catholic: of insult against the most holy and comforting dogmas: of the boldest and most revolting blasphemies against the worship of Our Lady (The Virgin) and the Saints.

It is an enemy, and as such should be considered and treated, because under the cloak of religion they also suggest those doctrines which tend to the dissolution and corruption of our beloved Brazil. Unanswerable proofs they most pompously proclaim.

Catholics and Brazilians, it behooves us to defend our faith, our home, the altar, and the country. This is a double duty, very sweet and beloved. Let us fulfil it manfully. Let us show that we know how to defend the two dearest ideals that grace our minds, that stir our breasts, inspire our hearts: they are our pride and our honor. Let us protest energetically against invaders so haughty that they respect nothing in their inglorious work of perverting souls, attracting them to their errors, their falsities, and their lies. Let us protest, and let us do it with the courage demanded by the insolence of the enemy which invades us; let us protest against the proclaimers of such false, dangerous, scandalous, and deadly doctrines. Let us refuse to countenance these lying doctrines. Would it not be a crime before God, Brazil, reason, and common-sense if we should fail to do this!

Let us not attend their meetings: let us close our ears to their preaching, reject their proposals, refuse our alms to them, and open the eyes of the poor unwary ones.

It is not lawful, and never will be, to condescend to or fraternize with error, wickedness, and lies in whatsoever form they present themselves. Therefore, we protest, refusing our concurrence altogether in the dissemination of error, the furtherance of wickedness, and the triumph even in appearance of lies.

In a word, let us raise high the standard of the only true religion: the religion of our Lord Jesus Christ, to whom be given, in spite of the efforts of all His adversaries, honor and glory in time and eternity.

This commandment shall be read in all the churches on the first three Sundays after its receipt.

Given in our Episcopal City of Petropolis, July the thirtieth, one thousand nine hundred and four.

JOHN, Bishop of Petropolis.

[Translated literally from the Portuguese.]

The Conference had been tendered the legislative hall by the mayor of the town, through the courtesy of the governor of the state. The mayor, hearing of the threat to disturb us by mob violence, voluntarily attended the first service, accompanied by several policemen in civilian costume, and announced his determination to protect us at any cost. There was no disturbance. South America, and especially Brazil, is being overrun by friars from the Philippines, and since France has broken with the Vatican, by priests and ecclesiastics from that country.

The lower classes in South America have been kept in such abject ignorance that it is a very simple matter for a mercenary priesthood to work upon their credulity and sway them at will. Official statistics

show that less than twenty per cent. can read and write. Even where there is ability to read, the belief has been strongly inculcated by the priest that they have no right to own or use the Scriptures even in the version accepted by the Roman Catholic Church. In the light of these facts, and with the high-handed usurpation of the rights and liberties of a people, it is not surprising that a man who has the independence to think for himself should make the statement in Pernambuco that Dr. Julio Maria did two years ago, when he gave expression to the significant words: "In Brazil there are no longer any true Christians." What a commentary from a Romanist upon the ecclesiasticism which has laid claim to the highest authority and power possible to man! The swing of the pendulum from excessive religiousness into the realm of infidelity, or even into pure humanitarianism, is startling; but it is an inevitable reaction from that "Juggling with the credulity of mankind" which led Robert Southey to write: "It would be impossible to say which order has exceeded the other in Europe in this rivalry, each having carried the audacity of falsehood to its utmost bounds, but in Brazil the Jesuits bore the palm." It is no wonder there is in many quarters, and especially among professional men, no faith in either the confessional or in the sincerity of the priesthood. There is no faith in anything, for the very foundations of faith have been swept away.

The Brighter Side

To offset all of this, there is a bright and hopeful side. The letters of our Protestant missionaries of every denomination bring out the heart hunger of the people. They flock to the services, are throwing open to us the gates of their plantations, contributing to our enterprises, and where they are able to do so for themselves, are eagerly searching the Scriptures. In one little church which held nearly three hundred people, there were only three vacant chairs at the Sunday morning service which I attended, and none at night. They stood in the aisles and around the walls. This was in the coffee section, nearly four hundred miles south of Rio. In another town a merchant, not a member of any church, had given a corner lot, and an Italian woman and her husband had added the lumber with which to build a church. The heaven is at work. The spirit of religious liberty is beginning to dawn, and Brazil is awakening to a new life. There is no field in which the Church of America can make a better investment than in this great republic. There is none in which there are more substantial guarantees of swift and of large returns.

TRANSLATION OF ROMAN CATHOLIC CATECHISM

BY REV. G. F. ARMS, CHILE, SOUTH AMERICA *

Missionary of the Methodist Episcopal Church (North)

It is said the frontier is turning Protestant, that the evangelical pastors are preaching anarchism. The work is increasing alarmingly. The extension of Protestantism is just now at its greatest activity. The public places are encroached upon daily by hundreds of announcements, inviting the people to go and listen to these pastors. . . . Protestantism in Chile presents itself in such a form that it is a standing menace against social order and public peace. The task of suppressing the advance must be undertaken as a social and patriotic work.

Such is the translation of a paragraph quoted by Bishop McCabe from *El Porvenir*, a paper published in Santiago, Chile.

Christians in America ought to know what is taught by the Roman Catholic Church in South America, and what we must contend against in Chile, which is the most enlightened of the South American Republics. To this end I translate portions of the catechism endorsed by the highest ecclesiastical authority and by the University of Chile. No better selection can be made for translation. This is from the Catechism of Christian Doctrine, by Canon José Ramon Saavedra, and approved by the University of Chile as a text-book for teaching in the schools, and ordered to be so used by the supreme government. It has long been in use, and is now in use. The version was authorized in 1861, and an indulgence of forty days was granted the author by the Bishop of La Serena and approved by the council of the university thereafter.

The Mariolity consists in adoration to Mary. The following is a translation of the catechism: "God save thee, Queen, and Mother of Mercy, life, sweetness, and our hope; God save thee; to thee call us the exiled sons of Eve; to thee we sigh, groaning and crying in this vale of tears. Hear, therefore, lady, our advocate, turn to us your merciful eyes, and after this exile show us to Jesus, blessed fruit of your womb. O most clement! O pious one! O sweet, ever Virgin Mary! Pray for us, Holy Mother of God, that we may be worthy to receive the promises of our Lord Jesus Christ. Amen."

To show more fully what the teaching of the Roman Church is in regard to Mary, this translation is from pages 1,898-99 of the "Catechism of Christian Doctrine" with explications by Astete. This catechism was published in Valladolid, Spain, and republished in

* The Andes Conference of the Methodist Episcopal Church now includes the republics of Chile and Bolivia. Work in western South America was begun by William Taylor in 1877. The General Conference of the M. E. Church of 1904 constituted the Andes Conference; it embraces Concepcion, Coquimbo, Iquique, Santiago, Valparaiso, in Chile, and La Paz in Bolivia. We condense the translation of Mr. Arms only that it may come within our limits—not that it is not all interesting.

Bishop Hartzell asks, When will Protestant governments insist that Roman Catholic governments shall give to Protestants in their midst the same religious liberties granted by them to Catholics?—EDITORS.

Santiago, Chile. It is by far the best I have seen, holding more nearly to the teaching of the Bible and interpreting it more in harmony with evangelical faith:

The Most Holy Virgin is the Mother of God, and in saying this all is said that it is possible to say of her great power. Because, what is there that the Mother of God can not accomplish with God? Also she is our mother because her most Holy Son from the tree of the cross at the time of expiring gave her to us for our Mother; and also in saying this there is said all that can be said about the love she has for us, and of what we ought to expect from her powerful mediation; because what will not this kind and tender Mother do for those sons placed in her material care by her most holy Son?

The Holy Fathers, founded in these principles, have said that the Most Holy Virgin has with God a power omnipotent, not absolute, but intercessory; and they have called her our sponsor before God, and our mediator with the Divine Mediator. The faithful have always looked upon her as their dear Mother, and as the sure way to reach Jesus Christ, and through Him to reach God. Even in their names they have cared to express these same sentiments, scarcely pronouncing the most sweet name of Jesus without adding that of Mary: so that the two names, Jesus, Mary, have come to form in the mouth of Christians one name only.

Our Lady the Virgin Mary is the only one descended from sinful Adam, who was conceived without the stain of sin. That marvelous rod of Jesse (Isaiah xi:1), who was born without corruption from a corrupt origin. That fortunate Esther, over whom the law of death pronounced in Paradise against the whole human race, had no power. Consequently she was most pure in her conception, and full of grace from the first instant of her life. She was adorned with all the virtues and enriched with every gift. She was the most holy creature which the world has ever seen or will see. The purity of angels, the nobility of thrones and dominions, the love of cherubims and seraphims, the holiness and greatness of all the angelic choirs—all is less than the holiness and greatness of the Most Holy Virgin, because all the celestial spirits, however sublime they may be, at the most are only the ministers of that God of whom she is the Mother.

If now we add that the Most Holy Virgin is not now that most afflicted Mother, who, at the side of her most dear Son, suffered so much on the earth, but that most glorious Virgin, who, placed above all the celestial choirs, reigns at the side of her Divine Son in the court of heaven, we will have finished saying, according to our power, Who is our Lady the Virgin Mary?

In the catechism by Canon José Ramon Saavedra is taught the Commandments of the Law of God. It is noticeable that this omits the second commandment, and then rennumbers so as to make ten commandments.

The first is "to love God above everything else." The second is not to take God's name in vain. The third is "to keep holy the feast days." The remainder are substantially the same as Protestant^s now have them.

The following are some of the clauses in which Protestants are attacked: "Why do you say that the doctrines which the Protestants teach are not holy?" The answer, given in the catechism on page 41, is: "Because they say that faith alone is sufficient to save one, even where there are no good works; they counsel a person to sin as much as possible to make the more sure; they say that good works are rather a hindrance to entering heaven; they abolish the sacrifice of the mass and the sacrament of penance; they put away fasting and the mortification of the body, and advise that the legitimate authority be not obeyed."

The chapter on idolatry has the inquiry, "Have not the Protestants said that it is idolatry to worship the angels and the saints in heaven, and that this idolatry began among the Christians in the fourth century?" To which the answer is given (page 67): "Yes, they have said it, but they have been deceived; and the Church commands us to believe as an article of faith, that we may attribute worship to the saints." It goes on to say that the invoking of saints is not an affront to the merits of Jesus Christ, and adds the Protestants have so said, but far from affronting Jesus Christ by the worship of saints, we do Him honor, because that worship goes on to terminate in God, inasmuch as in honoring the saints we honor God who sanctified them.

On the worship of the images of the saints, it announces that it is without reason that the Protestants have denied the same. It is very much out of reason to do as the Protestants have said, because it is founded in the very nature of a man that he should have some material representation of those persons in whom he was especially interested, that they may speak to his senses and serve to remind and comfort him, and the Church teaches as a dogma of faith that worship may be given to images.

The following pertain to relics: "Without doubt relics were worshiped during the first centuries of the Christian Church, and the proof is in the two following, in addition to the testimony of the holy fathers: First, the care the Christians took of the bodies, blood, and clothing of the martyrs, a care known by the pagans because they tried to take from them these objects, burning the bodies, throwing them into the sea, etc., and, second, the pains the Christians took in painting crosses, palms, and in putting inscriptions on the tombs of the martyrs, that they might not be confounded with those of the pagans." The question, What merit is derived from the worship of images and the relics of saints? To this is given as answer that "Our Holy Mother Church teaches that this worship is useful to us, that the images and painting of the mysteries of our redemption may instruct the ignorant people in the articles of faith."

All this is in harmony with the fact that they omitted from the

decalogue the second commandment, which reads: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them."

In answer to the question, "Is there any difference between the mass which the priests offer and the sacrifice of Christ on the cross?" it replies that there is no essential difference whatever, because in both the same person of Jesus Christ is offered, and there exists the same reason for the sacrifice. They ask in the same connection, "Have not Protestants said that Jesus Christ made of the Eucharist a sacrament, and that men have made of it a sacrifice?" To which it answers, "Yes, they have said it, but it is of faith that the same is a sacrifice, and the Protestants in this point are against the Holy Scriptures." They further ask if the "Protestants" do not deny that the mass can be offered for the souls of the dead, to which they make response that they deny it, but 'tis of faith that it may be applied to the benefit of the dead, as it serves to give satisfaction in place of the temporal suffering which they owe to Divine justice.

HOW NOT TO CONDUCT A MISSIONARY MEETING

A CHAPTER OF DON'TS FOR WORKERS AT HOME

BY A MISSIONARY WITH EXPERIENCE

As the missionary work of the Church is one of its oldest institutions, it is very important that no novelties be introduced in a missionary meeting. Everything should be venerable with the experience of age, and perfectly familiar to the oldest inhabitant. The work of carrying the Gospel to every creature is no novelty, and since, at the present rate of progress, it will be with us for some time to come, we should avoid all unseemly rush in making plans for a missionary gathering. In cities the best time is just before the exodus to the summer resorts; if held in the winter, there might be too large a crowd. In all countries political meetings are held in a central location, easily accessible to the people, but a missionary meeting is most appropriately held in the "utmost parts" of the town. For a meeting in a country church the best time is on a week-day in July or August; if the meeting must take place in the fall, when farmers have more leisure, then select a night just after new moon. In ancient Israel they probably held their missionary concerts at this time also; but, of course, the roads in Palestine are better than in New Jersey or Kentucky. *Never advertise a missionary meeting.* There are several good reasons for this. It is expensive, and we must save all we can for the good work.

It is useless; if people will not come for the love of the cause, they surely will not turn out for mere curiosity; besides, it is a mistake to have worldly people at a meeting of this character; it is not in accordance with the dignity of a religious gathering. The circus and the theater advertise and try to get a full house, but, then, even church-members know that *they* have a more attractive program and make no distinction between denominations. This is always necessary in a *missionary* meeting; everybody knows that OUR missionaries belong to OUR OWN CHURCH, and that other churches have theirs. They don't care to hear ours. If, after all these good reasons to the contrary, it is nevertheless decided to advertise the meeting, put the notice of it only in the local church paper, and have nothing to do with the secular press or hand-bills. It is well known that mission work has no connection with every-day business life, and so the less of business method we use the better. Generally it is best not to announce a mission meeting until the last opportunity. As the congregation has probably waited for some years to hear of their missionary's return, it will not hurt to wait a little longer.

Don't Bother About a Program

In regard to the program of the meeting, there is a general opinion that the address is the main thing. This is not the case. It is true the missionary comes a long distance and probably has a story to tell, but he comes also to rest and learn something of the Church at home. The best time for him to do this is, of course, at the mission meeting. Therefore, it is wise to have as wide and varied and long a program as possible. Choose as chairman of the meeting one who has the gift of utterance; and can tell at some length why the local church has not done more than it did for the cause; if he can also give a brief synopsis of the address that is to follow; it will encourage and help the missionary. Invite an entire stranger to make the opening prayer; it will then be free from all personal reference, and "the brother who has come to us from a distant clime" will distinctly feel that he is a *foreign* missionary.

Special attention need not be given to music for the occasion. As missionary hymns are only used at such meetings, they will be at once familiar and out of the ordinary. In general, songs that tell us the work is practically finished come in best just before the collection; under no circumstances are hymns about the death of Christ for a lost world or hymns of consecration in place; they might trouble some one's conscience. Always sing every stanza of every hymn. We are to rejoice in the work of spreading the Gospel, and the best way of showing our joy is by singing. Any Scripture selection will do, provided it is not too short. We must always keep in mind that the missionary is on furlough, and that *his* time to speak is on the foreign

field. If there is a choir, by all means let them sing early and often. The anthem-book has many selections that are appropriate for missionaries and their work, such as "Flee as a bird to your mountain," or "Welcome, wanderer, welcome," "Nothing but leaves," etc.

In order to have the speaker in the best trim for a rousing address, be sure to leave it uncertain exactly when and how he is to arrive at the place of meeting. Give him a good meal, but do not trouble to give him leisure or opportunity for private prayer; it is not needed in the case of a foreign missionary, for it is well known that he delivers the same address in all places; and so his thoughts are already collected. A few interesting items, however, in regard to the strained feeling between local churches or individuals will awaken the sympathies of the speaker, and remind him of the native church which he has left behind.

If there is to be a distribution of missionary literature, never do it before the meeting; so much interest might be awakened that the hall or church would prove too small. Put it in the seats with last Sunday's Order of Service, so that it may be sat upon. Never offer to pay for leaflets, as the Boards provide them free. It costs them nothing, and when the missionary carries them about in his valise you even save the postage—and so do they. In this way there is every year an immense saving of dollars on the well-known principle that in reducing the length of a rope by a given amount it matters very much from which end you cut it off. It is the business of the Boards to provide information and inspiration free of cost. All they ask in return, or have a right to ask, is an annual collection.

This collection should *invariably* be taken at the time of a missionary's visit and address. It is important to leave no doubt in the minds of old and young that the missionaries are after the money. By this method also the thing is done with for another year, or at least until another missionary turns up. The collection should not be announced beforehand, but sprung on the meeting as a bright and original idea. The result will then be a surprise to everybody. The money, just as it is counted, should be handed to the missionary for the Board. In this way you save the expense of transmission, and also leave the impression that the service has not been entirely gratuitous.

It is a long-established custom that the traveling expenses of a missionary speaker are paid by the Board, and not, as one might think, by those who hear him speak. This is the case even when he supplies a pulpit, for (since he preaches on foreign missions) the sermon benefits the Board more than it does the local church. Moreover, it is a small matter. Since the Board has paid the missionary's traveling expenses from the antipodes to America and back, they can easily oblige the local church by paying the bagatelle of railway fare between

churches. And we must not forget that the collection often would not cover these expenses, so the idea of paying expenses is as impractical as it is preposterous.

In conclusion let the meeting be so conducted from start to finish that it will satisfy the people for a long time. Avoid everything that is stimulating; nowhere are stimulants more out of place than at a missionary meeting. All the great movements of history and in nature are majestically slow and without advertisement or fuss; the same should always be true of the forward movement in the work of missions. Rome was not built in a day. If by youthful zeal and indiscretion we should really succeed in evangelizing the world in this generation, what would there be left for the next generation to do?

AN INTERESTING HISTORICAL DOCUMENT

THE HAYSTACK PRAYER-MEETING AND WILLIAMSTOWN BAND

In view of the approaching centenary celebration of the Haystack Prayer-meeting, at Williamstown, Massachusetts, next year, there is peculiar interest attached to a letter that has recently come into our hands,* from a student in Andover Seminary, and a member of the original missionary society.

The interest that attaches to this document is twofold. It shows, in quaint style, the missionary spirit which existed in the theological seminaries seventy-five years ago, and it gives us one of the oldest narratives of the formation of the missionary society under the leadership of Mills and Fiske. It also gives the cypher in which the constitution of the society was first drawn up. The letter is as follows:

THEOLOGICAL SEMINARY, Andover, Mass., *March 29, 1828.*

MR. JOHN THOMPSON, *Theological Seminary, Princeton, N. J.:*

Very dear Brethren—Your letter of March 3d was duly received, and we are well aware that you may have justly expected an answer from me before this late period. We are not willing, however, to charge ourselves with *neglect*; for thus we should no less misrepresent the real and chief interest we feel in our late relation to you than do violent injustice to our own hearts. The truth is, we have “taken no note of time.” Until now we have not been at all sensible that nearly three weeks have elapsed since your communication came to hand. We shall now, however, comply with your requests and endeavor to answer your inquiries.

Let us first express the affectionate regard which even a brief correspondence on this heavenly subject has kindled up in our hearts in your behalf. We are glad, we rejoice to know, that we have “Brethren” at Princeton. And we assure you that with not a little fondness do we look forward and hope for the time when we shall be permitted to see each other’s “faces in the flesh,” and might the full tide of *our*

* The letter was sent us by Rev. W. S. Brown, of Sand Lake, N. Y., into whose hands it came in 1861.—EDITORS.

souls with *yours* in an unreserved community of thought and feeling. We hope such an opportunity will occur; meanwhile we are *one*, we trust—one in *spirit*, one in *design*, and shall feel a mutual interest in each other's trials, joys, sorrows, successes, and prospects. Always do us the Christian favor to communicate with us frankly on these and other topics, remembering that we are of like passions with you. In common with you, we have a dear country to which we feel both strongly attached and obligated; a home, too, which we love, and brothers and sisters and parents who love us—we love them, but we hope not above the Lord Jesus. We would fain count all things lost for the excellency of the knowledge of Christ, and for the privilege of communicating this knowledge to others we hope, and sometimes presume to believe, that we are willing to take our "life in our hand" and go "far hence to the Gentiles," not counting our life dear unto ourselves. Oh, when we survey the length and breadth of the land that teems with millions of our perishing fellow men who can not hear because they have no preacher, we sometimes sink, for a moment, the deep conviction of our own insufficiency and unworthiness, and wish we had a thousand lives to consecrate to this blessed service! We wish we could ride on the "wings of the wind," that we might visit Ethiopia, now "stretching out her hands," and the isles of the sea, now "waiting for God's law," and that "from the river to the ends of the earth" we might carry the Gospel of Jesus to every hamlet and habitation of man. But I must indulge no farther, except to remind ourselves and you of the gratitude which we owe to God for the good we hope He has accomplished through the instrumentality of our society, and especially for the success with which He is blessing it among you. May God ever continue to smile upon all its interest and upon all its members, and may the time now arrive when there shall not be found within its enclosures those who are ready to catch the falling mantle of its sainted founders, and wear it into any portion of our globe where there shall be souls to be rescued from sin and perdition.

As to your inquiries respecting the origin of our society, I trust you will not be disobliged if I copy an historical sketch of it made out years ago by the venerated Fiske. It reads as follows:

The date of the constitution shows that it was formed in 1808 at Williams College. There is no doubt that Samuel J. Mills was the first whose feelings were interested in the object. I believe he had some thoughts, and perhaps some resolutions, on the subject before he commenced study. At college his determination was matured. I do not know at what time he first communicated his views to others, but at the close of his second year he, Fiske, and Richards, of the same class, and a few others, had consulted and prayed and formed the constitution. One of them told me either that the articles were agreed upon, or that the constitution was adopted, one afternoon in the fields. They had walked

abroad for this purpose; a shower arose, and they sought shelter behind a stack of hay, and in that retreat transacted their business.

For a considerable time their correspondence was carried on in part in the character * they had formed for the purpose. I received several letters and wrote several, in part, in this character.

a b c d e f g h i j k l m n o p q r s t u v w x y z
 67 1 c o g s g p f 2 f b d e f g h i j k l m n o p q r s t u v w x y z

"Constitution of a Society of Brethren"
 1 e 2 1 r p r e r p e d e f g h i j k l m n o p q r s t u v w x y z

THE WILLIAMSTOWN CIPHER AND KEY

Two or three years after the society was formed, Ezra Fiske was sent by the "Brethren" to Middlebury College to promote the good object there. The "Brethren" defrayed his expenses. Brother Fairchild joined then, or soon after. Munnis Kenny, a classmate of Mills, was either a member at first or soon joined. His name is not now in the journals, nor annexed to the constitution. He soon left Williams and went to Middlebury College. After leaving college he studied law, and is now (1818) in the practise of it at Townsend, Vt. He is active in supporting the Gospel, but is not known as a professor of religion.

After two or three years the society was removed to the seminary, and several became members for several colleges. When I came to the seminary I found no member here but Brother Nichols.

Tho so many have joined who have not gone to the heathen, yet the greatest caution was used in admitting members. I was not admitted till different members had held protracted conferences with me, and one or two forms of agreement had been written, as if the thing was new. The early members, I believe, were very much united; at any rate, they spoke of each other in such terms as gave me a most exalted idea of them all.

When they spoke to others of going to the heathen, people generally thought it "only a boy's notion," for nobody would support them, etc., and even good ministers thought that when they had been candidates or missionaries six months, and had a little while to travel, they would be willing to settle. The event shows how well founded these remarks were.

Nobody could hear the first member converse on the subject of missions without believing at least that they *felt*, and *deeply felt*, about it.

I believe it was at first the united and *decided* opinion of the members at Williams College that missionaries should not marry. In regard to this, some of them, at least, have changed their opinion.

The records are defective and not perfectly accurate. I was admitted in 1810; my name is annexed to the constitution with 1811 added to it.

If the society is not now so necessary on some accounts as it was at first, it is still a useful and pleasant bond of union between missionaries. As such may it long exist.

* We have the original constitution in the character alluded to in the text, which was invented for the purpose. Perhaps it will gratify you to have the alphabet. I will assay to make the disjointed scrawls as well as I can.

I have now given you the complete sketch of the origin and progress of our society as shown up by P. Fiske in 1818. The last paragraph of it seems to imply that he thought the *necessity* of such an association is, in a good measure, superseded. We think differently, and our opinion is founded upon minute observation and experience. If we are not mistaken, it is through the agency of this society that missionary feeling among us is chiefly excited and kept alive. It originates a system of constant efforts for this purpose which, tho it is unobserved and even unknown to others, is nevertheless a powerful auxiliary to the *making of missionaries*.

I intended to have copies, according to your request, the names of the former and present members of our association, but I have occupied so much space with the above "sketch" that I shall be obliged to transfer them on another sheet at a future time. You shall receive them soon.

There is no space left to tell you of the present missionary interests in our seminary, as we should be glad to do. But you may expect to be informed on this subject in our next, which shall not be long delayed. Allow me just to say, however, that we have lately been visited by the Rev. Mr. Baldwin, of New York, in behalf of the H. M. S., and a very favorable impression has been left among us. We *hope* many will go on foreign missions. We hope many will go to "the West"—and as for New England, what shall we say? We wish her well, but let her eat the bread she *has* before she cries for more. Only the very least of our fears rest upon her. If she would not starve, let her awake out of sleep. Her resources are sufficient to evangelize the world, and certainly it is due that she should evangelize herself. Besides, we are quick to believe that the pains of hunger will dispel day-dreams before they produce death. Brethren, we must cease. Remember us in the Lord. *Pray for us*. "Our fears, our hopes, our aims, are one. Our comforts and our cares." It will ever rejoice us to hear from you.

In behalf of the Brethren,

I am, respectfully, yours in Christian love,

ABNER P. LEAVENWORTH.

THE DISTRIBUTION OF MISSIONARY FORCES IN AFRICA

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

If a Luke should write a report of missions in Africa similar to his treatise on the progress of the Kingdom in Western Asia and Mediterranean Europe, we might have a record no larger than the book of the Acts. Probably, however, we would not be satisfied with it. In

these days people insist on having the statistics of the baptized believers in every town and village, and the number of people who are inclined to listen to the teaching about the Way. Having the statistics, we perform mathematical feats with them, often without much reference to the influence of one true Christian in a group of grass villages full of pagans. We use the statistics to crush the missionary's hopes by proving that, tho he has five hundred earnest native Christians around him, he is only one man in 150,000 or 200,000. Or we use the figures to produce humility in the missionary by the thought that he is not worth much if he can not show a goodly number of souls converted for every dollar expended from the beginning.

The way of Luke was better. It throws no discredit on the missionary if he pause awhile to make tents. Moreover, his account is just as interesting to-day as when it was first written, altho no one has ever attacked it for lack of statistics of the work at the great stations—Antioch, Ephesus, Corinth, and Thessalonica. Why do we not miss in the Acts the usual appendix of statistical tables? Is it not because one of the great purposes of the book is to show that in the progress of the Kingdom the number of converts is nothing compared to their growth in grace and in power through the indwelling of the Holy Spirit? We have no more right to sit down and lament over the feeble proportion which the spiritual part of the population bears to the whole mass than a woman has to drop her work and wring her hands and cry because her penny yeast-cake has disappeared in her three quarts of flour. We do not know how the leavening process goes on, but if we know that good leaven is there the result is foreseen and determined.

Now, in trying to form some idea of the position of the Kingdom of Jesus Christ in Africa, let us endeavor to rise above the limited field of the microscope in order to gain vision of the great facts to which those must always find a path who would give a reason for their hopes. At the outset our attention is drawn to the vast spaces without evangelical missionary stations in the parts of Africa north of the equator.

Omitting for the moment Uganda and some coast colonies where Christianity is on the whole in the ascendant, Africa north of the equator has a population of over 75,000,000, and only about 400 evangelical missionaries,* men and women. Nearly one-fourth of these workers are in Egypt, with its population of less than 10,000,000. Ten of the political divisions of Northern Africa, including Abyssinia, the three sections of Somali territory, the French possessions of the

* We speak of evangelical missionaries in a semiexclusive tone, because we are now speaking of the Kingdom in the aspect in which it is known to us. Both faith and experience compel us to maintain the principle that the life and growth of a people which has the Bible as a foundation for the teaching of the missionary is certain. At all events, it is intelligible to us, and for these reasons what we say of Africa relates to evangelical Christianity.

Sahara, the Ivory Coast, Senegambia (French Niger, etc.), and the Spanish Rio de Oro territories, have not a single evangelical missionary in a population of over 14,000,000. Northern Africa, then, with its unreached interior, presents the aspect of an unoccupied territory. The reason, in brief, is the strong Mohammedan enthusiasm of the dominant population, which makes opposition to close contact with Christians a political necessity.

Until after the first half of the nineteenth century one might almost have applied the term of "unoccupied" to the whole of Africa north of the equator. In 1850 several societies were established in Sierra Leone and Liberia, with a considerable native following. Solid beginnings of a native Christian community had been made in Yorubaland, in what is now the Lagos Protectorate, on the Gold Coast, and on the Gambia River. A precarious hold had been gained upon the Calabar Coast (now included in South Nigeria), on the Gaboon River (now French Kongo), and on Corisco Island, a part of the Spanish possessions. This was nearly all that one could see of missionary establishments north of the equator. In Egypt the feeble little group of English missionaries were nearly ready to shake off the dust of their shoes against an unresponsive people. The Kongo was unknown, and Uganda had not even been imagined. In what is now British East Africa Dr. Krapf, the prophetic optimist of early African missions, had advanced a romantic dream of which he made much, even taking pains to have it interpreted to the struggling missionaries on the far-off West Coast of the continent. His dream was that a chain of stations ought to be and could be established across the great continent, joining the stations of the West Coast with those about Mombasa, on the Indian Ocean. The idea was that this would give a vantage-ground, from which advance could be made in the line of the least resistance. No sane missionary of that time but characterized the plan as an unpractical dream. The distance was enormous, and the tribes north of the equator had been found to be fierce and bitterly hostile. It is one of the miracles of God's direction of missions that the dream did come true within thirty-five years. The establishment of such a line of outposts across the continent of Africa was strategically necessary, and it was done.

As to Africa south of the equator, our knowledge of it began to be at all comprehensive less than forty years ago. In 1850 Cape Colony had native Christian congregations. Missionaries of the German societies were finding a footing on the west as far north as Namaqualand. On the east, Scottish missionaries were still uncertain of their equilibrium in Kaffraria, and American missionaries, after fifteen years of labor, had barely won a convert or two, and they women, among the warrior Zulus. English missionaries held their breath as Livingstone made his wreckless journeys northward as far

STATISTICS OF PROTESTANT MISSIONARY OPERATIONS IN AFRICA NORTHERN SECTION

NAMES OF COUNTRIES	No. of Mission- aries, Men and Women	Native Workers, Men and Women	Places of Regular Worship	Schools	Pupils	Hospitals and Dispensaries	Publishing Houses or Printing Establishments	Professing Christians	Communicants
Algeria	32		6	7	100	1		10	10
Dahomey	1	45	10	9	589			900	449
Egypt	154	515	166	171	14,136	8	1	25,100	7,372
Eritrea	34	33	10	15	356	1	1	566	232
French Guinea	3		5	4	120			800	428
Gambia	2	39	7	4	428			2,000	849
Gold Coast Colony	82	1,088	895	235	11,557	1		31,635	18,565
Kamerun	98	289	260	239	6,931	3		13,152	6,773
Lagos	55	317	189	110	6,394			32,091	10,026
Liberia	93	182	168	62	2,759	2	1	14,900	7,252
Morocco	79		18	7	234	14			
Nigeria	82	100	55	167	2,482	5	1	5,955	2,053
Senegal	4	3	2	3	32			50	23
Sierra Leone	42	574	131	117	8,391	1		44,310	17,696
Sudan	8	3	6	3	80				
Togoland	31	104	78	69	3,111	1		4,606	2,512
Tripoli	4		1			1			
Tunis	30	9	6	5	250	2			
Total	834	3,301	2,013	1,227	57,944	42	4	176,135	64,230

SOUTHERN SECTION

Angola	63	134	46	50	4,235	6	2	3,918	617
British Central Africa	180	977	322	457	24,681	19	2	12,600	4,641
British East Africa	154	204	87	255	4,019	3	1	9,072	2,806
British South Africa:									
Basutoland	37	425	234	190	13,187	2	1	29,098	16,108
Bechuanaland Protectorate	24	251	37	58	2,631			7,531	1,511
Cape Colony	304	952	635	343	18,549	4		64,660	33,212
Natal	106	612	192	161	7,016	2	1	26,000	15,585
Orange River Colony	22	148	39	27	1,338			13,721	6,338
Rhodesia	70	171	112	82	6,018	2		12,864	1,720
Transvaal	112	2,344	289	301	14,674	1	1	75,612	40,171
Kongo Free State	190	748	335	295	13,023	1	1	12,573	8,970
French Kongo	21	12	13	8	328	1		1,200	210
German East Africa	165	199	109	150	7,178	3		12,099	3,433
German Southwest Africa	55		58	78	3,820	1	1	16,969	6,426
Portuguese East Africa	40	103	90	76	1,370	1	1	7,096	2,013
Rio Muni	5	8	6	9	150	1		450	150
Uganda	88	2,500	162	170	22,229	6	1	47,192	13,112
Total	1,636	9,788	2,776	2,710	144,446	53	12	351,655	157,026

SUMMARY

Northern Section	834	3,301	2,013	1,227	57,944	42	4	176,135	64,230
Southern Section	1,636	9,788	2,776	2,710	144,446	53	12	351,655	157,026
Aggregate	2,470	13,089	4,789	3,937	202,390	95	16	527,790	221,256

NOTES RESPECTING THE TABLES

The missionary statistics of the African continent are divided into two sections in order to emphasize the difference which exists both in occupation and in the present possibility of occupation between the northern and southern part of Africa. The dividing line lies about the fifth degree of north latitude. It will be noted, however, that political divisions in which the major part of the missionary enterprises lie south of the line of 5° are entirely included in the Southern Section tables. So the line is not a hard and fast one. Nor is the division entirely whimsical.

In Cape Colony and the adjoining sections of British South Africa, these tables are intended to sum up the reports of those missionary societies only whose seat is outside of Africa. The great work of the various denominations domiciled in South Africa can not easily be measured. It seems to be the case, however, that the figures set down in the table as professed Christians in Cape Colony represent only about one-third of the colored Protestant Christians in the colony.

The date of these tables is January 1, 1904. Full reports to January 1, 1905 have not yet been made available. The tables are furnished by the Bureau of Missions.

THE PRINCIPAL MISSIONARY SOCIETIES AT WORK IN AFRICA

The date given is that when the society commenced work in Africa.

NAME	FIELDS	NAME	FIELDS
Africa Inland Mission (U. S. A.), 1895	British East Africa.	North Africa Missions (England), 1881	Morocco, Algeria, Tunis, Tripoli, Egypt.
Africa Industrial Mission (Canada)	North Nigeria.	North German Miss. Society, 1847	Togoland, Gold Coast Colony.
African Institute at Colwyn Bay	Kongo Free State.	Norwegian Mission of Schreuder, 1843	Natal.
African M. E. Church (U. S. A.), 1878	Cape Colony, Transvaal, Rhodesia, Liberia.	Norwegian Miss. Society, 1849	Transvaal, Zululand, Madagascar.
Algiers Spanish Mission	Algeria.	Paris Evang. Miss. Society, 1833	Basutoland, French Kongo, Rhodesia, Senegal, Madagascar.
American Advent Miss. Soc., 1900	Cape de Verde Islands.	Pongas Mission, 1855	French Guinea.
American Baptist Miss. Union, 1878	Kongo Free State.	Presbyterian Ch. (North), (U. S. A.), 1842	French Kongo, Kamerun, Rio Muni, Benito.
American Board Com. For. Miss., 1834	Natal, Rhod., Transv., Port. E. Africa, Angola.	Presbyterian Ch. (South), 1891	Kongo Free State.
Baptist Miss. Society (England), 1879	Kongo Free State.	Primitive Meth. Miss. Soc. (British), 1870	Fernando Po.
Basel Miss. Society (Germany), 1828	Gold Coast, Kamerun.	Prot. Episcopal Domes. and Foreign Miss. Soc. (U. S. A.), 1836	Liberia.
Berlin Miss. Society, 1834	Cape Colony, Orange Riv. Colony, Transvaal, Natal, Rhodesia, German East Africa.	Qua Iboe Mission (England), 1887	South Nigeria
Central Morocco Mission (British), 1886	Morocco.	Regions Beyond Miss. Union (England), 1839	Kongo Free State.
Christian and Miss. Alliance (U. S. A.), 1887	Kongo Free State, Sierra Leone Province.	Rhenish Miss. Society, 1829	German S. W. Africa, Cape Colony.
Christian Missions (Plymouth Brethren), 1831	Algeria, Angola, Kongo Free State, Egypt, Cape Colony, Natal, Rhodesia.	Salvation Army	Cape Colony.
Church Miss. Society (England), 1804	British East Africa, Egypt, German East Africa, Lagos Pro., Nigeria, Sierra Leone and Pro., Sudan, Uganda, Mauritius.	Scandinavian Alliance of N. A., 1892	Natal, British East Africa.
Egypt Evang. Soc. (Holland) 1870	Egypt.	Scotland, Church of, 1874	Brit. Cen. Africa, Brit. E. Africa, Egypt (Jews).
Egypt General Mission, 1898	Egypt.	Scotland, Episcopal Church in 1854	Cape Colony, Natal.
Finnish Miss. Society, 1871	German Southwest Africa.	Scotland, United Free Church of, 1821 (Glasgow Miss. Soc.); 1843 (Free Church); 1900 (U. F. S.)	Cape Colony, Brit. Cen. Africa, So. Nigeria.
French Prot. Miss. in Kabylia	Algeria.	Seventh Day Adventists (U. S. A.), 1895	Cape Colony, Rhodesia.
Foreign Chris. Miss. Society (U. S. A.), 1896	Kongo Free State.	Society for Propagation of Gospel (British), 1752	Egypt, Cape Colony, Orange Riv. Col., Transvaal, Basutoland, Port. East Africa, Gold Coast, French Guinea, Egypt, Cape de Verde Islands, Madagascar.
Friends For. Miss. Association (England), 1867	Madagascar.	South Africa General Mission, 1890	Cape Colony, Natal, Trans. Brit. Cen. Africa.
Friends Indus. Miss. (U. S. A.), 1900	British East Africa.	South African (Duten Ref.) Ministers' Un., 1899	Orange River Col., Trans., Brit. Cen. Africa.
Free Meth. Gen. Miss. Board (England), 1899	Natal.	Southern Baptist Convention (U. S. A.), 1850	Lagos and Protectorate
German Baptists of Berlin Miss. Soc., 1891	Kamerun.	Southern Morocco Mission (British), 1888	Morocco.
German East Africa Miss. Soc., 1887	German East Africa.	Sudan Pioneer Mission (Eisenach), (Brit.), 1900	Egypt.
Gospel Miss. Union (U. S. A.), 1894	Morocco.	Sudan United Mission (British), 1904	North Nigeria.
Hannover Free Church, 1892	Natal.	Swedish Church Missionary Society, 1876	Natal.
Hephzibah Faith Mission	Natal.	Swedish Holiness Union, 1891	Natal.
Hermannsburg Miss. Soc., 1854	Natal, Transvaal, Bechuana Prot.	Swedish Missionary Society, 1882	Kongo Free State, Algeria.
Ikwezi Lamaci Mission, 1877	Natal.	Swedish National Missionary Society, 1855	Abyssinia, Eritrea, British East Africa.
Int. Medical Miss. and Benev. Association, 1896	Cape Colony, Egypt.	Swedish Women Missionary Workers, 1898	Algeria.
Jerusalem and the East Miss., 1890	Egypt.	Swiss Romande Mission, 1875	Transvaal, Portuguese East Africa.
Kaiserswerth Deaconess' Inst., 1857	Egypt.	United Brethren in Christ (U. S. A.), 1895	Sierra Leone.
Leipzig Miss. Society, 1892	British East Africa, German East Africa.	United Brethren in Christ, Women's Missionary Association (U. S. A.), 1877	Sierra Leone.
London Miss. Society, 1790	Cape Colony, Bechuana and Bechuana Prot., Rhodesia, Brit. C. Africa, Madagascar.	United Norwegian Lutheran Church in Am., 1892, Madagascar	Madagascar.
London Jews Society, 1853	Egypt, Morocco, Tunis.	United Pres. Board For. Miss. (U. S. A.), 1854	Egypt, Sudan.
Lutheran (Free Church) Board of Missions, 1895	Madagascar.	Universities' Miss. to Central Africa (Eng.), 1861	Brit. Cen. Africa, German E. Africa, Zanzibar.
Lutheran Gen. Synod Board (U. S. A.), 1860	Liberia.	Wesleyan Methodist Connection of U. S. A., 1890	Sierra Leone.
Meth. Epis. For. Miss. Soc. (U. S. A.), 1833	Angola, Liberia, Rhodesia, Madeira.	Wesleyan Methodist Miss. Society (British), 1796	Cape Colony, Natal, Orange River Colony, Transvaal, Rhodesia, Gold Coast, Sierra Leone, Lagos, Gambia.
Mildmay Miss. to Jews (England)	Cape Colony.	Zambesi Industrial Mission (British), 1892	British Central Africa.
Moravian Missions, 1735 and 1792	Cape Colony, German East Africa.		
Neukirchen Miss. Inst., 1887	British East Africa.		
National Bapt. Convention (U. S. A.)	Cape Colony, Natal, Rhodesia, Bechuana and Gold Coast, Lagos.		

The missions of the colonial churches—as, the South African Wesleyan Missionary Society, the South African Baptist Missionary Society, etc., and that of the various Anglican diocesan councils—are not included in the above list as coming under the head of local church work, and including work for colonists as well as that for colored people.—H. O. D.

as to the Zambesi River. If in 1850 one had tried to draw a map of the provinces of Christ's Kingdom in Africa south of the equator, such a map would have taken something of the form of a crescent. The horns would rest about Durban on the east and the mouth of the Orange River on the west. The farthest point reached by Christians in the interior was hardly more than one hundred and fifty miles inland from the southern coast of the continent, except for the outpost of Kuruman. North of this crescent Islam claimed the eastern coast, and fever the western. Of the interior all that could be said, except where Livingstone's paths lay toward the Zambesi, was "unknown." The map was a blank.

In 1850, and for years afterward, the whole of the blank interior of Africa south of the equator was a no man's land, where tribes fought out their hereditary grudges, villages their neighborhood squabbles, and individuals sought in the spear and club the natural line of expression for the impulse to do something and be something. The northern and eastern part of the region was the lawful hunting-ground of the Arab slave-dealer, and its great trade routes to the north and to the eastern coast were marked with the bleaching skeletons of the waste of the trade.

Africa in 1905

In 1905 a very different map of the Kingdom of Christ in Africa can be made. Beginning at the West Coast, Sierra Leone is the home of a large native Christian community, strong, self-supporting, and even aggressive, which, tho without space for large immediate expansion, is the base that some day will tell in the great campaign. The whole region once known as the Guinea Coast, is dotted with growing Christian communities. In the Gold Coast colony and in Togoland the foundations of a Christian Church are strongly laid. Lagos and the Calabar Coast have native Christian communities that, notwithstanding differences of tongue, have a great part to perform in the evangelization of the great districts of Nigeria, now opening to free access. Counting outstations and stations together, some 250 places, chiefly in the Lagos protectorate, go to make up this important base for an advance. Proceeding eastward, we find in the German colony of the Kamerun another series of these growing native Christian communities, which we may liken to reservoirs of power in proportion as they develop. Here about 260 stations and outstations, chiefly German, are steadily extending knowledge of the ways to a new life. On the east of Kamerun lie the vast expanses of the Kongo country—the sparsely populated French Kongo and the more teeming Free State. The Free State especially is another of the great strategic centers. While there are immense districts which have not yet been reached by Christian teaching, there are, in the two sections of the Kongo region, between 350 and 400 stations and outstations, and a native Christian

body of some considerable importance. On the east of the Kongo Free State lies Uganda. Thirty years ago its soil was almost continually soaked with the blood of its people, and terror haunted the land. To-day the kingdom of Uganda is a Christian country, with 376,000 of its 700,000 inhabitants glad to report themselves to the census officials as Christians, while a nucleus of alert and active native Christians are pushing forward evangelization in the protectorate, and reaching out into the Kongo Free State. Uganda contains 162 mission stations and outstations, and is an evangelistic center of the very first importance. To the east of Uganda a line of small Christian communities extends through British East Africa to the shores of the Indian Ocean at Mombasa. It was in that neighborhood that, fifty years or so ago, Dr. Krapf dreamed out his chimerical scheme for establishing a chain of missionary posts right across the African continent. Through all the 2,600 miles from Lagos to Mombasa we have followed the line of Christian communities, not continuously in touch as yet, but still girdling the continent as centers of power.

Another center of Christian influence of the first rank is British Central Africa, with 322 stations and outstations on the south and west of Lake Nyassa. It contains names already great in African Church history—Blantyre, and Livingstonia, and Likoma. Its story of how it has witnessed the change into peaceful citizens of tribes which knew no way other than war and rapine of making a livelihood is a most powerful argument in Christian apologetics. In calling attention to the chief centers of power for the Christianization of Africa we have left until the last the greatest of all. This is that broad region colloquially known as British South Africa, which includes Cape Colony, Natal, the Orange River and Transvaal Colonies, Basutoland, Bechuanaland, and Rhodesia. In Cape Colony the Moravians began, in the first half of the eighteenth century, attempts to teach Hottentots, and were told that the attempt was a crime against the state and against nature. Cape Colony now has 700,000 Protestant Christians, of whom 200,000 belong to the colored races. In British South Africa local and indigenous churches are engaged actively in mission work, and, besides these, there are some 1,500 stations and outstations, manned by missionaries from abroad. Lovedale and Blythwood are well known among these. But the missions of the various other British societies, the German societies, the Americans, the Swedes, the Norwegians, the French, and the Swiss are well worth study, as they spread over the land, each with its tale of success won out of overwhelming difficulties through the power of the simple Gospel of Jesus Christ.

In speaking of these greatest centers of power, or rather these solid bases for far-reaching influence among present operations for evangelizing Africa, we must not overlook important strategic positions which bulk less largely in results attained. One of these is

Egypt, with its appanage, the Sudan. Another is British East Africa, which is destined to a far greater importance than it has yet reached. German East Africa is in the same category, with 109 stations and outstations, manned by five missionary societies. The two Portuguese colonies, one on the East Coast and one on the western, are in like degree of strategic importance, altho yet showing but the beginnings of fruit from a good many years of effort. Other parts of Africa have beginnings of missionary work, but in trying to grasp the main lines of present progress we must neglect those missionary operations which are, for the present at least, of purely local importance, and whose day for influencing the continent has not yet dawned.

It would not be right to leave at this point the question of how far we have occupied Africa. In the first place we must caution the reader against jumping at the conclusion that because we have mentioned so many strong Christian communities, the continent, or at least that part of it south of the equator, is won. The continent is too great for that. Huge expanses of territory have never yet been reached by more than the rumor of the Gospel. Even in British South Africa paganism is still master of the majority of the people, unless, possibly, in Cape Colony proper. In Basutoland, for instance, which has a strong native church that regularly taxes itself to support all of the 200 or more outstations of the Paris Evangelical Missionary Society, scarcely one-tenth of the people are Christians even in name. If there is reason for assurance, notwithstanding the overwhelming numerical superiority of the pagan population in all the regions that have been mentioned, it lies in the fact that the Christian part of the population is the part which leads in intelligence, in initiative, and in the capacity for endurance. The man who lives only for himself and his pleasure becomes weary of exertion and loses influence. The man who lives for an ideal, on the other hand, if it is a high Christian ideal, draws new energy from his Master as he goes.

Again, a number of complex motives tend to bring men to Christianity. A man sees his neighbor reading a Bible. It is a mystery to him. He wishes too to read. So he betakes himself to the missionary. He has no drawings toward any other religion than the old religion of his fathers; that has suited him very well so far. But for the sake of learning this mysterious reading he becomes an "inquirer." In many, many cases, men who came with the definite purpose of learning to read and then going away find their thoughts stirred by what they read, and have to yield to the appeal of conscience. Many others go the missionary merely because he represents foreign culture. Others go to him because he is of the same white stock to which the new rulers of the country belong. Whatever the case, the motive which leads a man to the mission station tends to give place to a higher one as the man begins to learn.

Once more, the effect of European domination of African territory is, on the whole, favorable to the progress of Christianity. Wherever they open lines of communication, improve the conditions of life, suppress the wars and cruelties of heathenism, and deal out even-handed justice, the kings of the earth, unwittingly perhaps, serve the Kingdom of Christ by setting in motion the complex and indirect motives that impel a certain number of the people toward Christian teachings. There are many and grave limitations to such a general statement. The statement itself seems false wherever the vital principles of Christianity are ignored by government officials. Yet none can deny that the building, for instance, of a railway from Cape Town to the Zambesi River, or the establishment of steamers on the Kongo or the Niger rivers, or the compulsion of peace between tribes, are a positive aid to the evangelization of Africa. The opportunity existing, however, the evangelization and the permanent uplift of the people must come through the Gospel.

Africa shows a beginning of Christianity. New regions are opening to the entrance of Christian truth, and the opening demands of us Christians new sacrifices, that Christ may profit thereby. This situation is an evidence of the progressive destiny of the Dark Continent. Because we know that heaven must and will work such demands compel our consciences.

IN THE LOURENCO MARQUES COUNTRY, SOUTH AFRICA

BY REV. F. R. BUNKER
Missionary of the American Board

As the East African traveler enters the great, low-banked Delagoa Bay and rounds Reuben Point, high and red above the sea, he finds the Portuguese town of Lourenco Marques tucked away on the sloping bank of a wide inner bay. The town, which used to be like a rotting carcass cast up on the seashore ten years ago, has, by the new life injected into it from its relationship with Johannesburg, the Golden City, become a smart town with fine wharves, modern buildings, beautiful avenues, electric railways, and modern improvements, not least among which is an improved, tho far from perfect, system of sanitation.

One of the prominent landmarks of the town is an immense Swiss cross on a large building near the top of the hill in the center of the town. Those tavelers who give thought to the Kingdom of God as well as to the marvels of this busy, pushing, political world, will be interested in learning the significance of this great white cross. A short walk up the central avenue, or, what will be easier in the hot

sun, a ride on the familiar electric railway, but with unfamiliar names and money charges, will bring you to the mission premises of the Swiss mission—Mission Romande. Here you will see two fine mission residences, a large brick church, and a large iron school building, and you will meet a most cordial and pleasant welcome from as heroic a band of missionaries as the history of missions affords. The mission has a Presbyterio-Congregational policy, dividing control between a synod and the congregation. It is evangelical in doctrine, and a very efficient agency for spreading the pure Gospel.

This mission began its work in the Transvaal in 1875, where it still has a successful and very interesting work in hand. Its workers had previously labored with the French mission in Basutoland. In 1882, through a native evangelist, it began a most significant work among the despised and degraded Tongas in the then neglected Portuguese territories near the ocean, at an outpost named Antioka, eighty miles north of Lourenco Marques. In 1887 an approach was made to within eighteen miles of Lourenco Marques, and in 1889 the town itself was occupied. This extension of operations followed the line of repeated awakenings among the people under the preaching of consecrated native evangelists. Door after door opened, and God's providence beckoned and His servants responded.

Lourenco Marques was known as the "White Man's Grave," and it was not inaptly named. But God made it necessary for a white missionary to enter the field, and M. and Mme. Paul Berthoud gladly responded. M. Berthoud had been the pioneer in the Transvaal field, and in fact was one of the two students whose call to be sent to the heathen led to the organization of the mission in Switzerland in 1869. It was the writer's privilege to be entertained by these noble workers at their home in 1891. There had already been wonderful quickenings among the people of the town, and great congregations gathered every Sunday. There was a great early morning meeting of converts and catechumens, and at the midday service a great throng of people came swarming like bees to the mission church. M. Berthoud had just built and dedicated a large corrugated iron building which would seat, *on the floor*, some five hundred people, and it was full to overflowing. The people were packed in so closely that all had to rise and sit down *en masse*. It was a sight not soon to be forgotten.

Then the stories of conversion were wonderful. One woman who had a wine-shop and thirty girls, an emporium of vice high in favor among the Portuguese, had given up her large profits and important standing in Satan's kingdom to become a lowly follower of the Christ. Incident on incident followed, until one felt transported to Pentecostal times. The work has grown mightily during all these years. Sickness has been faced as an hourly experience night and day during all the years. Several have paid the supreme price of consecration to the

Master in laying down their lives for His dear sake, among them that gracious and beautiful lady, Mme. Berthoud. Opposition from rulers and people have alternated with seasons of favor and popularity. The opposition has been endured as a part of the day's work, and the favorable seasons have been utilized to get a fine site and permission for the erection of building after building of the present fine mission premises. Charges of inciting the people to rebellion have alternated with times when the missionaries have been the trusted counsellors and friends of the governors of the land. Discouragement has knocked at the doors, but met with no welcome from this band of brave men and women. Misunderstanding on the part of the Home Committee has changed to entire confidence and excellent support. An illustration of this change stands on the mission site. Side by side stand the large iron building (which M. Berthoud was forced to erect with his own funds, because the committee feared that he was too sanguine in his expectations) and the lofty and large beautiful church, worth \$20,000, which was recognized as necessary to the growing work.

One significant feature in the building of this new church was the fact that the native congregation assumed the payment of \$5,000 of the expense. This church will seat twelve hundred people, and it is a fine sight to see the usual congregation of seven or eight hundred people on Sunday filling the main audience-room. The men sit on benches without backs, on the right, and the women and children sit on the floor on the left and in front.

The New Testament and hymn-book in Tonga, translated by the missionaries, are in the hands of the people, and there is a large body of intelligent children and young people who can read and sing well. The singing, as I heard it last Sunday morning, was fine. As one of the American Board deputation to Africa said on his return to America, "The African congregational singing is the finest in the world."

There have been times of great trial and burden-bearing as well as times of quickening. During the war many of the people went to Gungunyanas country, and there learned to make and drink a very intoxicating native beer. When they came back they continued the custom, and it soon became apparent that the church-members were sadly affected by the new customs. Finally, on investigation, the missionaries found that a radical work must be done with the church, and last year nearly the entire church-membership was suspended for six months; but genuine repentance took the place of sin and disobedience, and now M. Pierre Loze, the missionary in charge, has the joy of welcoming back into restored fellowship the entire membership freed from its sinful customs.

The work has extended in all directions through the district, until there are now five main stations, with forty-eight out-stations. There

are 1,063 church-members and 1,517 catechumens, with 1,067 scholars in the schools. There are nine male and twelve female European missionaries engaged in the work in the Lorenzo Marques district, and about fifty lay preachers. Their work lies "where Satan's seat is." Rum and prostitution are neither prohibited nor frowned upon by the authorities.

For seventeen years these faithful workers have labored amid the 185,000 Tongas, the most despised tribe of East Africans who, with their faces scarred and hearts seared with dreadful sins, both of heathen and civilized origin, have gradually seen the light dawn upon them. As I looked into the bright faces and eyes of the school children this morning, I thanked God for His power, manifested through the lives of these consecrated servants of His, so fruitful in joy and blessing to this poor, despised race.

WHAT THE BRETHREN IN BLACK ARE DOING IN MISSIONS*

BY REV. L. G. JORDAN, D.D., LOUISVILLE, KY.

Corresponding Secretary of the Foreign Mission Board of the National Baptist Convention

Twenty-five years ago there were 800,000 Negro Baptists in all the world. Only fifteen years "up from slavery," they were just from the churches of their former masters, who encouraged them in many cases in setting up religious housekeeping for themselves. Their ministers were strangers to each other, and there were only about three Negro Baptist papers in this country. To-day Negro Baptists number 2,110,269 members, with sixty-four conventions, 522 associations, 16,544 churches, 12,569 Sunday-schools, and fifty institutions of learning, with not less than forty-five denominational journals.

Twenty-five years ago, when a number of the better-informed leaders felt the imperative necessity of brotherly contact and fellowship, a meeting was held in the First Church of Montgomery, Alabama, at which there gathered one hundred and twelve delegates—seventy-four from Alabama alone. Then and there the first national body was organized. At the meeting of the National Convention in Austin, Texas, September, 1904, three thousand delegates gathered, and many individual states sent more delegates than the total number present at the first Alabama meeting. In 1880, at Montgomery, \$317.06 were raised for all purposes. Twenty-five years later \$112,414.43 in contributions were reported, not including the thousands raised and spent for education.

The National Baptist Convention has as its object a threefold

* This article is especially appropriate, since the Board of Missions of the National Baptist Convention celebrate this year their Silver Jubilee.

purpose: to carry on missionary work in the United States and elsewhere, to promote the cause of Christian education, and the publication of Christian literature. These objects are prosecuted under the Boards of Home Mission, Foreign Mission, Education, Publication, and the Young People's Union. The missionary work in foreign lands is under the control of the Foreign Mission Board. Ten years ago the foreign mission work of Negro Baptists was reorganized and put under a board located at Louisville, Kentucky. Since the reorganization they have been able to awaken the people to the necessity of the work in keeping with the last command of our Lord, and to interest them in the prosecution of the same as never before, and are being constantly reminded of what others have done for them, and what they should do for their less fortunate brethren in all lands.

In ten years fourteen men and six women were sent out as missionaries to Africa, South America, and the West Indies. These have succeeded in training and associating with themselves native workers, until to-day they have in South Africa forty-five workers, 159 churches and stations, and the Lott Carey Baptist Academy. Including the membership in Natal, they have, in round numbers, 5,500 baptized believers. In British East Central Africa they have three workers, five stations, with a membership of 105. In West Africa they have six workers, twenty churches and stations, and a membership of 1,400. In British and Dutch Guiana, South America, they have five workers, nine churches and stations, with a membership of 800, and in the West Indies they have three workers, eleven stations, with a membership of 500. These are growing in the knowledge of the truth and developing Christian character, taking on the habits of Christian civilization, and will become a great power for uplifting the untold millions that now swelter under the blighting power of paganism and drifting toward the awful whirlpools of sin. Surely, with these workers and their converts, unborn millions yet to come will hear the truth, and stand forth like a mighty army, praising God for the spirit that prompted these to go forth in His name and Spirit.

American Negro Baptists have purchased ninety-three acres of land and built a brick meeting-house and school-room in British Central Africa, erected the main building of the Jordan Industrial Mission Home in West Africa and five outbuildings, and have built a number of substantial meeting-houses in the various portions of the country where their workers are stationed. Young men and women have been brought to America, and trained in schools of high rank for service on the foreign field. Two daughters of missionaries are now in school in this country, and have been for several years. The possibilities for doing greater good have increased. Baptists of the country have become more interested, until last year better results obtained than in any ten years of previous work. More than \$11,000 were raised, and

twenty boxes of ready-made garments and material for making others were sent to Africa, along with school supplies, bells, typewriters, and other necessities.

A church house and mission home in East Central Africa has been completed, payments have been made on one completed church and another in course of erection in Demerara, South America; four missionaries returned to their posts in South America and Africa, and the missionaries have been better paid than in any former year.

The corresponding secretary recently went to South Africa to set the work in proper light before the ruling power of that country, and seek to closer fellowship between the Baptist Union of South Africa (English) and the workers of the National Baptist Convention (America). Despite the so-called "Ethiopian Movement" in South Africa, their workers have tried to keep in close touch with their English brethren of like faith, and have, in a measure, succeeded. The Board is now making all possible efforts to correct any irregularities that may exist, or to remove any cause of objection made by the South African Baptist Union or the British colonial government. Touching this subject, the *Baptist Argus*, Louisville, Kentucky, says:

American Baptists are watching, with great interest and concern, the efforts of our Negro brethren to evangelize their native land. Their efforts in this work need to be carefully directed, and the foundations laid with wisdom and skill. It will be difficult indeed for them to develop a native ministry, and it would take large sums to send over enough of their strong men to do the work adequately. We are sure that the National Baptist Convention feels the need of educating thoroughly, and of keeping a wholesome and a strong directing hand upon their native workers.

We have learned to know and to honor several of the leaders of the Baptist Union of South Africa, and we ask of them patience and sympathy for our Negro brethren in this experiment at work in their far-away land. Those of us in the Southern States of America know the difficulties and limitations of the Negro better than any other people in the world, and we have learned, in large measure, to make allowances, how to sympathize with and trust them in their work. The *Baptist Argus* has decided confidence in the leaders of the National Baptist Convention, in their spirit and ability. They have some tremendous problems upon them, and they will no doubt make some mistakes; but God is with them, and the success He has given them in the past guarantees for them success in the future.

Acknowledging these kindly sentiments of the *Baptist Argus* and many other friends, and all the blessings vouchsafed to them as demands from God to renew and double their efforts, stretch their tents, lengthen their cords and strengthen their stakes, and reconsecrate all to Him, the Board is urging pastors, churches, and friends to unite with them in observing the entire week preceding the second Sunday in September as the "Week of Prayer" for all the work of the Na-

tional Baptist Convention, and give thanks to Almighty God for the progress and development of the work; seeking the enduement of the Spirit for service, for their work and workers, for the increase of laborers in His harvest, and for Divine guidance in their humble efforts to extend His kingdom, and for the spread of vital and practical Christianity in all the world. They have planned to make this, their jubilee year, the greatest of any year in the history of their mission work. They purpose raising \$50,000 during their twenty-fifth anniversary meeting, to be held in Chicago, September 13-18 next. Notes of cheer from friends everywhere are constantly coming in to headquarters.

A quarter of a century has brought Negro Baptists to a peak on the mountain of Christian prosperity, where the entire religious world looks on in wonder and delight at the successful march they have made up the rough side of the mountain, with but little faltering or failing in their endeavors. With a conquering God in front of the host of loyal Baptists, with hearts aglow with love for the lost world of mankind, and special interest in the uplifting of the millions of their own people at home and abroad, they are marching proudly and gallantly forward, in the name of the Master, who commands us all, poor tho we be in this world's goods, "to go into all the world to preach the Gospel to every creature."

BULGARIA AND THE GOSPEL IN SOFIA

BY REV. M. N. POPOFF, SOFIA, BULGARIA

Bulgaria is a comparatively new country which appeared on the southeastern part of the map of Europe twenty-five years ago, when it was liberated from the Turkish oppression, which had lasted for five centuries. As a result of the Russo-Turkish War in 1877 Bulgaria was made a principality nominally under Turkish suzerainty, but practically fully independent.

The Bulgarians are a slavic race, originally of Finnish extraction. They subjugated the Slavs, and settled in the countries south of the Danube, on the Balkan Peninsula. It is, therefore, only a part of the Bulgarian nation that constitutes the principality, one million and a half of them still remaining under the Turks in Macedonia. The government of Bulgaria is a constitutional monarchy with a National Assembly. Ferdinand I. is the reigning prince, and his eldest son, Prince Boris of Tirnovo, now eleven years of age, is heir to the throne. The government is administered by eight ministers appointed by the prince, but responsible to the National Assembly. Liberated by the Russians from the Turks, the Bulgarians enjoy now greater liberty and more political rights than do their Russian neighbors. With an area of about sixty thousand square miles, and a population of four

millions, the country is fast developing its resources. Agriculture is the main occupation, and the chief products are wheat, tobacco, raw silk, delicious grapes, and all kinds of apples, pears, plums, etc. The rose culture also brings a good annual income to the country. A good school system has been rapidly developed, and education is free for all.

The state religion is that of the Greek Church, with an exarch as its chief. He resides in Constantinople, and directs the schools and churches of the Bulgarians in Macedonia still under Turkish dominion. Further ecclesiastic authority is vested in the Holy Synod, which holds its sessions in Sofia.

The services of the Greek Church continue to be rendered in Slavonian language, which can scarcely be understood by the people. The truth of the Gospel is crowded out by many superstitions, to which the older generation cling tenaciously. The worship of saints and of the Virgin Mary, lighting of tapers, making the sign of the cross, and other devotional movements take the place of worshiping in Spirit and in Truth. There is no public exposition of the vital teachings of the Scriptures, and almost nothing is done to check the growing immorality of the people. The rising generation is fast losing confidence in the superstitious rites and practises of the Church, and if they still call themselves Orthodox, and adhere to the National Church, they do it only nominally, while at heart many of them are unbelievers. Infidelity and socialism are rapidly gaining hold of both the intelligent and the lower classes, and are the great menace to the life of the National Church.

Protestant work among the Bulgarian people was commenced in 1859 by the missionaries sent by the American Board of Commissioners for Foreign Missions. Soon after that the Methodist Episcopal Church started a mission north of the Balkans. These two missionary agencies chiefly have carried on the work. At times both foreign missionaries and native converts have undergone the fire of severe persecutions, churches have been destroyed by mobs, and Bibles and other religious books burned in public places. Now the persecution is in the mild form of ridicule and disfavor, tho a number of Protestants hold responsible government positions, and in the present constituency of the National Assembly one member is a Protestant.

As a result of these years of Christian toil there are now in Bulgaria, under the American Board (including the work among the Bulgarians in Macedonia), 52 preaching-places, 15 organized churches, with a membership of 1,435; there are in all 3,616 adherents, and 107 native workers, of whom 16 are ordained preachers. The work has so far advanced that its influence is felt throughout the country, and in case of the withdrawal of the missionaries, it could be sustained, tho with many limitations.

Under the Methodist Mission there are 9 organized churches, 14 ordained pastors, 4 local preachers, 271 members, and 91 probationers. We have the Bible translated into the vernacular, and largely circulated throughout the country; a weekly religious paper is published by the mission of the A. B. C. F. M., and a monthly periodical is issued by the Methodist Mission. Aside from the mission schools for boys and girls in Samokov and Lovteha, there are about twenty primary schools.

Sofia, the capital, is the largest city of Bulgaria, its population having increased from 25,000 at the time it was selected for the capital to over 80,000 to-day. It is situated on a broad plain covered mainly with wheat-fields and near the foot of the beautiful mountain Vitosha. The twenty-five years since the liberation of Bulgaria from the Turks have been for Sofia a transition period, which it has changed from a dirty Turkish town to a thoroughly modern city. Only here and there can now be seen relics which remind one of the former squalor. The old low buildings are replaced by commodious dwellings and business houses. Instead of crooked, narrow streets, it now has broad, well-macademized avenues, which older cities in the west of Europe might well imitate. The abundance supply of excellent water brought from Mt. Vitosha, the sewerage system, the electric lights, and the trolley-cars through the principal thoroughfares, all remind one that Bulgaria is in Europe, and that the Bulgarians are not altogether Orientals.

The city is the junction of several railways connecting it with Vienna, Constantinople, and Bucharest. It is well supplied with fine hotels. The Military Club, the new Post-office, the National Bank, the War Department, and many other buildings would be a credit to any European city. There is a university with over five hundred students, gymnasia for boys and girls, primary schools in every quarter of the city, a fine theological seminary of the National Church, and a military school which has done much for the educating of army officers. One of the largest Turkish mosques in the center of the city has recently been adopted for a national museum, which, when opened, will be one of the chief attractions of the city. Prince Ferdinand maintains a fine zoological garden, opened twice a week for the general public. One sees in the streets of Sofia a great variety of costumes and all sorts of fashions, from the latest of Paris to the rudest of the village. A large colony of Europeans, mostly Germans, have apparently found Sofia a better place for earning and spending money than their native country.

Just before the Russo-Turkish war of 1877 Protestant work was begun in this city by the Bulgarian Evangelical Society, which opened a Bible depot, and its agent was required in addition to his other duties to conduct evangelical services. Previous to this the city had

been visited by missionaries, colporteurs, and transient preachers, but no Protestant community had as yet been organized. The agent of the Bulgarian Evangelical Society soon gathered a small congregation of ten to fifteen members, who met for regular services in a small tailor shop. Its small back window was the only means of admitting light. There was a front window, but they dared not open it on account of the disturbing elements that might break up the services. The number of inquirers after the truth steadily increased. An old house was purchased, affording a more commodious place for worship. Later this house was taken by the city for improvement purposes. The Protestant community once more had to move, this time securing a site at the very outskirts of the city, and the present house of worship was erected. The rapid growth of the city in that direction leaves the church now quite central in a fine street.

The work has continually grown since then. For a number of years its entire support came from the Bulgarian Evangelical Society. Then the community began to raise part of the pastor's salary, the balance being given by the American mission in Samokov. When the writer took up the pastorate of this church, thirteen years ago, he found a congregation of some hundred and forty. Now the average attendance at morning and evening services is about three hundred. The membership has more than doubled, and the church has become nearly self-supporting. A large number of those that attend the services are non-Protestants. Frequently government officials, military officers, soldiers, and others come to hear the Gospel. Many from provincial towns, as they chance to be in the city for a few days, take advantage of this opportunity to attend the Protestant church in Sofia, not daring to do such a thing in their own native towns. Thus the Sofia church is a means of disseminating Bible truth throughout the country. It is the only place in this large city where the Gospel is preached every Sabbath in the vernacular.

The growth of the work makes the need for enlargement of the present building most urgent. This would cost not less than 10,000 francs (\$2,000). The congregation, mostly of limited means, has already contributed about 3,000 francs (\$600) for this object, in addition to their regular support of the work. We pray and hope that friends of Christ's cause in America will come to our assistance, and enable us to repair and enlarge the house of God in Sofia.

A MISSIONARY TOUR AMONG THE JEWS OF SOUTHEASTERN EUROPE*

BY REV. DAVID BARON, LONDON

Missionary of the "Hebrew Christian Testimony to Israel"

It is not four weeks since, accompanied by Mr. Leventoff, I started on the present mission tour, but by reason of many wanderings, and the many and various experiences through which we have passed, the time seems very much longer. Already we have had great missionary opportunities, and have much cause to praise God for manifest guidance and help. Our first halt was in Venice, where we spent from Saturday till Tuesday with Christian friends, with whom we enjoyed very refreshing Christian fellowship. The Lord opened our way there among the Jews of the Ghetto, and we had also a long interview with the chief rabbi in his own study. He received us kindly, and listened to our testimony about the Lord Jesus. He also accepted a copy of Mr. Leventoff's new Hebrew book "The Son of Man"—a very striking life of our Lord for Jews—and our other Hebrew Christian publications. From Venice we went to Trieste, where last June we had such splendid public meetings, and where we had again the privilege of bearing witness for Christ to the Jews in that city. We then took steamer to Cattaro (Dalmatia) where, as also in several places where it stopped for a few hours by the way, we had very interesting missionary experiences among the Jews, and were privileged to put the New Testament and our own publications about Christ into their hands. From Cattaro we went to Corfu, where we spent only two days, but I may truly say that the whole Jewish community (there are about seventy-five hundred in the town) was stirred by our visit.

We spoke and reasoned with many groups in the streets and in their shops, and had two long discussions with the two rabbis in the presence of little crowds of the most prominent members of the community. We had the assurance that the seed we were able to sow there will not be altogether in vain. On our way from Piræus to Salonika we had a most interesting experience. The steamer stopped at Volo, capital of Thessaly, on Sunday last, from 9 A.M. to 3 P.M. We went ashore and inquired if there were Jews in the town, and found that there was a community of about four hundred families. In a little while quite a company of Jewish men gathered around us, and we spoke to them in Hebrew, telling them who we were, and of the blessing and salvation we had ourselves found in the long-rejected Messiah. They were much interested, and led us to their synagogue, where the chocham (the rabbi) also joined, and there for a long time we read and explained to them different parts from the Hebrew New

* This is a letter written by Mr. Baron from the Russian steamship *Rossia*, in the Dardanelles, on March 19, 1905, to James E. Mathiesan of London.—EDITORS.

Testament, and preached to them of Christ. We met a man there who three years ago, on our return from Asia Minor, received a New Testament, and one or two of our pamphlets in Corfu, where the steamer stopped for three hours. This man is a believer in Christ now, and was greatly rejoiced to see us again. It was touching how he clung to us, and as he parted from us on the quay he wept.

In Salonika, which is a city of the Jews (they forming about two-thirds of the entire population), the Lord opened a wide door for us. Morning, afternoon, and evening during the four days we spent there we spoke and reasoned with groups of Jews, sometimes thirty and fifty at a time, and among quite a number a spirit of inquiry was awakened. On the last evening we held a public meeting for Jews in the church belonging to the little Greek Protestant Congregation. A few little placards were put out only at two o'clock the same afternoon, announcing that we would speak on the "Relation Between Judaism and Christianity," and we were cheered by a gathering of over two hundred Jews apart from the Christians present.

Mr. Leventoff spoke first in Hebrew, and then my address was interpreted into Greek, so that all might understand. Truly, there is a great field and much scope for work among the scattered people in these parts, but the laborers, alas! are very few.

We are *en route* for Constantinople, where, however, we shall spend only three or four days, and then visit several places in Bulgaria and Rumania. Mr. Feinsilber is to meet us in Varna, where we shall cross from Constantinople, and he will be with us the rest of the time and return to England with me. We are conscious that we are followed and borne up by the progress of God's people.

CHINESE CHRISTIAN ENDEAVOR CONVENTION AT NINGPO

BY REV. ARTHUR H. SMITH, D.D.

Author of "Chinese Characteristics," etc.

In some respects the great gatherings which distinguish the outward expression of the religious life of our day bear a marked family resemblance. We are all familiar with the type—large numbers, social fellowship, intense earnestness, and a purposeful directness and comprehensiveness of aim and of effort which everywhere commands respect.

The illustration of these phenomena in the conventions of Endeavorers, Student Volunteers, and the like, is relatively new to China, altho it is now several years since the initial experiments were tried. Previous to experience one who knew enough about the conditions to make his opinion of any value might easily have reached the conclusion that, in view of the Alpine barriers of dialectic differences in

China, general gatherings could never be expected, even were they desired. We should have thought that the Cantonese would have to meet mainly by themselves, and that the same would be true of the speakers of the dozen or score of more or less mutually unintelligible patois of the Fu-kien province. Yet at Ningpo the provinces most numerous represented were those not using nor even comprehending the local dialect. English and the mandarin, which is tending more and more to become a medium of intercommunication in China, served for purposes of translation, often through the media of foreigners.

The United Society of Endeavorers is to lose the assistance of Mr. and Mrs. George H. Hinman, who are returning to work under the American Board. Their two years of fruitful activity have illustrated what may be accomplished by single-hearted service in exciting and guiding the growing interest in modern Endeavor methods, which are now widely spread and deeply rooted. It is hoped that some efficient working arrangement may be arrived at, by which some of the different mission boards may in turn furnish a young man fresh from the home field, engaged for a limited period and jointly supported by his home board and the United Endeavor Society. When he gives up his special Endeavor work it will be with a larger experience than others, and with the prospect of a wider usefulness than would otherwise have been possible. Whether this is anything more than a dream remains to be seen, but it seems at least a highly rational vision.

External adornment, with flags and banners, of an impromptu "tabernacle" has perhaps never been carried farther nor more gracefully executed in any China convention. The delegates came from practically every seaport from Chefoo to Canton. The reports indicated a wide and growing interest in practical work done and attempted. In many places the Endeavor Society is a distinct bond of union, both interdenominational and international. The presence at one of the evening sessions of the three highest civil officials of Ningpo to hear the duty of Chinese Christians to their government explained from the New Testament, and their own three addresses to the Christians in confirmation and enforcement of what was said, furnishes an interesting and perhaps a unique instance of the readiness of intelligent Chinese mandarins to appreciate Christian teaching when they comprehend it.

While we all feel that much everywhere remains to be done, we can not fail to recognize that a new force is entering the social and Christian life of the native churches of China, which is to take root downward and to bear constant fruit for the advancement of the Kingdom of God in the Celestial Empire.

SIGNS OF THE TIMES IN INDIA *

BY THE REV. A. H. BOWMAN, M.A.

Those who talk of the failure of missions are not those of us who are living year after year in the thick of the fight. Failure is the cry of those who have never honestly examined the facts of the case in their true perspective. Or it is the cry of those who are not themselves true to Christ, and who do not want Him to succeed. Or it is the cry of those who realize how Christianity is advancing, and fear whereunto this thing may grow. To-day the gains of a glorious century give the lie to that wail of utter pessimism which was given to the world less than a hundred years ago by that Roman Catholic priest who said: "In my humble opinion, an opinion founded on twenty-five years of experience, the time of conversion for these people has passed away." Our own Henry Martyn spoke words almost as gloomy in their tenor as these. Yet from the results of the recent government census we may see that this same people are being baptized into the Church of Christ at the rate of 60,000 every year—more than a thousand every week.

But we must remember that the signs of the times in India to-day can not be tested by arithmetic or reproduced in statistical tables. As Prof. Max Müller has said: "A spiritual harvest can not be estimated by adding grain to grain; each grain contains the seeds of future harvests; and upon the conversion of one individual depends that of untold generations to come." Regarded in this light we want to speak of the signs of the times, not with respect to the number of baptisms, but as indicating influences at work which must bring about the regeneration of this great land. There is a question which we must face: "It may be right to send the Bible to the center of Africa or the isles of the South Seas, where literature has no existence, but can it be right to send it to India, which has its own sacred books, on which men have been feeding for centuries?" There are beautiful thoughts in Hindu literature, and we gladly recognize truth wherever we find it. But if men will look a little below the surface, they will find those truths not so beautiful or numerous as they at first seemed. A high legal authority in Bombay has told us that to translate one of these Hindu religious books—the *Yajur Veda*—would expose the translator to punishment under the Indian penal code. Lord Macaulay, who seventy years ago laid the foundations of this code, said: "In no part of the world has a religion ever existed more unfavorable to the moral and intellectual health of our race." But let us test the Hindu religion ourselves; let us examine its philosophy, its morals, and its philanthropy.

The *philosophy of Hinduism* teaches that God is a *neuter gender*. Such a thought as a Father of Love, a Living and Eternal Being, has not been dreamed of in Hindu philosophy. The great article of its creed is "One without a second." This means, that nothing exists but One, and that is God. This is Pantheism: "God is everything, and everything is God." When you cut down a tree, you don't cut a tree, you cut God. A convict on the way to execution said: "It was God that committed the murder, not I." "But you will have to be hanged for it." "It is God that will hang me," was the answer of the prisoner. Let us not be

* Condensed for THE MISSIONARY REVIEW OF THE WORLD by the Bureau of Missions from the *Church Missionary Intelligencer*, April and May, 1905.

charged with distorting the subject through prejudice. Swami Vivekananda, who died last year, was perhaps the most able and eloquent exponent of Vedantism the last half century has seen. This was his preaching: "Ye are the children of God, holy and perfect beings. To call a man a sinner is a standing libel on human nature. It is the greatest of all lies that we are men. We are the God of the Universe. We have always been worshiping our own selves." Another exponent of this system is Mrs. Besant. She was asked to come to India in order that her presence might counteract the tendency toward Christianity, which had long been observed. Speaking of a lament that few Brahmans are converted to Christianity, she said: "What can the ablest missionary offer to the Brahman that he does not already possess in his own religion? Nothing deeper or loftier can be offered to him in religious philosophy than the Vedas; nothing more exquisitely satisfying to the religious emotions than the Avatars of Rama and Krishna. Why, then, seek to convert him?" A Hindu editor says of her that the evil she is doing in India by trying to rehabilitate old and decadent superstitions is incalculable.

Next, what are the *morals of Hinduism*? There are those in India who seek a high moral standard in life, and they put to shame many who bear the name of Christ. But how far can such a system as Hinduism produce moral life of itself. You can not have a moral principle of righteousness without believing in a Righteous Moral Governor of the Universe. Such a system can not produce moral men when there is no conscience of personal responsibility—when it is God who commits the sin. Mrs. Besant has gone wild in her adoration of the god Krishna. She hopes others may catch a glimpse of his divine *beauty*. But Bishop Caldwell says, "The stories related of Krishna's life do more than anything else to destroy the morals and corrupt the imagination of Hindu youth." Some years ago an intelligent Hindu sought to expose a sect of men who claim to be incarnations of Krishna, and therefore to be privileged to act as he acted. I do not speak of their prastises in detail, but the revelations then made horrified the public of Bombay, and the judgment of the Chief Justice of the High Court ought to be read by any one who has the slightest doubt as to whether Hinduism can of itself produce a moral life.

Lastly, look at the *philanthropy of Hinduism*. It is a fair test to ask whether this system is elevating mankind—making life happier, more worth living. A few years ago a man and woman were brought before the police court in Bombay for marrying their little granddaughter, twelve years old, to the god Khandoba—that is to say, giving her up, in the name of religion, to a life of shame, and to moral and physical wreck. Not a week ago I read in the Bengal Police Report for 1903 of sixteen men being convicted for taking part in a *suttee*—burning a widow alive on the funeral pyre of her husband. Widows are no longer allowed to burn themselves, but Hinduism protested when *suttee* was made a criminal act. There are more than 22,000,000 widows in India. Has Hinduism in any spirit of true philanthropy come forward to help them in their sorrow and desolation? A Hindu writer has said in the *Nineteenth Century*, "Death for the Hindu widow" (and I believe he meant death by *suttee*) "is a thousand times preferable to her miserable existence." Human sacrifices are still offered in cases where the crime can be committed without detection. Thousands would be offered to-day were it

not that a Christian government has taken from these people the power to offer their sons and daughters to devils. During the last four years myriads of men, women, and children have died a terrible death from famine in India. Some natives came forward to do what they could to help. But others—princes of native states and their officials—while living in luxury themselves were so callous as not to raise a little finger to supply food for the starving millions of their people.

While all this was happening there steamed into the harbor of Bombay a vessel from America loaded with five thousand tons of grain to feed the multitude dying of starvation. Who sent that vessel? There was a name flying at her masthead, and it was on every sack of grain. It was not the name of the theosophists of America, nor the name of Krishna, nor of Mohammed, nor of Buddha, nor of Zoroaster. There is no record in all the pages of history of any one of these having inspired such a noble deed. It was the name of Jesus Christ. He alone inspired the deed. The Hon. Mr. Chandarvarkar, a member of the Governor's Council in Bombay, not a Christian in the popular sense of the word, said of this deed, "When I heard of the untiring exertions of the missionaries in the famine districts I said to myself and my friends that, after all, the Spirit of Christ was alive."

In contrast to this, at the very time when the multitudes were starving, a great and costly ceremony was taking place at Murshidabad, the ancient capital of Bengal. The ceremony was full of pomp and display, and was followed by a brilliant illumination and a sumptuous banquet. Was it to raise money to bring joy to the starving and dying? No! It was *the formal marriage of a couple of mongooses*. Another contrast. A certain Maharajah, who had received from one of the English universities the title LL.D., returned to India and gave a thousand rupees, not to feed the starving, nor to build a hospital, nor to bring joy into the lives of Hindu widows. The Maharajah, the doctor of laws, gave a thousand rupees *to endow an idol*.

In summing up what has thus far been said we will quote the words of Pandita Ramabai, an able Sanskrit scholar, who has studied the Hindu sacred books, who has lived from her earliest days permeated by all that is best in Hinduism, but is now a spiritually minded Christian. She says:

I beg my Western sisters not to be satisfied with looking at the outside of the grand philosophies, and not to be charmed with hearing long and interesting discourses of our educated men, but to open the trap-doors of the great monuments of the ancient Hindu intelligence and to enter the dark cellars under them. . . . The so-called sacred places—those veritable hells on earth—have been the graves of thousands of widows and orphans. Thousands and thousands of young widows and innocent children are suffering untold misery throughout this land, but not a philosopher or Mahatma has come out boldly to champion their cause and to help them.

From the little we know ourselves of the inner lives of these people we can see why a hundred years ago an eminent Oriental scholar, Sir William Jones, said, "It will be a miracle for a Brahman ever to become a Christian." To-day we do not know a single mission throughout the length and breadth of India where Brahmas, once the very gods of the people, and worshiped by them, are not only members of Christ's Church, but even preachers of the Everlasting Gospel. We need no

greater evidence of the Divine truth of Christianity than the conversion of a Brahman—to see a man who believes that he is the Deity himself kneeling in humble penitence at the cross of Jesus.

Would any one of my readers say a word to rivet this gigantic system of ignorant superstition upon two hundred millions of our fellow men because there may be in it here and there a beautiful thought, a subtle idea, a fragment of fascinating philosophy? If so, let me say that the suggestion is a hundred years too late. It is now impossible. This system will never again live in the persons of six hundred thousand students in the government schools and colleges; it is gone, through the destructive effect of the knowledge of the West. We have taken away their faith, such as it was; we have left them in danger of becoming atheists or materialists. An educated Hindu once said to me: "We educated men are tossed on an ocean of doubt; we do not know what to believe; we have no light to guide us, no anchorage to hold us." I do not say that they want to become Christians, but they do want the morality of the Bible, and the teaching of the life of Christ.

The true sign of the times is expressed by the following incident. A missionary received a petition from a district in which there were no Christians to take under his charge a school which had been established the year before. The petition was signed by the leading men, not one of whom was a Christian, and it asked to have the Bible introduced as a textbook in every class every day. The head master was a Brahman who had been educated in a mission school. He knew by experience what the Bible does for a man. A native judge added his testimony: "I was not educated in a mission school, but I have read the Bible a great deal. I know the pure and beautiful morality which it teaches. Nothing in our Vedas can compare with it. Let your sons study the Bible; they need not become Christians. But if you want your sons to become upright and noble men, put this school under the missionary, and have the Bible taught in it daily."

One can not be long in India without hearing of the "*Holi Festival*." Whatever it once was, this festival has now become so obscene and filthy that it is one of the darkest evidences of the degradation of Hinduism. In Lahore a number of earnest men have banded together to try and effect reform. Their plan is to hold counter-meetings, called "*Holy Holi*," while the unholy *Holi* is being celebrated. I was asked to address one of their meetings, and the subject was to be "Personal Purity." My first fear was whether I should be allowed to mention the name of Jesus Christ to such an audience. To my surprise, this permission was readily granted. I went, and found a tent crowded with nearly one thousand young men. These men have broken with the past; they want something better. Where is that something better to come from?

With all the difficulties in the way, tremendous tho they are, we have no hesitation in saying that the work of the last hundred years has been that of placing a mine and laying the train, and to-day, on every side, are evidences of explosion, the rending of Hinduism to its very center. "Sir," said a Brahman priest to one of our number, "I have never seen a missionary. I have never seen your Veda. All that I have seen is one of the tickets you give to patients in your hospital, on the back of which is a statement of your religion. We Brahmins have studied that ticket. It has shown us that Hinduism is not the complete, soul-satisfying system that we supposed, by pointing to a nobler way. We have

talked it over. Sir, Hinduism is doomed; it must go. I have come eighty miles to ask you what are you going to give us in its place."

At the same time another Brahman came to a missionary to say to him: "Your religion is better than ours. But we Brahmans can not afford to let you succeed. We are treated as demi-gods by the people. We are looked up to and worshiped. But let your system succeed, and we Brahmans drop from our high pedestal, and you know what that means as well as we do. We Brahmans can not afford to let you succeed. We have got to fight you."

These are the signs of the times, and the question we have to face is, Are we going to give these teeming and awakened millions the religion of Jesus Christ, or are we going to awaken and dissatisfy them with their own system, and then leave them to drift into atheism, or rationalistic deism, or blank agnosticism? The advantage we now have will never be offered again. There is not a province where Hinduism stands firm on its ancient basis. The enemy is weak and dispirited. Already we see them on the citadel prepared to surrender if a vigorous assault is made. But, alas! our forces are too weak and feeble to make that assault!

This is not meaningless rhetoric. Ponder the appeal of the Brahmo Somaj, addressed to the "representatives of Christ" in 1900:

In the British conquest of India we mark the direct hand of a loving and saving Providence. . . . The Bible, which you have brought into the country, is an inestimable boon, and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benefaction, the true value of which we can not yet adequately conceive. Whether India will accept any of the many forms of Christianity, or will be incorporated with any of the sects of Christendom, appears to us very doubtful; but of this there is no doubt, that our country can not do without Christ. He has become a necessity to us—a greater necessity than food and raiment. . . .

Let it be remembered that these are the words of men who are not Christians. Thirty years ago Christ was indeed the despised and rejected of men in India. To-day He seems the Chief among ten thousand, and the altogether lovely One.

What, now, is our individual attitude toward this great, dying Christless world? A clergyman in England said to me some time ago: "I can only see two positions I can take up with respect to missionary work. I must either go myself, or I must send some one." Can you see any third position possible for any one of us? I confess I can not. Yet how hard it is to awaken this sense of responsibility in the hearts of the members of the Church at home. Listen to the challenge of the Hindu Swami, already referred to:

You come to us with your religion of yesterday, to us who are taught thousands of years ago by our Rishis precepts as noble as your Christ's. You trample on us and treat us as the dust beneath your feet. You destroy life in our animals. You degrade our people with drink. You scorn our religion, in many points like your own, and then you wonder why Christianity makes such slow progress in India. I will tell you. It is because *you are not like your Christ*. Do you think that if you came to our doors like Him, meek and lowly, with a message of love, living, working, and suffering for others as He did, that we should turn a deaf ear? Oh, no; we should receive Him and listen to Him.

"Not like your Christ." Indeed we are not. For He was a missionary who came to a far-off land to save perishing souls. "Not like your

Christ." Indeed we are not. I should be ashamed to take many a Hindu whom I know, who has read the Gospel, into many of our costly churches and homes growing in luxury every year. I should not know how to answer his withering sarcasm as he asked me if these were followers of the meek and lowly Jesus, who give more for one ornament in their drawing-room, or for one dress, or for one evening's entertainment, than they give to evangelize the world in a whole year. "Not like your Christ." Indeed we are not. For when He saw the city He wept over it. Which one of us has wept one tear over souls dying in heathen darkness, without one ray of the true light of which we have enough and to spare? "Not like your Christ." Indeed we are not. For to be like Him meant the cross of sacrifice, suffering, pain, and death. It meant a heart broken in His great love for us men and our salvation.

In the light of these thoughts, does not our past neglect, indifference, disobedience, seem utterly inexcusable? An officer in the army was walking along the banks of the sacred river of India when he heard behind him a moan as of a soul in agony. He turned and saw a Hindu mother with two children—one a lovely boy, and the other a puny, weak, miserable girl. To his question the poor woman answered: "The gods are angry with me and have given me this miserable little girl." He replied: "But you have that boy." All she would say was, "The gods are angry," and he passed on, wondering. Presently he returned. There was that mother; there was the little girl. But where was the boy? *Thrown into the Ganges!* She had given the fruit of her body for the sin of her soul. The officer said to her: "If you had to give one, surely you should have given the girl." Listen to the woman's answer: "Sir, do you think I would give my god anything but the best?"

That woman's religion broke her heart. Ours binds up the broken-hearted, comforts those who mourn, wipes tears from all eyes. Yet which of us has given our best? So what happens. To-day, in the Church of England, only one in every five thousand of our communicants goes forth to the mission field, and a heathen can throw the taunt in our faces that *we are not like our Christ!*

THE REVIVAL IN ASSAM

In the Khassia Hills of Assam is a comparatively small mission working in connection with the Welsh Calvinistic Methodist Church—the Church that has given to the world Evan Roberts, the instrument used by God to commence the great revival in Wales. In connection with the revival of personal religion, there has been a great longing in Wales for blessing on missionary effort, and much prayer has arisen that God should revive their missionaries and workers abroad.

A wonderful answer to these prayers is recorded in the *Nur Afshan*, of Ludhiana, in the *Friend of Sylhet* and in a personal letter. An eye-witness, writing to a friend, graphically describes the Sunday meetings.

"You will be thankful to hear that the revival has broken, out here. Last night in a meeting great and powerful wave broke, and swept everything before it. It is the custom at Cherra to hold a meeting on Communion Sunday for the workers to talk about the Work of God. But this meeting was left to the Spirit of God, and it was a glorious, grand, indescribable service. On Friday and Saturday the feeling had

run very high. It was a women's meeting on Friday, and Mrs. Roberts first of all gave her experience, and then one woman after another got up and prayed and all in tears, but it was a quiet, restrained feeling. On Saturday the usual prayer-meeting was held and meeting for the preparation for the communion. It was left open for any one to speak or pray, as moved by the Spirit.

"On Sunday, Kypa U. De preached in the morning. The chapel was full, and the feeling was very intense. The communion service was marked by an overwhelming stillness. The people then sang softly, as if they feared to put their voices out, and all were in tears. Then after this meeting came the one in which the Spirit of God was felt so powerfully it came as a rushing wind, clearing everything before it. A girl got up to pray, a number had got up before her. She began praying and asking God to save her uncles. Then all the people began to cry for pardon. I can not describe what followed; it was awful—*grand* I ought to say—but it was awful in its gloriousness, in its love. Nothing would pacify the people; one started one hymn, and another, another, but it only made them worse, scores crying for forgiveness, confessing sins against themselves. Some in one corner trying to sing one hymn, others in another corner trying to sing another—no order, yet all order. While this went on the heathen came running in and then ran out, then in again, not understanding what had taken place. The hymn 'Look and Live' was commenced after a time, and this quieted the people a little. It seemed to sooth their feelings, but many went on their knees and began to pray, the men as well as the women. At first the women seemed more affected than the men, but now the men and women were similarly moved.

"I hear the work of the Spirit is spreading in the Mawphlang District, and there was something unusual in Mawphun yesterday. Some of the people from here are going to the villages around.

"A large number came in this morning, and with them a Christian that had been a leading man in the Church, but had left the Church and joined another party. He was returning to the people of God as a penitent sinner. A number of workers are in different houses, seeking sinners. The whole place is like a boiling caldron. Those who were idle Christians are on fire now. Last night Rev. Knong went to Laityraw, and the revival broke out there in the same way. Kypa U. De went to Mawmluh, and there they had a wonderful meeting. The whole place is in a turmoil of anxiety for souls, the people confessing sins against themselves. It is the genuine work of God, and no doubt about it. I do not know how many services they have every day, but people are practically in chapel all day. The Christians have just now gone to a village called Mawkasim, a very wicked village."

We had the privilege of reading other letters, and all were written in the same strain. The feeling is so intense that men can not keep still, and the work is spreading.

This is how one writes: "Meetings held in Mawmluh every night. The children there of themselves gather together daily in the chapel to hold prayer-meetings. The Christians are enthusiastic, going in bands to other villages. There is a warmth of feeling in Shillong and neighborhood, and some are under deep conviction. Quite a number here are rejoicing in the assurance of salvation. Some, who have been living for years in sin, are now praising God for the blessing of salvation. Men's

feelings are softened, they are ready now to forgive and to ask for forgiveness. Many prayers are offered for Sylhet."

Another person writes: "The night before last we had such a wonderful service, and last night it was still more wonderful; quiet, reserved men, who have never been out of the Church of Christ, in agony because of sin. It was a long time before they could get peace, some praying all night that they might see again the face of their Redeemer. One who pleaded all night received peace just as it was dawning. He went round telling all of the joy that he felt; he could not help dancing, and went round shaking hands with everybody and saying, '*His blood, His blood blots out all my sins.*' Men who participated in the same joy embraced each other and shed tears of joy in their newly found happiness. Some confessed their sins—one had stolen, and wished to make a clean breast of it; another went to a shopkeeper to speak about a debt that she owed years ago, and which had been crossed out as "bad debt" long ago. She had brought a little money as a first instalment, and said she would, little by little, pay all. Young Christians are at it all day trying to bring people to the Savior, speaking to the coolies on the road, and singing and praying with others."

In a letter from Cherra we are told that the work in that district is still progressing, but even in the midst of the revival painful incidents take place; but these have been the means of showing very clearly how great is the power that is working, and what a blessing it has already been to the people.

The spirit has now commenced to work among the children. This is how one lady writes on the 5th instant about the revival in Shangpoong, a village nearly fifty miles from Shillong, bordering on the North Cachar Hills:

"You will rejoice to hear that the Spirit is working in Shangpoong these days. There is a great awakening among the children. It commenced on the night of March 21st. After the usual meeting, when the adults had gone home, a few little children returned to the chapel, relit the lamp, and had a little prayer-meeting to themselves; one child, writing about it, said: 'We were only little children, but we felt that God was very near.' Since then they have had prayer-meetings every night, attended by a large number of children; and their prayers and testimonies are wonderful. Many of the boys and girls are entirely changed, and the children are found in the chapel at all hours. Many of them seem to be deeply convinced of sin, but most of them seem to have accepted the Spirit trustfully, joyfully, as little children! Oh, the good this will be among the adult population. The last few nights a number of people, fathers and mothers, have been drawn to the meeting, unable to keep away; but the little ones take the lead, and the effect is marvellous. We are praying and hoping that the Spirit will be felt with power, and that all Shangpoong District will be saved. These are only the droppings. The showers will come.

"In Mynso, too, the Spirit is working. The women there are deeply stirred, and are praying earnestly. The pastor himself is wonderfully moved, and seems to be living in another world, deep in thought and wonderment. His wife and some other women are giving themselves to prayer night and day. Oh, will it not be glorious when hundreds of souls are won over for Jesus! I want men to come to Jesus by the hundreds. Jesus died for millions, as Evan Roberts says."

EDITORIALS

ANCIENT MISSIONARIES AND MODERN

It is worth while, perhaps, to try to imagine St. Paul responding in the present day to the Macedonian call. In that case the story of his journey would include a passage by steamer from the Dardanelles (close to Troas) to Kavalla (Neapolis), and thence by railroad to Thessalonica and Veria (Berea). Philippi would have to be cut out of the itinerary, at some loss, we must admit. One can hardly suppose that a missionary would give four hours to tramping from Neapolis to that insignificant little town when the train stands ready to take him in four hours to the capital of the district. Is it profane levity to picture Paul and Silas leisurely eating their dinner at a table while the train whirls them toward Amphipolis and Thessalonica? Is there anything inconsistent with the momentous purpose of carrying the Gospel to Europe in an association of the great missionary with a modern dining-car or parlor-car?

The contrast between ancient and modern facilities for missionary travel is enough to suggest surprising contrasts in almost all other phases of missionary experience. The modern missionary has a great constituency to back him. He rarely has to risk his life in order to speak; he has a great array of apparatus at his call, types of which are the printing-press, and the Bible Society which furnishes his Bibles, and the college which educates his helpers. In opportunity, environment, and equipment the missionary of the twentieth century has an enormous advantage over the missionary of the first.

We are not of those who rate antiquity as equivalent to sanctity—who think that garment more holy which was in high fashion several centuries ago, or him more religious who wears shoes tied with thongs and made so unskillfully as to be unfit to keep out mud or dust. But we can imagine a modern missionary becoming somewhat the slave of his equipment. We can see that under the fascination of his facilities he might easily allow the railroad to carry him to the great centers which it deems most important, neglecting the Philippi where Lydia waits, and the soothsaying girl, and the jail which a visit would have changed into a temple of praise.

The point which we wish now to emphasize is the stress which modern facilities lay upon ability in the missionary. An ocean steamship with its internal maze of complicated machines and its compact organization of skilled men requires of its captain greater insight and forethought and power than Paul's ship called for, the ability of whose captain in emergency was limited to tying the hull together with ropes and letting the gale carry it whithersoever it listed. The master missionary in these days needs to be of the same quality as the great captains of industry, who are men of power and resource, seeing all things, knowing all things, and planning all things in a masterly way that forces the machinery of any enterprise to work harmoniously for the end in view. He must rise above and command his facilitating circumstances and his wonderful diversity of apparatus, or he will be controlled by them, to the detriment of results for which the world waits.

This leads to one simple observation which is of prime importance in any comparison between the ancient missionary and the modern. These startling differences between the two are found, after all, in things

not essential, tho important. In all essential things there is no difference. The object of the missionary always was, and always must be, the same. He has to make men know Jesus Christ and His Gospel of repentance and remission of sins. Except as they subserve this single purpose, the sustaining and directing boards, the schools, colleges, hospitals, and printing-presses of the mission field do their work in vain. The relation of the missionary of this century to his object, too, is the same as that of the earlier one. He is the messenger of Jesus Christ. He is called to do this work, and his call gives him confidence. He is the instrument in the hands of a Master, and therefore he is safe in attempting to do it. The rule of ability, too, for the missionary of the present day is the rule that was laid down for the apostles. They were told to wait until they had received POWER FROM ON HIGH. If the modern missionary knows anything of Christian experience, he knows that his most earnest effort is valueless except he be filled with the Holy Spirit. Without power from on high his endeavors are as the clangor of brass—fruitless.

This, then, is the chief outcome of such a comparison as we have suggested. Except we hold to first principles, we miss our aim. To possess the ability which can effectively coordinate the modern riches of missionary equipment we have to do as Paul did—we have to live in Christ, that we may learn from Him how to distinguish fundamentals and that we may be filled with His Spirit. The greatest concern of the modern missionary must be to cultivate a more humble submission to the control of Him whose is the work and the power to do it. So shall he control his facilities as well as his difficulties.

BAPTIZING ON THE SLY

The *Annals of the Propagation of the Faith* for June is of unusual interest, being a report number, with considerable information respecting Roman Catholic missions in various parts of the world. In the supplement to the American edition of the *Annals* is a description of Roman Catholic mission work at Kurume, in Japan, written by Father Sauret, the missionary, and published especially for the information of a New York gentleman who seems to be thinking of supporting some part of the work there. We do not purpose here to sum up the facts given with graphic detail by the writer of this letter. But we wish to call attention to one part of the letter reciting the advantages of employing in the mission women catechists and nurses. As a clincher to his argument, Father Sauret says:

“Moreover, if a child is dying in the neighborhood it can be baptized unknown to its parents. My woman catechist baptizes a number of pagan children every year in this way. Every one knows that she is in my employ, and as I have the reputation of being a good medical doctor, the people imagine that by being associated with me she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water to lower the temperature or bathe the parts affected by microbes. While the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the Sacrament of Baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to

add efficacy to the remedies. The people never raise any objection to any such proceeding."

The writer further points out that this woman catechist has baptized as many as two hundred and twelve Japanese children in one year unknown to themselves or to their parents.

Between the lines in this passage we see the reflection of the grin on the missionary's face while he is showing how easily he cheats the Japanese by sending a woman to care for their sick who knows nothing of medicine, and how tremendously funny it is to have the woman get the water for a surreptitious baptism by pretending to have hunted a lot of microbes down to their lair, or to see her classed with believers in incantation as a reinforcement to the *materia medica*, because she mutters in Latin the sacred formula of baptism.

Altho the missionary thinks it a rib-tickling joke to get Japanese children baptized without arousing suspicion of any religious zeal, we confess to a strange depression of spirits in the presence of the frankness which calls attention to the sharp practise. We are accustomed to keep some record of Roman Catholic converts among pagans. The progress of Roman Catholicism in Japan is usually taken as part of the progress of Christianity. But how can a man who treats such a subject in such a way be capable of aiding the Japanese, or any one else, to rise in the scale of manhood? Moreover, this man evidently trusts that his readers will agree with his principles. He tells of his practise in detail as a means of persuading benevolent New Yorkers to pay coin into the Propaganda treasury. The editor of the *Annals*, at the headquarters in Baltimore, too, publishes the letter with equal assurance. Is there not reason to revise our estimate of the place to be assigned these missions in the great campaign which Jesus Christ is carrying forward in the world?

ERRATA

By a mistake in the binding, the two illustrations of the Woman's Hospital in India and the Girl's School in Burma were misplaced in our July number. They should, of course, have accompanied the article by Miss Butler on "The Work of Women's Missionary Societies."

Mr. G. S. Eddy, of India, calls attention to an error in the statistics of the article on India (p. 254 of the April number), where the population of Chota Nagpur is given as 59,000,000 in place of 5,900,000.

WANTED: LIFE STORIES OF EMINENT NATIVE CHRISTIANS

The editors of the REVIEW believe that there is no more stimulating and instructive study than the life stories of great men and women. In these we have principles wrought out in experience, and concrete examples of the power of God to transform and use individuals in the conquest of the world.

The editors, therefore, ask those who have or who can secure the necessary facts, to send us biographical sketches of *Missionary Heroes or Heroines*, and accounts of the conversion and experiences of prominent *Native Christians*. These articles should be between 2,000 and 4,000 words in length, and they should be accompanied by portraits and other photographs, suitable for illustration, wherever these can be secured. The articles accepted will be paid for at our usual rates. Stamps should be enclosed with articles, to insure their return in case they are not found available. Address: MANAGING EDITOR of the MISSIONARY REVIEW, 44-60 East Twenty-third Street, New York.

FOR THE MISSIONARY LIBRARY

THE OPENING OF TIBET. By Percival Landon. Illustrated. 8vo, 484 pp. \$6.00. Doubleday, Page & Co., New York. 1905.

This is a most interesting account of the unique expedition of Colonel Younghusband to the sacred city of the Great Forbidden Country of the Mahatmas. But Mr. Landon, the correspondent of the *London Times*, has given us vastly more than a mere history of the military invasion. There are also chapters on previous expeditions, the early history of the country, the religion, character, and customs of the people, and many graphic pictures of life in Tibet. The illustrations are excellent, and show more vividly than words could describe the difficulties of the march through jungle and torrents, and over crags and mountain passes higher than Mount Blanc. Tibet knows not roads for modern vehicles.

Mr. Landon's descriptions are realistic and captivating. One can almost smell the filth of Phari, hear the clash of arms at the unfortunate "Fight at the Wall," and shudder at the fate of the wretched immolated monks. He describes Buddhism in no flattering terms, for in Tibet the ceremonies are crude and often obscene, the priests are ignorant and immoral, the religious houses are dark and filthy, and the whole religious system is nothing more than demon worship. In spite of this, the Russian embassy won the favor of the Grand Lama by claiming that the Czar is a reincarnation of the great reformer of Lamaism, and the Czar himself sent to the Dadai Lama a full set of vestments of a bishop of the Greek Church. No one can read Mr. Landon's book without being convinced of the great failure of Buddhism and Tibet's need of the Gospel.

THE PAROCHIAL SCHOOL: A Curse to the Church, a Menace to the Nation. By Rev. Jeremiah J. Crowley. Illustrated. 12mo, 480 pp. \$1.50. Published by the Author, Sherman House, Chicago, Ill. 1905.

The Rev. Jeremiah J. Crowley is a Roman Catholic priest of the archdiocese of Chicago, whom the diocesan authorities excommunicated for animadverting severely on the moral characters and intellectual shortcomings of some leading ecclesiastics. It is true the excommunication was soon withdrawn, but its effect has been a distinct gain to the cause of truth and righteousness. How this came to pass is told in the opening chapters of this book. This work, published only a few months ago, has already run into a second edition. The un-American character of the Roman Catholic parochial schools is here set forth by one who not only knows whereof he speaks, but who supports his assertions by a great variety of what seem to be undisputed facts. "The Catholic parochial school in the United States," says Father Crowley, "is not founded on loyalty to the republic, and the ecclesiastics who control it would throttle, if they could, the liberties of the American people."

Besides exposing the general inferiority of the parochial schools, Father Crowley shows the moral, intellectual, and spiritual unworthiness of the ecclesiastical directors and teachers, as a class; and specifically refers to the immorality of the priesthood, and the "graft" that seems to be an attendant on sacramental ministrations quite as much as in the maladministration of municipal affairs.

From the evidence set forth the parochial school seems to be really a curse to the Church of Rome in

our country, and whatever perpetuates sectional or racial differences in our republic is a menace to our nation. Tho the book is painful reading, owing to its exposure of unworthy ecclesiastics of all ranks, from Pope to curate, it will be like the knife of the surgeon in the Catholic body if its warnings and counsels are heeded.

The second edition, just issued, contains a letter to Pope Pius X., calling on him, as the head of the Roman Catholic Church, to institute reforms in order to preserve the semblance of decency in the ecclesiastical organization in the United States.

THE EAST AFRICA PROTECTORATE. By Sir Charles Eliot, K.C.M.G., late H. M. Commissioner for the Protectorate. With illustrations, index, and maps. Pp. xii and 334. \$3.50. Edward Arnold, London. 1905.

"The East Africa Protectorate" is marked by the same brilliant qualities of insight and expression which placed Sir Charles Eliot's "European Turkey" in the very front rank of authorities upon the condition of the Land of the Corrupt. The purpose of the present work is "to point out the opportunity which British East Africa offers for European colonization, and the interesting effect which such a colony may have on the future development of Africa." But in following this object the author has omitted "no aspect of the country which seemed likely to prove interesting." Hence the book is more than a description of the country and its products. It is a most informing and fascinating study of the people, their history, and their peculiarities.

Humor babbles out spontaneously in the midst of these grave studies. Mombasa, for instance, is characterized. In its former state "it was not so much the field where important issues were decided, as a seaport tavern into which every

passing pirate entered to take part in a drunken brawl and smash the furniture." A Masai warrior "is rather a fine-looking creature, tho generally so smeared with oil and red clay that it is better to interview him out-of-doors and at a slight distance." An English "collector" in one of these districts, a young man of twenty-five or thirty, "finds himself in a position which partly resembles that of an emperor and partly that of a general servant." A Mohammedan prince escaped from his British guards in 1900, and apologized, writing that he had found a change of air absolutely necessary for his health. "By the bye," he concluded, revealing by this postscript the moral and religious attitude of the people of the whole seaboard, "I left a wife and a Koran behind; don't trouble to return them."

We are now, however, more concerned with the commissioner's view of missions in East Africa. He goes straight to the root of the question. "The family and social relations of natives are based on such low moral ideas that they can not become satisfactory without the introduction of profound changes. It is for the missionary rather than the government to introduce these changes." Again, "Altho the slave trade, massacres, and other forms of barbarism could only have been abolished by force and the strong arm of government, we must not forget the immense debt which Africa owes to gentler methods, to moral influence and missionary enterprise. . . . The opening of a new mission station has seemed to me to be generally as efficacious for the extension of European influence as the opening of a government station, and there are districts in East Africa in which European influence has hitherto been represented almost entirely by missionaries, but which

have made as great progress as the regions which have been taken in hand by government officials."

The book will prove of special value to those who wish to inform themselves of the general conditions prevailing in this part of Africa, with reference to the study of the mission fields.

THE HISTORY OF PHILOSOPHY IN ISLAM. By Dr. T. J. de Boer, of the University of Groningen. Translated from the Dutch by Edward A. Jones, B.D. 8vo. 215 pp. Luzac & Co., London. 1908.

This is the first serious attempt to present a history of the philosophers of Islam. The subject is full of interest to the student of Mohammedanism, and, therefore, appears appropriately in Luzac's Oriental Religious Series. The writer shows that the boasted intellectual achievements at Bagdad in the eighth and at Cordova in the tenth centuries were not because but in spite of orthodox Islam. Moslem theology, in its dogmatic statement, borrowed much from Christian sources, and the Arabian writers were translators rather than originators. The doctrine of the eternity of the Koran, *e.g.*, was adapted from the Christian doctrine of the Logos; Al Kindi, Alfarabi, Abu Sina, and the rest, borrowed from Aristotle, as far as they could understand him. The author's opinion is that "the weight of philosophic endeavor in Islam lies on the theoretical and intellectual side. Their philosophy is unpractical." Therefore, some philosophers forsook Islam for materialism, and others interpreted it into pantheism. The orthodox followers of tradition fell into the grossest anthropomorphism. "Some went so far as to ascribe to Allah all the bodily members, except the beard and other privileges of Oriental manhood"! We are further told how far the Sufis went in their mysticism, on what absurd principles

Avicenna based much of his science of medicine, and how Gazali (the Calvin of Islam) was indebted to Johannes Philoponus, the Christian commentator of Aristotle. In his treatment of Ibn Roshd (Averroes) the author fails to mention Renan's great work on the subject, and the writings of Lull, who was the first to combat his errors. By showing the philosophical disintegration of Islam even as early as the tenth century the book has value to the student of missions. We know how rapidly and widely that same process of disintegration is now preparing the way for the Gospel; for the Koran was never intended for philosophic or higher criticism.

A HISTORY OF AMERICAN REVIVALS. By Frank Greenville Beardsley, S.T.D. American Tract Society, Boston, New York, Chicago.

The purpose of this interesting and inspiring book is to present a narrative of our revival history, and the following subjects are treated with force and clearness: "The Genesis of Revivals," "Religious Declension and Attempts at Reform," "The Great Awakening," "The Period of the Revolution," "The Awakening of 1800," "Denominational Movements—The Congregationalists and Presbyterians," "Charles Grandison Finney," "Denominational Movements—The Baptists and Methodists," "The Great Revival of 1857," "The Period of the Civil War," "The Lay Movement in Revivals," and "Organized Movements." The author shows, very conclusively, that one of the results of the "Great Awakening" was a quickening along missionary and educational lines, and he gives us these suggestive facts: At Stonington, Conn., and at Westerly, R. I., there were extensive revivals among the Indians, which resulted in the extinction of heathenism among

them. In 1743 David Brainerd, a convert of the revival, began his extensive missionary labors among the Indians, which were interrupted by his early death. Jonathan Edwards, at whose home the last days of the saintly Brainerd were spent, wrote his memoirs under the title of "An Account of the Life of David Brainerd." A perusal of this "Life" so affected Henry Martin that he became the first modern missionary to the Mohammedans, and thus modern missions, in part at least, are a fruit of "The Great Awakening."

This volume holds a unique position in our religious literature, and the prayer is offered that it may hasten the coming of that spiritual and missionary awakening toward which so many are earnestly longing, and for which so many are confidently hoping.

The Missionary Magazines

"Conditions of the Spirit's Indwelling," by Archdeacon Buswell, is a tender and moving presentation of a deep subject, and the most important, to outsiders at least, of the articles in the June *Church Missionary Intelligencer*. The Kongo Free State and its people, and missionary experiences among them, are fully treated in the (British) Baptist Missionary Society's *Missionary Herald*, which will repay all who take the trouble to read the June number. *The Foreign Field*, of the Wesleyan Methodist Missionary Society, has an informing article on Roman Catholics at home written by Rev. H. J. Piggett, under the title "Problems of the Italian Field." *The Mission Field* (S. P. G.) has an interesting article under the modest heading, "Pictures from Singapore," which is one of the detailed illustrated articles that are a specialty of this magazine. It is to be read by those who wish to know more of this part

of Malaysia, for it contains much more than the pictures from which it takes its name. The Kwa Ibo River is one of the coast streams of Southern Nigeria in Africa. It gives name to the Qua Iboe Mission, which is an enterprise little known on this side of the water. The May number of the *Qua Iboe Quarterly* contains the annual report of this mission. Even this little mission, which has 4 stations and 10 missionaries, is under that spell of steady growth which affects all the missions in Africa this year, when study is to be directed upon the great continent. Africa hides much that is good as well as unmeasured evil. Another of the little missions in Africa is the Swiss Romande Mission, operating in the Traansval, and the southern part of Portuguese East Africa. Its annual report is found in the June number of the *Bulletin de la Mission Romande*. The impression given is that this is a sturdy little mission which will give an account of itself in the future. Its report can be summed up in the one phrase, "It always grows."

The July number of *All the World*, the bright little magazine of the Presbyterian Forward Movement, vividly describes missionary life in Brazil, and in another article asks leaders of missionary meetings a question that will stick, unless forcibly ejected. The question is, "What did you do besides talk?" The *Assembly Herald* for July gives us, from the island of Hainan, the story of a Buddhist propaganda now being pressed in the island by Japanese missionaries. The fact is interesting, and the details of the doctrines offered to the Hainanese by their Japanese teachers will interest many. Another important article in the *Assembly Herald* is an appeal for men and means for pressing evangelization in the Philippines, the

solid basis of the appeal being the fact that "the time to evangelize the Philippines is now!" That this is true there can be no question. The signatures to the appeal ought to win for it instant attention. The Methodist Bishop Oldham and the Presbyterian missionary Rogers sign this important paper on behalf of the "Evangelical Union" of the Philippines. In the Home Missions section of the same magazine is an article by the Rev. Charles Stelzle, entitled, "A Year with Church and Labor." It sets forth a fact of no mean quality in showing that with sympathy and patient tact in making the sympathy felt, the "gap" between workingmen and the Church can be abolished. In 50 American cities fraternal delegates are now exchanged between Central Labor Unions and Ministerial Associations. Both parties benefit. The *Missionary Herald* for July gives space to a somewhat full account of the recent report of the South African Commission on Native Affairs. The report has all the importance which the *Herald* ascribes to it. Its testimony to the value of missions in South Africa is unexpected and unanswerable. The *July Life and Light* contains a good account of the American College for Girls in Constantinople, written by Miss Isabella Dodd. The *Baptist Missionary Magazine* for July is newsworthy throughout, being largely given up to brief echoes from the great convention at St. Louis. Those who read it will find no long discussions of vital themes, but an astonishing amount of cheer and stimulus. The *Baptist Home Mission Monthly* has a description of one scene at the St. Louis convention which must have been startlingly dramatic in character. It was the appearance before the great audience of an Indian chief, who told, out of the depths of his heart,

the story of his decision, taken while at the convention, to give himself up to Jesus Christ, and to urge his tribe to follow in the same path. A fine picture of this chief appears on the cover of the magazine. The *Bible Society Record* gives a very interesting account of the languages of the Philippines and the progress of Bible translation there. Rev. J. C. Goodrich is the writer. The conference of paid officials of the Y. M. C. A., held at Niagara Falls in May, was addressed by President G. Stanley Hall, on "Efficiency of Religious Work," and by President King, of Oberlin, on "Efficiency in Bible Study." These, together with other valuable addresses before the conference, are found in *Association Men* for July.

NEW BOOKS

- THE WHITE PERIL IN THE FAR EAST.** By Sidney L. Gulick, D.D. 12mo. \$1.00, net. Fleming H. Revell Co., New York. 1905.
- YOUNG JAPAN.** By James A. B. Scherer. 12mo. \$1.50. J. B. Lippincott Co., Philadelphia. 1905.
- THE FALL OF TOMGAR: Moravian Missions on the Coast of Labrador.** 2s. 6d. Moravian Mission Agency, London. 1905.
- THE EAST AFRICA PROTECTORATE.** By Sir Charles Elliot. Maps. Illustrated. 8vo, 334 pp. \$5.00. Edward Arnold, London. 1905.
- SAINTS AND SAVAGES. Five Years in the New Hebrides.** By Robert Lamb. William Blackwood and Sons, Edinburgh. 1905.
- SUN BABIES: Studies in the Child-life of India.** By Cornelia Sorabji. 6s., net. John Murray, London. 1905.
- JEWS IN MANY LANDS.** By Edgar Nathan Adler. Illustrated. 12mo, 259 pp. Jewish Publication Society, Philadelphia. 1905.
- CHRISTIANITY IN MODERN JAPAN.** By Ernest W. Clement. Illustrated. 12mo, 205 pp. \$1.00, net. American Baptist Publication Society, Philadelphia. 1905.
- THE PHILIPPINE CENSUS.** Washington, D. C. 1905.
- FOREIGN MISSIONS. Era of Non-Conformity Series.** By Prof. G. Curry Martin. National Council of Evangelical Churches, London. 1905.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Convention Looking Toward Church Federation

A gathering under the title, General Convention of American Churches, is to be held in New York City in November of this year. The chief judicatories of 12 of the leading Christian denominations in the United States have already either appointed or authorized the appointment of delegates to this convention. The purpose of the gathering is to organize, if deemed advisable, a National Federation. It is understood that the organization, if formed, shall have power only to advise the constituent bodies, and that its basis shall be one of cooperative work and not one of doctrinal statement or governmental form. This is one more of the outcomes of the longing for greater unity among the members of the Reformed Churches. That such a gathering is not only timely, but exigent exceedingly, appears plainly from this fact, which is typical: There are 66 Christian bodies at work in New York City. The total Protestant population, with or without definite affiliation, is reckoned as 1,917,006, of whom 1,087,762 are churchless. The main cause of the ineffectiveness of Protestantism in New York, says *Federation*, is the inadequacy of isolated denominational effort to discover and recover these million people.

The International Sunday-school Convention and Missions Our workers among young people are more and more becoming convinced of the importance of missionary education for children. At the recent International Convention in Toronto the Sunday-school Editorial

Committee recommended the following points of policy:

(1) That the Sunday-school papers of the country bring before the attention of the Christian public the great field of Sunday-school work as the natural and logical place for instruction in home and foreign missions.

(2) That the question of missions in the Sunday-school be given a place on the programs of all missionary institute conventions and summer schools wherever possible throughout the country.

(3) That the aid of the Sunday-school boards and the societies of the various denominations be enlisted in a systematic effort to bring before every Sunday-school superintendent in the country the possibility, practicability, and necessity of the study of missions in the Sunday-schools.

(4) That courses of instruction be prepared in both home and foreign missions, aimed to instruct and interest the scholars and to lead them to some definite missionary activity.

(5) That this missionary instruction be made a part of the regular supplemental work in every school, unless otherwise adequately provided for.

(6) That suitable and inexpensive books be prepared in different grades, which shall be put in the hands of every pupil, so that thorough home preparation be made possible.

Resolved, That we request the convention to direct the Lesson Committee to arrange for two missionary lessons, two temperance lessons, and two other optional temperance lessons for each year; the missionary lessons to be taken, so far as possible, in the regular course of consecutive Bible study, which shall be specially adapted to and designed for missionary teaching.

How Some "Saints" Do Not Give A correspondent of the *Churchman* points with just indignation to the fact that 2,300 parishes in the Protestant Episcopal Church, including 160,000 communicants, did not give

a penny last year to help on the missionary work of the Church. That is more than one-fifth of the entire membership. It would not matter so much if Episcopalians were the only sinners in this particular, but the sad fact is that their like can be found in large numbers in all our churches.

How Some Saints Do Give In Oak Park, a suburb of Chicago, there are three Congregational churches which made this record last year: Of the First Church the offerings for foreign missions amounted to \$2,845, the support of 4 missionaries; the Second Church to \$2,132, the support of 2 missionaries; and the Third Church, formed in 1899, and with a membership of only 262, \$231.

How Our Chinese Put Us to Shame The *Missionary Herald* puts on record these generous gifts to the American Board from various Chinese Sunday-schools in the United States. They are as follows: Connecticut—New Britain, South, \$30; New London, First, \$4. California—San Francisco, \$33. Massachusetts—Clinton, \$5; Fall River, Central, \$25; Marlboro, \$18; Boston, Mt. Vernon, \$290. New York—Brooklyn, Central, \$115; New York, Pilgrim, \$90. Rhode Island—Providence, Beneficent, \$100. Total, \$710.

Massachusetts' Gifts to Papal Missions! The Archdiocese of Boston (shades of the Pilgrim Fathers!), according to the *Congregationalist*, leads the world in gifts to Roman Catholic missions. It contributed \$83,020 last year to the Society for the Propagation of the Faith, thus outdoing all similar bodies in Christendom. As a further significant fact, we are informed that, of the total receipts of their society,

\$1,352,017, more than one-half, \$702,080, came from France, in which complete separation of the State from the Church is practically accomplished. These statements appear in *La Croix*, a Roman Catholic newspaper published in Paris. But the diocese of Paris contributed only \$33,183.

Methodist Missionary Activity The last annual report of the Methodist Episcopal Society of the

Methodist Episcopal Church shows that the society has 276 men and 227 women missionaries, besides 231 women supported by the Woman's Foreign Missionary Society. The missions report 905 native ordained preachers, 6,719 other native workers, 226,563 members and probationers, or 10,827 more than were reported the previous year. There are 9 universities and colleges, 21 theological or Bible training-schools, 100 high schools and boarding-schools, and 1,804 other elementary or day-schools. These schools report 58,632 students under instruction. The 4,928 Sabbath-schools report 247,638 scholars. There are now 1,312 churches and chapels, besides 362 halls or other rented places of worship, and 644 parsonages or homes. The home Church, through the missionary society, expended about \$970,000 for the foreign missions. The missions themselves contributed for various purposes over \$700,000. The average gift per member throughout the whole Church for missions advanced from 54.6 cents, in 1903, to 55.6 cents in 1904.

One Generation of Work at Tuskegee The value of institutions created to benefit mankind is largely to be estimated by their power to multiply themselves. The first generation of graduates of Tuskegee Institute, planted by Booker Washington,

has hardly come to maturity, yet it is said that there are already 26 industrial schools for negroes which owe their existence in part or entirely to the work of Tuskegee students. Within a few weeks 3 graduates sailed for the Sudan to grow cotton on the Upper Nile, and 2 more have followed since. And all this is but fruit from the seed planted by General Armstrong at Hampton soon after the close of the Rebellion.

Presbyterian The total receipts for work done in the South last year were \$189,654. The following table shows the extent of the work done:

Ministers	220
Churches and missions.....	366
Added on examination	1,715
Added on certificate	201
Whole number.....	22,189
Sabbath-schools	359
Sabbath-school scholars.....	21,576
Number of schools.....	113
Number of teachers	314
Number of pupils.....	13,852

The whole number of workers of different classes is:

Ministers who preach only	137
Ministers who preach and teach	69
Ministers who teach only.....	14
Laymen who teach.....	24
Women who teach.....	207

Red Cloud and the Red Man The warfare of the white man may be said to have come to its end when old Chief Red Cloud, of the Ogalalla Sioux, a few days ago accepted an individual allotment of land from the government. He was the last of the great Sioux leaders who refused to be reconstructed. He always declared he would never be a good Indian till he was a dead one. He was an aid of old Sitting Bull in all the great campaigns of that warrior chief, and he never was willing to take to the ways of civilization. Largely to his influence is it due that there

has never been an allotment of the Pine Ridge Reservation lands. Now that he has consented to accept it, there will probably be an early division of the great reserve among the Indians. Civilization will follow, for it has been the experience in all cases that individual land holdings promote education, thrift, and progress. — *American Missionary*.

The Hawaii of the Future These figures set forth in some measure the medley of which the population of one of our Pacific possessions is composed. They give the different nationalities found in the schools of Hawaii:

Pure Hawaiians.....	4,877
Japanese and Chinese.....	4,570
Portuguese.....	4,345
Part Hawaiian.....	3,234
Americans.....	877
British, German, Scandinavian.....	651
Porto Rican.....	556
Other Foreigners.....	189
Total.....	19,299

EUROPE

Islam Invading London Not all are aware of the fact that some years ago a mosque was opened in Liver-

pool, which also is supported by the gifts of converts from Christendom. And now so many Moslems are resident in London that a movement is on foot to build a mosque to cost \$750,000, and meetings in aid of this project have recently been held in Hyde Park. Says the *Christian Commonwealth* of one of these:

Some strips of cloth were spread under the trees, and here 12 worshipers took their places, with faces turned toward Mecca, while Sheikh Abdul Quadir, wearing a turban of white and gold, chanted in Arabic the ordained verses from the Koran. The worshipers took up the chant, touching the earth from time to time with their foreheads. At the close a little missionary

speech was delivered by the Sheikh.

Henry Martyn July 8th marked the hundredth anniversary of Henry Martyn's leaving London to sail for India. At the time when he arrived in Calcutta the efforts that had been made to provide even English residents with the means of grace were very small. There were only 2 English churches in the presidency of Bengal. The mission societies in Great Britain had not long been established, and their work for India, tho planned in some degree, was not yet begun. Martyn lived only six years after landing on the shores of Hindustan. He won but few converts; established only 5 schools; and saw his work crowned at Cawnpore by the opening, on September 30, 1810, of the church for which he had long prayed and labored. The next day he started on his journey to Persia to complete his translation of the New Testament into the language of that country, and to present a copy to the shah. The expedition proved too much for his slender constitution, and he died on the way, October 16, 1812, near Tokat, where his body was buried. But in the last century the spirit of his noble life has been marching on to animate the Church of Christ in Europe and America.

J. P. TROWBRIDGE.

The Oldest and Greatest Bible Society According to the last report of the British and Foreign Bible Society, it issued a total of 5,857,645 copies of the Scriptures last year, bringing the grand total since the foundation of the society up to 192,587,746, of which over 77,000,000 have been in English. To carry the Bible to the people of every race and color, offering them from door to door and in the highways, 930 colporteurs were employed, while

about 700 native Christian Bible-women were maintained in Eastern lands under the control of about 40 missionary societies. About 350,000 copies of the Russian and Japanese Scriptures had been distributed among soldiers on their way to the field of war, to the sick and wounded in hospital, and to prisoners.

The society now circulates the Bible in 100 languages, and the New Testament in 94 more, while in 196 additional tongues at least one book of Scripture is available, making 390 versions in all. The additions made during the last twelve months represent peoples dwelling in South Morocco, Matabeleland, Eastern Equatorial Africa, the Upper Nile Valley, New Guinea, the New Hebrides, Kashmir, Baluchistan, and the eastern coast of Nicaragua. Among special classes provided for, the Psalms in Lithuanian have been transliterated from Gothic into Roman characters for emigrants to the United States and Canada; while for dwellers east of the River Paraguay in South America the Gospel of Luke has been provided as a diglot in Guarani and Spanish.

A Model Gift At the recent opening of the new house of the London Missionary Society, the home secretary made the following announcement: "I received last week a letter from a friend of the society, who charges me not to reveal his name under any circumstances, stating that it was his intention to have left a large sum of money by will to the society, but that he had resolved instead to give that money forthwith. The amount in question is £10,000. I have a letter from him to day, in which he tells me that he intends to complete the gift, either in the form of cash or of certain stock, by the end

of March, the end of our present financial year. There are two conditions attached to it. The first is that which I have already mentioned, that we do not divulge his name, and he suggests that the money should be acknowledged under the two words '*Sursum corda*,' because he is anxious that no credit should in any way be assigned to him for the gift, but that if it please God it may be the means of heartening and cheering up workers for God abroad and at home. The other condition attached to it is that it be regarded as a legacy, and be dealt with under the Legacy Equalization Fund."

Twenty-five Years for the C. E. Z. M. S. This women's organization came into being in 1880, taking the name of Church of England Zenana Missionary Society, and taking over certain portions of the work of the C. M. S. in India. Then there were but 17 stations in India, with 38 women, 23 assistants in local connection, and 96 native workers. But to-day in India, Ceylon, Singapore, and China are found 65 stations, 201 women missionaries, 102 assistants, and 994 native agents—1,297 in all. The number of the schools is 255, with 13,758 pupils. Hospitals are sustained to the number of 17, with 378 beds; and 50 dispensaries, with a total of 4,167 in-patients and 332,241 out-patients. The income averages about \$250,000 annually.

What the Church of Scotland is Doing Taking together the Foreign Mission Committee and the Women's Association, the Church of Scotland has 144 missionaries in the mission field, 11 ordained native ministers, and 4 licentiates, nearly 200 catechists, nearly 400 Christian teachers, about 12,750 baptized natives, and nearly 17,000 scholars

in the colleges and mission schools. The baptisms last year were 1,389, a larger number than in any former year. There are 20 medical missionaries and 10 nurses. The combined income last year was £50,856. The Scottish Universities' Mission, which has its field in Sikkim, at the gate of Tibet, and its training institute at Kalimpong, and is upheld by the missionary associations of the 4 Scottish universities, is making a gallant effort to be independent of the general funds.

Bill Passed to Separate Church and State in France On July 3d the Chamber of Deputies passed the bill for the "Separation of Church and State" amid intense excitement. This move will no doubt involve hardship for some churches, but it is a move in the right direction. We hope that in enforcement and subsequent legislation there will be manifest a spirit of justice and toleration which will forward the cause of pure religion.

The German Churches and Missions A recent number of the *Allgemeine Missions Zeitschrift* contains a review, by Professor Warneck, of the present position of foreign missionary effort in Germany. The last twenty years can show a record of steady progress. The number of male missionaries has been doubled, increasing from 520 in 1885 to 1,010 in 1903. There are in addition 117 unmarried women missionaries. Lady workers form a much smaller proportion of the total missionary force than in Great Britain. The number of native Christians in German mission fields has grown from about 200,000 in 1885 to about 500,000 in 1903. The total income of German missionary societies has increased from \$625,000 to over \$1,400,000.

In addition to these figures, the

following are taken from Dr. Grunemann's statistics for last year. There are 24 missionary societies in Germany, 10 of which work in German colonies. The largest are the Basel Mission (219 missionaries), Moravian (212), Rhenish (172), and Berlin (159). On the whole field there are 439,731 native Christians, distributed over 607 centers, with 2,172 outstations. There are 162 ordained native pastors.

The Rhenish Missionary Society Founded in 1828 (resp. 1799), the Rhenish Missionary Society is en-

abled to look back upon many years of faithful missionary work in Africa, the Dutch East Indies (Borneo and Sumatra), China, and New Guinea. The latest annual report shows that the missionaries of the society performed, in 1904, in all the different missionary fields, 10,281 baptisms, 6,174 of converts from heathenism, and 4,107 baptisms of children of native Christians. The total number of members of congregations is now more than 100,000, altho one-third of the native Christians in Southwest Africa are not counted, being considered "lost" on account of the uprising against Germany. Of the important figures of the report we mention also: main stations, 109; missionaries, 161; sisters, 19; native pastors, 29; native teachers, 548. The contributions to the society were equal to the expenses, but the old deficit of about \$18,000 remains still upon the books.

Church Union in Bohemia A conference similar to that which it is proposed to hold soon in New York met in Prague not long since, when there was formed "The Union of Constance." It was so called because the martyrdom of Huss at Constance was the prereformation germ of the first Protestant Church

of Bohemia. The union has been formed to care for and defend the religious and educational interests of Czech Protestants. The three churches in Bohemia have united together in this way for the first time.

From Rome to Protestantism in Austria Recently in the Lutheran Church in Vienna 47 students of the University of Vienna publicly renounced the Roman Catholic Church, and professed the faith of the Reformed Churches. The pastor addressed them upon the significance of the step, and then through one of their number they expressed the desire to cut themselves *los von Rom*. Such a step would not mean so much in America, but in Austria it constitutes a striking phenomenon.

The Pope to the Mikado A personal letter from Pope Pius X. to the Mikado of Japan has been sent conveying the thanks of the Roman Church to Japan for its kindness and justice to the Church's missionaries in Manchuria, in territory where, when Russia was powerful, the opposition of the Greek Church was felt acutely. Japan's tolerance in matters of creed makes friends for her who are not to be despised when political and diplomatic readjustments come. Who would have dreamed, fifty years ago, that such a thing could occur?

Romanism in Spain Merely formal religion without spiritual vitality nowhere in all Christendom has such undisputed possession as in sunny Spain. Here there is one priest to every 400 people, and if we include the 50,933 monks and nuns, which is a very low estimate, we find that there is one to every 200, while there is only one teacher for every 460 of the population, and a school

house for every 2,200. Empty churches are a very bad sign, particularly if they are large and splendid and cost a lot of money to maintain. Throughout Spain there are too many priests and too few worshipers. In Toledo a traveler counted 58 priests and attendants engaged in the service, and only 4 worshipers. At Cordova, 19 priests were present and 2 old women knelt near by the choir. Is it strange that the common people of Spain, groaning under the burden of taxation which is necessary to support the state religion, are almost in revolution against the Church and against the government which supports it?

Intolerance in Spain The Spanish government is weaker than that of Russia,

and, therefore, its spirit of intolerance is less obstructive, but that the spirit is there is shown by King Alphonso's recent letter (probably inspired by his papal advisors) written to Cardinal Casansas with reference to the opening of the Anglican Church at Barcelona. In this letter the king says:

As Catholic king and submissive and believing son of the only true Church, I am deeply pained by this new attempt against the faith of our ancestors, and the religion of the State, whose destinies Divine Providence has deemed right to entrust to me, and I do not hesitate to assure you that I shall do all in my power that the projects which Your Eminence exposes may be nullified by my government, and I implore your blessing.

Papal Activity in Spain Pastor Cipriano Toreros writes in

Church Missionary Record:

On the 29th of November last the Spanish senate voted by a large majority an agreement with the Pope (whose secretary is the Spanish cardinal, Mgr. Merry del Val), in which authorization is conceded to all the religious orders that, in contravention of the Concordat of

1851, established themselves in Spain, and also to such as may yet seek to establish themselves. And do you ask how many convents are already established, how many monks and nuns, and to how many orders they belong? Well, here are the statistics: Nunneries, 2,656; male convents, 597—total number of nuns, 40,003; total number of monks, 10,630. These are the numbers *before* the recent invasion of Spain by quite an army of French monks and nuns. The number of different religious orders passes 40. In Madrid alone there have been, or are still being, constructed from 25 to 30 convents over and above those formerly in existence. The Concordat of 1851 only authorized 2 religious orders, and another if the bishop willed to admit such within his diocese.

Medical Work in Constantinople After years of successful work in establishing a hospital at Marsovan,

Western Turkey, which has attracted great attention and rendered to missionaries and natives most valuable service, Dr. Thomas S. Carrington has desired to remove to Constantinople to open there a work similar to that done at Marsovan. He reports that there is great need at the capital of a training school for nurses, as well as a hospital which shall be open to all sufferers of whatever race, and he believes that no form of labor could be made more effective as a missionary agency than this. The American Board has no funds to devote to a new enterprise, however promising, but it has agreed to transfer Dr. Carrington to Constantinople and maintain him there for a brief period while he is getting established, the expectation being that friends of the enterprise and of Dr. Carrington will provide, without trenching upon gifts to the Board, whatever may be needed to carry on the work. The plan is to commence in a modest way with a few beds in a private house near the American College for Girls.—*Missionary Herald*.

ASIA

Tokens of Good in Syria

After the labors of 42 years in Syria, Dr. Samuel Jessup is putting in some of the best work of his life in the mission at large and in Gerard Institute at Sidon. "I never so longed for the conversion of Syrians as now," he writes. Last year he baptized a Moslem boy, one of 12 students who publicly "dedicated themselves to the Master." Acting upon an invitation one day last March, 25 boys dropped into his office, "all deeply moved," 16 offering prayer. At the farm, too, Dr. Ford has many people to preach to, and a dozen grown men lately asked to be received in the church. Still, there is a pressure for schools in Syria. One Maronite village near Sidon presented a signed and sealed petition and the cash to pay the teacher—who was sent. Another Maronite village sent pledge and cash, and left them, saying: "It is for you and the Lord to settle it; we must have a teacher"—and they accepted a simple young lad. Another Maronite village near Junieh was pleading, and Dr. Hoskins said they must show 20 signatures and seals before they could have a school, and they sent 29.—*Woman's Work.*

Meaning of the Revolt in Arabia

The capture of Sanaa, the capital of the province of Yemen, by the Arabs, indicates that the sultan has a rebellion on his hands which seriously threatens to deprive him of the control of at least a portion of Southern Arabia. Both the French and the Turks assert that the present disturbances are fomented by the English as part of Lord Curzon's expansion policy, but whether this is true or not, it can not be denied that the British are most likely to profit by it,

either by making of the mouth of the Red Sea a second Gibraltar, through the extension of their territory of Aden, or by bringing the holy cities of Mecca and Medina under the protection of the Khedive of Egypt instead of the Sultan of Turkey.

Some Facts Relating to India

A Blue Book contains figures about the Indian Empire full of interest.

While the population is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation," nearly 4,000,000 are supported by servants engaged in the administration of the State, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners, and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindus number over 200,000,000, Mohammedans, 61,500,000, and Buddhists less than 10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than 42 Indian, 11 Asiatic, and 19 European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers and 150,000 deaf-mutes, while no less than 350,000 never see the light of day.—*Young Men of India.*

A Hindu Ascetic Converted

After having visited 230 Hindu shrines in search of peace, through the help of the Brahmans, Swami Dharmananda, of Bengal, turned to Islam, learned Arabic that he might read the Koran, and traveled to Mecca in quest of salvation. Then he studied Hebrew and Greek that he might search the Bible in the original. After seventeen years of the study of Hinduism, Buddhism, Mohammedanism, and Christian-

ity, he has at last declared his faith in Christ as the only Savior.

Brekhum Society The Breklum Missionary Society commenced work in Jaypur, district of Vizagapatam, India, in 1885, and met from the beginning with splendid success. In 1904 it reported 23 missionaries employed in 7 missionary centers, and 5,300 native Christians. To this number, 854 names were added by baptism on Christmas, 1904.

Infant Marriage Some progress is being made in India in awakening public sentiment and bringing about legislation against child marriage in India, but that *much* remains to be done is shown by the latest Indian census. This report makes this painful statement: "Those who think that infant marriages have become a thing of the past in this age of enlightenment and progress should have their eyes opened. In Bengal alone there are no fewer than 538 widows *below 1 year of age*. The number of Hindu widows in this presidency between 2 and 3 years, 651; between 3 and 4 years, 1,756; between 4 and 5 years, 3,861; between 5 and 10 years, 34,705, and between 10 and 15 years, 75,590. In Bengal nearly every fourth girl is a child widow."

Demoniacs Four hours north of Madura, India, is the tomb of a celebrated Hindu saint, where the exorcists of the district assemble every Friday. Large numbers of women who are thought to be possessed of the devil are brought there on that day, sometimes as many as 500 women thus coming together. At first these women sit quietly on the ground, then they commence to move their heads and bodies vehemently backward and forward, until their dishevelled

hair touches the ground. The exorcists sit near them with whips in their hands, which they use occasionally to keep the women moving and excited until they pronounce the names of the devils by whom they are possessed, and also state where the devil went into them and what drink they now desire. It is claimed that these women frequently speak languages heretofore unknown to them, and also carry stones so heavy that strong men can not lift them. Only women are thus possessed. A missionary, who afterward described these scenes, asked one of the exorcists: "Can you expel the devil of lying?" "No," frankly answered the brown exorcist, "that is impossible, for the devil of lying is in us all."

The Plague The reports from India show the continued and terrible ravages of the plague. During the week ending April 1 there were 57,702 deaths, and this record even is not complete. The greatest losses have been in the Punjab, amounting to over 19,000. The London *Lancet* reports that in 1903 the number of deaths from plague in India was 853,000, while in 1904 there were 1,040,000. In twelve weeks of the last year there were 250,000 deaths in the Punjab alone, a province which has a population of about 20,000,000. Russia has not lost as many soldiers and sailors during a war which has lasted nearly a year and a half. But it is an unsolved problem in India, what to do with the surplus population, a multitude of people with feeble vitality.

Travancore The *Arya Messenger* publishes a letter containing the statement that while the population of Travancore is 3,000,000 of

people the Christians number 700,000. A curious thing is claimed by the editor of the *Messenger*, that these Christian converts, recruited largely from the lower castes, obtain as Christians kinder treatment from high-caste Hindus than they did before their change of faith. It is proposed to send missionaries to these high-caste Hindus and urge upon them that they do not drive their low-caste brethren to an alien faith by their cruel treatment.

A Sign of the Times in India The Hindus are discarding old methods, and will not long be satisfied with old creeds based on ignorance. In a southern India town the natives recently mounted their god Gonesha on a bicycle, and thus carried him at the head of their procession. In North India a new god has been added to the Hindu Pantheon. This new god is personified in the automobile which recently passed through the upper India jungles. Modern inventions and ideas are destroying old faiths and ideals. What will be given in their place, infidelity or Christianity?

Cleanliness as Found in India The Hindus have some peculiar ideas as to cleanliness. For instance, a Hindu may have walked a long distance to obtain good drinking-water. Arrived at the tank, he will first wash his feet and then fill his water-pot! However clean a cup or plate has been washed after a meal, it must be washed again before being used—but it does not matter how dirty the water is! I have seen a girl throw her food away because a fly touched it; and yet if they make cakes they will mix and roll them on the floor.

Methodism in "Southern Asia" Southern Asia is the name given in Methodist circles to all those missions of the Church

which are found in India, Burmah, the Malay Peninsula and islands, and the Philippines. In this region there are 9 conferences. Four bishops administer affairs—Bishops Thoburn, Warne, Oldham, and Robinson.

Bishop Thoburn is kept in America by the affairs of the "Jubilee Commission," which is arranging for the proper celebration of the fiftieth year of missionary enterprise in South Asia. Bishop Warne is administering the northernmost zone of conferences in North India. Bishop Robinson has charge of the three conferences in the next belt—two conferences in India and one in Burmah. Bishop Oldham, has charge of the three southernmost conferences—one in India, the Malaysia, and the Philippines.

Missionary Work in German China In the German publication *Monatsblätter für öffentliche Missionstunden* we find an interesting article on German China, from which we take the following items: In 1898 the German Empire acquired Kiantschou, with a heathen population of about 80,000. Tsingtan is at present the most prominent town of the district. It has wide streets, waterworks, electric lights, and a large number of modern stores, houses, and factories, and is connected by a railroad with Shantung and its coal-mines. Two missionary societies are at work in German China—the General Evangelical Missionary Union and the Berlin Missionary Society. The former, however, limits its work entirely to educational and medical work, and tract distribution. The Berlin Missionary Society has 3 stations, and reports 345 native Christians. Its main station is situated outside Tsingtan upon a hill, a beautiful location. The officials of the German government

assist the missionaries in every possible way, and many of the Europeans, of whom about 1,000 live in Tsingtan, take an active interest in the work. But, alas! here, as in many other places; the missionary work is most hindered by the misconduct of so-called Christians. The annual report says, pointedly: "A crowd of intoxicated Europeans which passes the open doors of the mission chapel during Divine services has no elevating influence upon our young Christians. The concourse of a large European population brings its special dangers. Places of temptation are numerous, and body and soul of many a young person suffers incalculable injury." Especial attention is called to the quite common living together of European men and native women, the descendants of these illegitimate unions being despised by Europeans and Chinese. But, in spite of these and other hindrances, the work is owned of God and souls are being saved. The door is widely opened.

The Modern Invasion of China Mr. Ellis, of Pang-chuang, writes in the *Missionary Herald*:

Here is the telegraph line connecting us with the busy world. Here the Chinese government has a German in control of the great establishment for making munitions of war. Here the railroad will soon come, bringing with it its many, many changes. As we came up the Grand Canal we saw great quantities of railroad materials going on into Hunan for the construction of the railroad, which is being rapidly completed. Now and then there are riots, and some people killed by those who look with hatred and suspicion upon the things from the outside barbarians, but the work of building railroads and extending mails and telephones still goes on. Change is slowly coming over this ancient empire. To-day a man is here with an American camera. A Japanese

merchant sells soap upon the streets of Te Chou. A wealthy Christian of Lin Ching imports roller-top desks and bicycles; another does business with a sewing-machine.

A Celestial Good Samaritan Some time ago a Chinese gentleman on foot appeared at the dispensary gate and with him a rickshaw, hired at his expense, and in it a poor coolie who had fallen on the street in a faint, brought on by a profuse and persistent hemorrhage from the throat and nose. The whole trend of the Chinese mind in such cases is to leave the sufferer entirely alone and not meddle with him, or else to move him off one's own pavement on to that of some one else, and leave him there. This brutal practise is partly the result of superstition and partly due to the fear of being required to bury the victim in case of his dying on the hands of the benefactor. But the good Chinese did otherwise. He put the man in a rickshaw, brought him himself to the hospital, and waited while he was being attended to. He then opened his purse, and left the hospital enough money to pay the entire expenses of the patient while he would be with us. Then he commended the patient to us and went on his way.—*Spirit of Missions*.

The Inhuman Chinaman In Canton, on the Pearl River, we find a great business city, containing more than 1,000,000 people; of these, 300,000 are said to live in boats, and we find many families whose homes are boats not more than 20 feet long. On some of the larger boats the children fairly swarm, and we see little ones of 3 or 4 years playing about their decks. Many of the boys have little round barrels about a foot long and six inches thick tied on their backs. These barrels are life-

preservers; if a child falls overboard, the barrel will keep him afloat until his mother or father can pull him into the boat. We are surprised to see that the little girls of the boat families have, in many cases, no barrels upon their back, and on asking the reason why, we are told that some of the poorer people consider it a piece of good fortune if the girl babies are drowned, as in this way they are saved the expense of bringing them up.—*Selected.*

Destruction of Idols in China Among the encouraging features in China reported at the recent casual meeting of the China Inland Mission is the increasing frequency of the destruction of idols in some districts. At Heo-i, a village in Shansi, through the influence of a simple farmer, a whole village of 20 families destroyed their idols. At Ho-tsin the oldest member of the church, who is also the village elder, with the approval of the community, pulled down the two village temples, and used the material for the building of a little chapel. In the Nan-chow district (Hunan) a missionary found that 40 out of 70 families visited have banished every sign of idolatry. From K'iong-chau (Szchuen) it is announced that scarcely a week passes without some one bringing in his household idols and burning them, at the same time confessing Christ as Savior.

The Population of China No census has ever been taken in the Celestial Empire, and hence all statements relating to the number of its inhabitants are but estimates at the best. About forty years ago the figures were put at 230,000,000; a decade or two since they had risen to 360,000,000; and finally have swollen to 400,000,000. But now comes Rear-Admiral Clark, after being for

three years in command of the Asiatic Station, and expresses the conviction that one-half that number, or 200,000,000, is nearer the fact.

The Banner Out-Station Rev. Mr. Nelson writes from Canton:

Hoi In is our banner out-station; now, after eighteen years, it is self-supporting. This church has its own pastor and assistant, and enrolls 270 active members. Over 400 have united with this church, but many have moved away and some have fallen away. On the Sabbath we had as quiet services as a market day in China will allow, but on Monday the new church building was to be dedicated, and a feast was to be spread for several hundred members and invited guests. The Christians built this church last year at a cost of \$7,000, silver, or about \$3,500, gold. It has a seating capacity of 600. Up-stairs there are rooms set apart for the missionary, the pastor and preacher, for visitors, and a large room for a school. There is also a fine parlor up-stairs. This is the largest church building in South China outside of Canton.

A Forward Movement in Manchuria While the Japanese army is continually occupying advanced positions in its conflict with Russia, the missionary army is doing likewise. The United Free Church of Scotland has just determined to enter Tsitsihar (or Hillung-Chiang), the most northern and the largest of the three Manchuria provinces, containing 3,000,000 souls. The district to be occupied lies directly north of Harbin—the Russian military base—and covers an area of over 7,000 square miles. It contains four walled cities of 10,000 population each, besides many secondary towns and villages. There have been no missionaries here, but a few Manchuria converts have prepared the way. The people are friendly and many desire Christian instruction.

A Missionary Conference in Japan

The annual conference of Baptist missionaries, recently held in Tokio, brought forward facts to show that the war, instead of hindering the progress of Christianity, has been the means of helping it forward. Even self-support has been advanced in some districts. This may be due in some measure to a growing desire for independence of foreign control, but it means the employment of an increasing number of native pastors from native contributions. The great and growing need in Japan is for an increase of trained, consecrated native workers to carry forward the work so well begun. Most encouraging reports were presented from mission schools and churches, showing the growing influence of the Gospel. At a recent Presbyterian conference in Japan resolutions were passed practically condemning as failures all churches that should not become self-supporting before January, 1907. Thus Japanese independence is growing.

Education in Japan

There are now two public universities, one at Tokyo and one at Kyoto. The former, founded in 1884, includes six colleges—law, medicine, engineering, literature, science, and agriculture. There are between 200 and 300 kindergartens, many private schools of all grades, an agricultural college, business colleges, technical schools, a foreign language school, a fine arts school, an academy of music, 10 schools for the deaf and dumb and the blind; there are also teachers' associations, educational societies, and summer institutes. Only the elementary schools are mixed, and formerly the education of the girls was largely in the hands of the Christian missionaries. But

the attitude of the government has changed, and in 1900 there were 51 higher schools for girls. In 1901 a university for women was opened in Tokyo. Thus it would seem that in thirty-three years Japan has made a notable beginning toward the realization of the emperor's statement, "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member."—*Life and Light*.

Formosa as a Japanese Mission Field

It is natural for the missionary churches of Japan to look to Formosa, now a province of the Japanese Empire, as a mission field; at any rate, to contemplate mission work among the Japanese who, as officials, settlers, merchants, soldiers, to the number of 40,000, are living in the island. The Japanese Episcopal Church has asked the Society for the Propagation of the Gospel to assist it to establish a Formosa mission; and if this Anglican mission confines its operations to the Japanese, no complaint could be urged against it on the ground of missionary comity. The two Presbyterian missions, that of the Canadian and Scotch Presbyterian churches, occupy the whole island effectively, so far as the Chinese population is concerned. The American Presbyterians have a large mission work in Japan, and their coming to Formosa to evangelize the Japanese colonists would be welcomed without any fear of that friction which might so easily follow the advent of an Anglican mission.—*The Missionary*.

AFRICA

A Conference of Most Timely Workers among Moslems, which will

be ecumenical in character, is soon to be held. The Arabian Mission

is taking the initiative in this matter, but as Egypt has been proposed as the place of meeting, missions in Egypt are taking an active part in the arrangements. All missions operating in Moslem lands are to be represented and the far-reaching influence of this gathering can scarcely be estimated. Two facts give it a solemn opportuneness. One is the general unresponsiveness of Moslems to the Gospel appeals in the past. The other is the slight but appreciable abatement of hostility to Christianity, and the interest in religious discussion which can be noted in the Moslem world to-day.

Light Entering Abyssinia This land, hitherto closed to missions, seems likely soon to be opened, and thanks to the persistent efforts of the Swedish Missionary Society. For several years efforts had been made to enter from the north by way of the Blue Nile, and then from the east *via* Zeila on the Red Sea. Finally, a converted Galla, Onesimus by name, who had been educated in Stockholm, was able to reach Addis Obida, the capital, and his mission was made known to King Menelek by the Coptic Archbishop. He was welcomed, and consent was given to begin work among his countrymen, carrying also the Bible printed in the Galla tongue.

Lying and Stealing Among Africans A lady missionary from Africa writes: "How difficult it is to make negroes understand the horror which we feel at a lie! I hardly know how to set about it with my girls. And theft, also! Some of them seem hardly to have any idea that it is wrong. Nevertheless, I see progress even in these things. Formerly I never gave a sewing lesson without some needles or thimbles disappearing; but now for

several months I have not had to replace a single thimble, and the needles are no longer lost. These are small details, but one is glad to record them."—*Journal des Missions Évangéliques*.

Some Appeals from the Kongo Three native Christians from the church at Baringa have sent letters to the "Regions Beyond Missionary Union" which make strong appeals to the Christians at home. Baringa is one of the stations of the Kongo Balolo Mission which the government is trying to close. One of the Christians says:

To the man of God in Europe:
This is the year of Christ 1905. The white men (traders) have killed many, many people for rubber, but now the "Englesha" have stopped them. All countries no love "Englesha" because they have got "healing." Now we children of God cry with sorrow because people love wickedness with their stomachs. We want more teachers because plenty people do not know God. . . . Send more teachers to Baringa now, we want 30, 40, or 50 now, at once; then we will teach all men that Christ died for us. . . . Now I have got a wife. I have also got God and Christ and His Holy Spirit.
Ilombo writes this to you teacher of God.

Twenty Years in West Africa This year marks the twentieth anniversary of the consecration of Bishop Ferguson, of the West African Mission. He went to a field abounding in difficulties, physical as well as religious, but a field in which substantial foundations had been laid by the wise service and ready sacrifice of his predecessors. As a result, the twenty years of his episcopate have been a period of steady development. The number of mission stations has been more than doubled; the communicants have nearly quadrupled; the staff of native workers is much larger than

ever before, and the gifts of the native congregations for self-support and for benevolent purposes have greatly increased. The present condition of the mission may be fairly typified by its recent general convocation, held in Monrovia. Of the 26 clergy of the district, 22, all of them black men, were present. Ten were native Africans who have been won from heathenism. Many of the lay delegates were also members of West Coast tribes, in which all the practices of primitive heathenism were rampant. The most important matter discussed was the necessity for an increased measure of self-support. The district has already begun an endowment fund for the episcopate. The convocation was also marked by the ordination of two deacons to the priesthood, and by the confirmation of 17 persons. —*Spirit of Missions.*

Christian Giving From a very interesting tabular statement in the

Monthly Record of the Pretoria Church we glean some curious information about the average contributions of church people. We find, for example, that out of 14,000 coins given at evening service for a year, 6,000 were sixpences, nearly 5,000 threepenny pieces, 3,000 shillings, and fewer than 800 of higher value. At the morning service a somewhat better state of things prevails, but even here, out of about 7,800 coins, 2,500 were sixpences, 2,000 threepenny pieces, 2,300 shillings, and 900 larger coins. The average per contributor in the morning is $10\frac{3}{4}d$, in the evening $8d$, giving a mean of $9\frac{1}{4}d$.

ISLANDS OF THE SEA

A Call from the Philippines Protestant workers in Manila have sent an urgent appeal to American Christians, showing the need of taking immediate advan-

tage of the religious crisis in the Philippines. They say: "The acuteness of the revolt against Rome, the curiosity to hear the American, the attractions of novelty are all of necessity abating. The churches already formed need a trained native ministry, material for which is abundant, but the teachers and money are lacking. Now is the time for salvation for the Filipinos." The great change that has taken place is shown in the fact that the first native Protestant clergyman is the son of a man who obtained a Bible from a ship-captain, and was in consequence banished from the islands. The son was trained as a Catholic, but became a Protestant through his father's influence. He began work independently, holding services in 7 different places. Later he was ordained by Bishop Thoburn to the ministry of the Methodist Church.

Progress in German New Guinea Missionary Vetter, of the Neuendetelsan Missionary Society, reports the

consecration of the first church building and the baptism of 12 converts from heathenism in Yabim, German New Guinea. He writes: "The church was crowded, about 230 people being present. The chief of Kwalasam was usher, and a very good one, too. All whom he could not seat upon the benches he ordered upon the timbers above, and the esthetic sense of the Papuas was in no wise offended by the dangling legs. The congregation was very quiet, and watched the baptisms attentively. When the young converts 'swore off the devil' (in Papua 'gave enmity to the devil'), and then professed their faith in Jesus Christ, the scene was most touching. The youngest convert, 15 years of age, had been brought up under the Christian influence of his pious

brother, and had been little touched by evil. But the other converts had to confess many sins. Three had been participants in murders, and one was well known as sorcerer, or rather as middleman between between sorcerers and those who desired to have some persons put out of the way. This latter was only two years ago very much like Saul of Parsus, scoffing, ridiculing, and threatening. His self-chosen new name is 'He has converted.' Another convert has chosen the name 'He loves me,' another the name 'I will pray (viz., like the publican),' and still another 'I dwell (viz., in God's house, like the twelve-year-old Jesus).' Thus among the Papuas the mercy of God to sinners is seen."

MISCELLANEOUS

The British Empire Anglo-Saxon's number 400,543,713 Part in citizens. The recent completion of the Cape census enables the total to be made up. The 11,876,745 square miles of which the empire consists contains about 36 inhabitants per square mile.

The following table gives the figures in detail:

GROUP	Area Sq. Miles	Popu- lation
United Kingdom.....	121,392	41,609,091
In Europe.....	3,708	472,502
In Asia.....	1,849,259	300,604,864
In Africa.....	2,689,297	45,146,972
In America.....	4,036,081	7,525,815
In Australasia.....	3,176,223	5,184,469

Total British Empire.. 11,876,745 400,543,713

This huge area includes nearly one-fourth of the land surface of the globe, and more than one-fourth of its population.

If to such large figures we add the United States, with its 3,700,000

square miles and 84,462,000 inhabitants, we have 15,577,000 square miles, or nearly one-third of the land surface, and 485,006,000 inhabitants, about the same proportion of the human family.

At Least a Burying-place In one of the East India Missions, a few years ago, a young missionary was put in charge of a new station that was to be built up from the foundation. He was both young and inexperienced. The British collector of the district calling a few months after, cordially inquired how he was succeeding. He replied: "We have no church built yet, no members are enrolled, we have not been here long enough to make any converts; but," he added, in a burst of enthusiasm, "I have secured land for a burial-ground!"

Difficulties in Bible Translation As illustrating the need of absolute accuracy in Bible translation, the Bible Society supplies the following: In the first edition of St. Matthew in Micmac, for the Indians of Nova Scotia, the translator found, when he came to revise it, that in chapter xxiv:7, instead of "Nation shall rise against nation," he had written, "A pair of snow-shoes shall rise up against a pair of snow-shoes." But there was only one letter misprinted—nāoaktukumik-sijik (a nation) having been displaced by nāoaktākumiksjik (a snow-shoe).

Donations Acknowledged

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